Canonum De Ius Rex
Canons of Sovereign Law

To the reader

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I. Introductory provisions

1.1 Introductory Provisions

Article 1 - Canons of Sovereign Law

i. By Right, Power and Authority of Article ninety-five (95) of Pactum De Singularis Caelum, also known as the Covenant of One Heaven these pronouncements of law known collectively as Canonum De Ius Rex and also known as the Canons of Sovereign Law are hereby promulgated in the original form of Ucadian Language; and

ii. The Canonum De Ius Rex represents the primary, one and only true first canon of Sovereign Law. Excluding the Covenant of One Heaven, all other laws, claims and agreements claiming standards of Sovereign Law shall be secondary and inferior to the Canonum De Ius Rex ab initio (from the beginning); and

iii. These Canons of Sovereign Law may be taken in official original document form and spoken form to represent one (1) complete set of the twenty-two (22) Canons of law known collectively as Astrum Iuris Divini Canonum, also known as Living Body of Divine Canon Law and the highest of all Original Law; and

iv. When referring to these Canons of Sovereign Law collectively it may also be taken both in printed form and spoken word that we mean this complete and accurate set of laws as the highest of all Original Law; and

v. In accordance with these Canons of Sovereign Law, the Society of One Heaven also known as the One Heaven Society of United Spirits, also known as the Holy See of United Spirits, also known as The Holy Society reserves all rights to itself; and

vi. As all rights are reserved, no one is permitted to reprint any part of or all of these laws or to translate it into another language; except for citation, official instruments of a related society, quotation of six (6) or less canons, reviews and formal texts; and

vii. When part or all of these laws as presented or spoken in any language other than the Official Ucadian Languages, it may be taken as a translation and not the primary language. Therefore, any secondary meaning implying deficiency, claimed abrogation of any right or any other defect of a word in a translated language shall be null and void ab initio (from the beginning); and

viii. When referring to these Canons of Sovereign Law collectively it may also be taken that the primary and original form of these laws resides as a supernatural spiritual document registered in Heaven first and a physical document registered in the Great Register and Public Record of One Heaven upon the Earth second. Therefore, wherever an official and valid form of these laws is present in physical form, it shall be bound to its spiritual form, from which it derives its spiritual power and authenticity; and

ix. Let no man, woman, spirit or officer of a lesser society place themselves in grave dishonor of Divine Law, Natural Law and the Living Law upon denying the validity of these canons of law. Having been warned, any act in defiance of these laws shall have no effect and any spiritual invocation in opposition to the validity of these laws shall be immediately returned upon the maker. As it is written, so be it.

Article 2 - Sovereign Law

Canon 5399

No law may exist, be written or enforced as a Sovereign Law or any other equivalent description unless it confirms to the body of Canon Law preceding this Canon, also known as Astrum Iuris Divini Canonum in accordance with the most sacred covenant Pactum De Singularis Caelum.

Canon 5400

Sovereign Law is the body of statutes and ordinances of an ecclesiastical, sovereign or political entity issued by proper authority in accordance with these canons for the moderation of trusts and estates by sovereigns also known as General Executor(s). As valid Sovereign Law is in accordance with these Canons, the word Canon is equivalent to describing valid Sovereign Law.

Canon 5401

Any law claiming to be Canon or related to sovereignty or the function of executors that is presently in force which is contrary to the prescript of these Canons is therefore reprobate, suppressed and not permitted to be revived.

Canon 5402

As Sovereign Law ultimately refers to rules created by men and women, not natural or divine, all valid Sovereign Law may be said to be Positive Law and derived from Positive Law. Therefore, a Positive Law cannot abrogate, suspend, nor change a Natural Law or Cognitive Law. Nor is it possible for a Positive Law, Cognitive Law or Natural Law to abrogate, suspend or change a Divine Law.

Canon 5403

A Sovereign Law is established and takes force when it is promulgated in accordance with these Canons.

Canon 5404

All Sovereign Law may be defined by twelve (12) Chapters including: Concepts, Regnum, Sovereign, Imperium, Instruction, Decree, Covenant, Piety, Visitation, Prescription, Rescription and Conscience.

Canon 5405

When anyone references, writes or speaks of Sovereign Law it shall mean these Canons and no other.

1.2 Concepts

Article 3 - Cuilliaéan

Canon 5406

A Cuilliaéan is a 6th millennium BCE ancient Irish title defining the recognized divine priest king and ruler of an entire nation, civilization or the known world. It is the oldest and most historically significant sovereign title in civilized history.

Canon 5407

The title Cuilliaéan is formed from three (3) ancient Irish words cuil meaning “corner or forest”, lia meaning “stone or physician (healer)” and éan /éin meaning “spirit or divine”. Hence, the literal etymological meanings of the title of Cuilliaéan are:

> (i) Divine Corner Stone, or “Divine Foundation Stone”, the historic and ancient belief of European, Eastern and Middle Eastern cultures that a bloodline represented the “foundation stone” and bridge between the Divine Realm and the Temporal Realm; and
>
> (ii) Divine/Spirit Healer of the Forest in reference to exceptional and ancient powers of healing, knowledge of therapeutic remedies.

Canon 5408

The famous and mythical “corner stone” of Divine Right to Rule variously known as “Jacob’s Pillow”, “Singing Stone”, “Blarney Stone” and the “Scone Stone” is in fact symbolic and on occasion ignorant references to the bloodline descendents of the Cuilliaéan as the title literally means “the foundation (corner) stone of the Divine”.

Canon 5409

The title Cuilliaéan is equivalent in later centuries to the titles Viz, Vizier, Wizard, Da’viz, Da’vid, Druvid, or Druid.

Canon 5410

The title Cuilliaéan applied to one (1) bloodline family. One could not be appointed a Cuilliaéan. Today, the title is a variation of a multiple of noble names including (but not limited to) cullen, cuilleain, culeen, coileain, cullenan, kollyns, collins and o’collins shared by several million living descendents.

Canon 5411

By the 1st Millennium BCE, the Cuilliaéan ceased to rule directly as a group and instead permitted the appointment of a high king or Ard Rí.

Canon 5412

The 1st Millennium BCE ancient Greek word “Keltoi” is a variation of the word khuli, itself a variation of cuilli. Hence, the “Keltoi” or “Celts” literally translates as the Holly People.

Canon 5413

The 11th Century CE Saxon word hulis from which is derived the word “Holly” is a variation of the earlier word khuli, itself a shortened derivation of cuilli (Cuilliaéan). Today, in gaelic the word cuileann still means “Holly”.

Canon 5414

The 15th Century CE word “Holy” meaning sacred, is derived from hallow and halig, both derived from “Holly” and hulis and therefore ultimately from cuilli (Cuilliaéan).

Canon 5415

By the 16th Century CE, the English Crown and the Vatican along with their Venetian – Magyar overlords had unlawfully stolen the words “Holy”, “Holly” and the symbols of the Cuilliaéan for themselves while comprehensively obliterating all history of the title and their importance.

Canon 5416

As the true historical significance and proper meaning of Holy and Holly is a divine blood right assigned by the Divine Creator to a member of the Cuilliaéan and no other, any claim by any alleged Official, Monarch, Priest or Pope to have divine authority to make anything Holy, nor claim a thing to be Holly is hereby null and void from the beginning, having no force or effect on Earth or in Heaven.

Canon 5417

In accordance with the most sacred covenant Pactum de Singularis Caelum, all powers, authority and privilege previously granted to the Cuilliaéan are permanently vested in the official positions granted through its articles and associated valid covenants and charters.

Canon 5418

As all powers, authority and privilege previously granted to the Cuilliaéan have now been permanently vested by the most sacred covenant Pactum de Singularis Caelum, no descendent possessing a name derived from the Cuilliaéan may claim special privilege or birth right over any other with any such claims false and having no effect from the beginning.

Article 4 - Chief

Canon 5419

A Chief is a 6th millennium BCE ancient Irish term and title defining the recognized head of a family (Fine) or clan (Truatha).

Canon 5420

In conjunction with the most ancient title Cuilliaéan (Holly Divine Priests King), the title “Chief” is one (1) of the oldest titles in Civilized history for the head or leader of a family, tribe, community or village.

Canon 5421

Similar to the most sacred title of Cuilliaéan, the title of Chief could not be claimed unless one was worthy and a rightful heir, counting several generations back to prove credentials. If no legitimate heir existed, then the Fine (family) or Truatha would be required to merge with the closest Fine or Truatha (clan).

Canon 5422

The word Chief is derived from the combination of two (2) ancient Irish words Chi meaning “roof, cover” and Ef meaning “he, him, his”. Hence the literal etymological meaning of Chief is “one (he) who protects/covers (the home)”.

Canon 5423

From the 16th Century, the English Crown and other European powers chose to steal the word “Chief” and use it to denote heads and leaders of indigenous tribes under their “control”.

Canon 5424

Upon the creation of the false “Kingdom of Ireland” by 1542 Irish Chiefs were forced to give up their sacred titles and become feudal vassals to English lords or face extermination and loss of what little property they had left.

Canon 5425

In 1948, the title of Chief was temporarily restored in Ireland to restore the terrible wrong of the English Crown and its Magyar - Venetian overlords. However, due to deliberate abuse by several English sponsored families, the Irish government chose to abandon the title of Chief in 2003.

Article 5 - Blessed

Canon 5426

A Blessed is one who has been duly “anointed” as rightful ruler, leader of a particular tribe, community or society. It is one (1) of the four (4) very first ancient rights of sovereignty in civilized history first defined by the Cuilliaéan.

Canon 5427

The word Blessed comes from 6th millennium BCE ancient Irish word blasad originally meaning “to anoint, one who is anointed a Chief, Leader and Ruler”. Later the word was deliberately corrupted in Gaelic to mean “to add flavor, to (sprinkle) seasoning”.

Canon 5428

The words “Messiah” and “Christos” are equivalent to “Blessed”. However, the ceremony of Blessed in the context of the Holly precedes all other ancient ceremonies of anointment.

Canon 5429

Given the Hyksos are descended from the Cuilliaéan and Ebla descendents of Ireland, the Hyksos and their descendents the Yahudi, including the Da’vid priest-kings of Jerusalem were properly Blessed.

Canon 5430

As the Therapeutae of Greece and Macedonia were legitimate refugees of the Yahudi, the descendents being the Greek and Macedonian Kings were properly Blessed.

Canon 5431

As the Celtic civilization originates from the reforms of the 6th Century BCE instituted by the Prophet Jeremiah and Holly King Eochaid, the leaders and rulers of Celtic nations across the northern hemisphere were properly Blessed.

Canon 5432

As the true historical significance and proper meaning of Blessed is one (1) of the first, oldest and most important rights of sovereignty in civilized history, no claim by any alleged Official including but not limited to any Monarch, Judge, Priest or Head of a Religion to have been divinely or sacredly anointed is valid unless performed by a Cuilliaéan or valid descendent.

Canon 5433

Given the Khazarian tribes and descendents were never Holly, nor ever possessed any legitimate divine authority, no claimed Head, Sovereign, Monarch, Emperor, Pope, King or Queen possessing Khazarian bloodline has ever been Blessed.

Canon 5434

As all powers, authority and privilege previously granted to the Cuilliaéan have now been permanently vested to the most sacred covenant Pactum de Singularis Caelum, all associated powers, ritual and authority concerning Blessed is now subject to those valid officials anointed in accordance with these Canons.

Article 6 - Ruler

Canon 5435

A Ruler is a man or woman who by blood right and ancestral heritage is entrusted to govern a particular tribe, community or society. It is one (1) of the four (4) very first ancient rights of sovereignty in civilized history first defined by the Cuilliaéan.

Canon 5436

The word ruler comes from 6th millennium BCE ancient Irish word Rúilear meaning “one who rules” and comes from three (3) ancient Irish words Rú meaning “red, blood”, Il meaning “he, the” and Ear meaning “entrust; from the East”. Hence the literal etymological meaning of ruler is “the one (he) who is entrusted by blood (to govern)”.

Canon 5437

As the true historical significance and proper meaning of Ruler is one (1) of the first, oldest and most important rights of sovereignty in civilized history, any and all claims alleged Officials including but not limited to any Monarch, Judge, Priest or Head of a Religion to be a valid ruler are null and void unless such rituals were performed by a valid Cuilliaéan or a valid descendent.

Canon 5438

Given the Khazarian tribes and descendents were never Holly, nor ever possessed any legitimate divine authority, no claimed Head, Sovereign, Monarch, Emperor, Pope, King or Queen possessing Khazarian bloodline has ever been a valid Ruler.

Canon 5439

As all powers, authority and privilege previously granted to the Cuilliaéan have now been permanently vested to the most sacred covenant Pactum de Singularis Caelum, all associated powers, ritual and authority concerning Ruler is now subject to those valid officials identified as valid Rulers in accordance with these Canons.

Article 7 - Leader

Canon 5440

A Leader is a man or woman who is physically strong, able - bodied and powerful enough to protect and defend as the anointed ruler a particular tribe, community or society. It is one (1) of the four (4) very first ancient rights of sovereignty in civilized history first defined by the Cuilliaéan.

Canon 5441

The word Leader comes from 5th millennium BCE ancient Irish word Làidir meaning “strong, physically powerful, able - bodied”.

Canon 5442

As the true historical significance and proper meaning of Leader is one (1) of the first, oldest and most important rights of sovereignty in civilized history, any and all claims alleged officials including but not limited to any Monarch, Judge, Priest or Head of a Religion to be a valid leader are null and void unless such rituals were performed by a valid Cuilliaéan or valid descendent.

Canon 5443

Given the Khazarian tribes and descendents were never Holly, nor ever possessed any legitimate divine authority, no claimed Head, Sovereign, Monarch, Emperor, Pope, King or Queen possessing Khazarian bloodline has ever been a valid Leader.

Canon 5444

As all powers, authority and privilege previously granted to the Cuilliaéan have now been permanently vested to the most sacred covenant Pactum de Singularis Caelum, all associated powers, ritual and authority concerning leaders is now subject to those valid officials considered leaders in accordance with these Canons.

Article 8 - Lion

Canon 5445

A Lion is a man or woman who demonstrates the necessary virtue, piety and wisdom of character required to be anointed ruler and leader of a particular tribe, community or society. It is one (1) of the four (4) very first ancient rights of sovereignty in civilized history first defined by the Cuilliaéan.

Canon 5446

The word Lion comes from 6th millennium BCE ancient Irish word Líon meaning “fulfilled, full, meritous, worthy, courageous” and comes from two (2) ancient Irish words Lí meaning “radiant (skin), hue” and on meaning “always, ever”. Hence the literal etymological meaning of Líon is “one who is always radiant, in hue”.

Canon 5447

By the 3rd millennium BCE, the fourth most ancient quality of sovereignty came to be associated with the symbol of the large cat known as the lion. However, the winged lion symbol remained exclusively associated with Holly bloodlines.

Canon 5448

In the 12th Century CE, the Khazarian descendents that invaded and assumed the crown of England falsely claimed the symbol of the Lion for themselves, despite having not one (1) ounce of Holly related blood in their veins. Since then, they have jealously claimed this stolen property, despite having no valid claim, nor legitimate provenance.

Canon 5449

As the true historical significance and proper meaning of Lion is one of the first, oldest and most important rights of sovereignty in civilized history, any and all claims alleged officials including but not limited to any Monarch, Judge, Priest or Head of a Religion using the symbol of a Lion to denote their sovereign authority is false and a fraud unless they are directly descended from the Cuilliaéan or a valid descendent.

Canon 5450

As all powers, authority and privilege previously granted to the Cuilliaéan have now been permanently vested to the most sacred covenant Pactum de Singularis Caelum, all associated powers, ritual and authority concerning the use and reference to Lions is now subject to those valid seals, instruments, coins, coats of arms and symbols of authority issued in accordance with these Canons.

Article 9 - Archon

Canon 5451

An Archon is a leader or ruler of a family, clan or village.

Canon 5452

The word Archon is derived from ancient Greek word arkhos meaning “leader or ruler”, which itself is derived from arkhe meaning “beginning, origin, first place”.

Canon 5453

In Early Greek city state development, the associations and councils of Archon held enormous power and developed means to function collectively, only occasionally appointing an interim dictator to unite the people called a “tyrant”.

Canon 5454

While the term lost influence during the rise of the Roman Empire, its significant was resurrected by the 16th Century CE to denote specific ecclesiastical positions also claiming ruling status over certain states and territories - hence archbishop, archdeacon for example.

Article 10 - Head

Canon 5455

A Head is the leader of a group, family, tribe, association or society.

Canon 5456

The word head comes from the Khazarian dialect and word hed or hedde meaning “to be called a specific title; to be named”.

Canon 5457

The word Head refers to the Khazarian system of absolute slavery where only a few were given titles and recognized names and the vast population were considered the lowest form of animals and creatures, often branded or tattooed for ownership.

Canon 5458

Because of its importance in ancient Khazarian language, the word "head" now possess more than forty (40) different meanings in English alone.

Article 11 - Sovereign

Canon 5459

A Sovereign is an 8th Century CE word first defined by Sacré Loi (“Sacred Law”) to describe one anointed by God as having supreme, independent authority to rule a political region known as a Realm.

Canon 5460

The word Sovereign is derived from the combination of two (2) ancient Latin words sover meaning “savior” and regno meaning “to rule, reign; to be supreme lord”. Hence a Sovereign literally means by its original etymology “to rule and reign as a savior”.

Canon 5461

By the very definition and meaning of Sovereign, any man or woman appointed to such high office by sacred oath is obligated to three (3) ancient and primary tasks being Protect the Realm, Protect the Law and Protect the People:

(i) To Protect and Defend the Realm is the first obligation of the Sovereign as a legally defined entity, defined territory, possessing its own personality and rights; and

(ii) To Protect and Defend the Law of the Realm is the second obligation of the Sovereign to ensure Rule of Law, Justice and Equality prevail; and

(iii) To Protect, Defend and Educate the People (Subjects) of the Realm is the third sacred obligation of the Sovereign.

Canon 5462

To hide the origin of the word Sovereign as coming from the Franks and Sacré Loi (Anglaise (Old French) for “Sacred Law”), the Latin word sover meaning “one who rescues or protects another from harm” was corrupted to “soter”.

Canon 5463

By definition, the mind of all men and women is Absolute Sovereign over their body through a True Trust granted through Divine Right of Use by Divine Trust. Therefore, no person, entity, spirit or force may abrogate, nor interpose themselves into or above such a sacred and inviolable covenant.

Article 12 - Realm

Canon 5464

A Realm is an 8th Century CE word first defined by Sacré Loi (“Sacred Law”) to describe a political region and hereditements (estate) over which a Sovereign is granted to rule.

Canon 5465

The word Realm is derived from the combination of two (2) words Latin words res/rei meaning “matter, business, transactions, possessions, wealth, money, interest” and alma meaning “kind, nourishing”.

Canon 5466

By definition, the original true meaning of Realm implies an obligation of the Sovereign to tend, nurture and develop kindly and fairly those territories for which they have authority.

Canon 5467

Because of the implied obligations of kindness, justice and improvement within the meaning of realm, the word was depreciated by the Venetian - Magyar heads and the Roman Cult for terms rooted in pure power such as dominion.

Article 13 - Heredium

Canon 5468

Heredium is the ancient Roman and middle ages European term used for an inherited estate. The word is derived from the Latin root heres meaning “heir”.

Canon 5469

A Heredium would be formalized through the ceremony of “testamentum” whereby a minimum of five (5) witnesses, along with at least one (1) official would be present to hear and see a property owner as “testor” speak publicly their intention of whom would inherit their estate.

Canon 5470

The word Heredium was used up until the 16th Century CE when it was replaced with the word Estate under the changes to inheritance introduced by King Henry VIII of England and his Venetian “advisors”.

Article 14 - Fundus

Canon 5471

A Fund, from the Latin word “fundus” is the ancient Roman term used for an estate.

Canon 5472

Similar to trusts which form an estate, a Fund could be created by inheritance or living grant. An inherited Fund, or “inheritance” was called a Heredium.

Canon 5473

The word Fund (fundus) fell into disuse after the collapse of the Roman Empire.

Canon 5474

In the 13th Century CE, the word fund was re - introduced effectively as a “merchant estate” of a member of a private guild – hence the definition “a merchant’s basic stock or capital”.

Canon 5475

By the 18th Century CE, the word “fund” was further modified to define “an asset or group of assets of an estate, set aside then usually capitalized (securitized) in the form of bonds, stocks or other securities bearing interest for a specific purpose”.

Article 15 - Session

Canon 5476

Session is the ancient Anglo-Saxon term created through Sacré Loi (“Sacred Law”) to define an estate.

Canon 5477

The term Session is derived from the Latin sessionis meaning “seat of authority, residence, place of activity”. Hence, the term is equivalent to the ecclesiastical term "see" also created under Sacré Loi (“Sacred Law”) to define a church estate.

Canon 5478

The term Session as devised under Sacré Loi also referred to the lawful conveyance of property called “levo (levy)” as property in possession of, or taken possession by a Session (estate) was considered “in session”.

Canon 5479

Matters of dispute between estates were settled in the new form of court structured by Sacré Loi called Placitium in two (2) forms of Civil Dispute being Peto Sessionis and Quato Sessionis:

(i) Peto Sessionis meaning from Latin to “to make a demand for honor payment against or sue an estate (Session)” was the regular hearings for matters of dispute and compensation; and

(ii) Quatio Sessionis meaning from Latin “to shake, strike or shatter the rights of an estate (Session) was irregular hearings for serious matters concerning the removal of rights, loss of estate and awarding of disputed title”.

Canon 5480

The term Session was deliberately corrupted under Salic Law to the word Seize from Khazarian - Magyar word seis/seisaus meaning “to stop, freeze, bind or tie-up”.

Canon 5481

The term levo (levy) describing lawful conveyance was deliberately corrupted under Salic Law to the word Livery from Latin word liveo meaning “to be beaten black and blue, envy, malice”.

Canon 5482

By the 16th Century CE, the Roman Cult and the Magyar-Venetian elite replaced the term Session with estate, but retained it for all matters of land/lend property in law, changing the nature of disputes to “petty sessions” and “quarter sessions”. Roman courts today, still claim to be “in session” when debating matters of land and lend.

Article 16 - Sacré Loi

Canon 5483

Sacré Loi (Anglaise (Old French) for “Sacred Law”) is a body of 8th Century CE law and is the first Western Law in history to codify the obligations and functions of nobles, sovereigns and free people; Sacré Loi includes law regarding: property, rights, inheritance, agreements, parliamentary democracy, judicial procedure, conveyance, civil and criminal law.

Canon 5484

Sacré Loi was commissioned by Frankish leader Charles Martel and was completed in its first version around 738 CE and then presented to the first democratic parliament in Western history convened by Martel called the Campus De Manus meaning the “theatre of manors” and “theatre of valor and power” of Lords. This foremost forum in history was later corrupted by the Venetian - Magyar to the meaningless title “Champs de Mars”.

Canon 5485

Sacré Loi created the original hierarchy and structure of the Catholic Church in opposition to Imperial Christian Empire (Byzantines). The first Catholic Church hierarchy was based on four (4) levels being: Vicar of Christ, Primates, Bishops and Priests:

(i) Vicarius Christi, or Vicar of Christ was the supreme head of the Catholic Church in Paris, as first created by the Carolingians about 741 CE, claiming apostolic succession from the time of St. Peter to the foundation of the church; and

(ii) Primate, from Latin word primus meaning “first, foremost, most eminent” and equivalent to “Lords”; and

(iii) Bishop, from ancient Saxon/Gaelic word bisceop meaning “priest” equivalent to “Barons”; and

(iv) Priest, from ancient Saxon/Gaelic word prēost meaning “a counsellor or village elder”.

Canon 5486

Sacré Loi introduced the major concept of land and lend whereby all land was absolutely owned by God, with the Catholic Church first created by the Carolingians in 741 CE as perpetual trustees. All nobles were then tenants possessing “lend” through title and their estates.

Canon 5487

In terms of the structure and administration of land exclusively managed by the fledgling Catholic Church of the Carolingians, Sacré Loi divided the land into four (4) sub divisions Earth, Metropolitan, Diocese and Parish:

(i) Earth from ancient Irish: "Ear-Tha", meaning: “that which is entrusted”, meaning all the land administered by the Vicarius Christi; and

(ii) Metropolitan from Latin meaning “mother state or city”, administered by a Primate; and

(iii) Diocese from ancient Roman administrative unit, administered by a Bishop; and

(iv) Parish from Latin parocha meaning “provision of necessities” administered by a Priest.

Canon 5488

Sacré Loi introduced major reforms to noble classes, finally removing all vestiges of Roman land titles and returning to Celtic land traditions of the Cuilliaéan Holly Kings with the introduction of a new three - tier nobility being Lord, Baron and Earl:

(i) Lord (from Latin "laudis", meaning "worthy, meritous"); and

(ii) Baron (ancient Gaelic, "bara/barra" meaning "rod or measure of value"); and

(iii) Ealdormen (ancient Gaelic, meaning effectively "men of good spirit", later called "aldermen").

Canon 5489

Sacré Loi introduced major land reform associated with the new three - tier noble classes as the territorial divisions of Maner, Fee (Fi) and Village:

(i) Maner, (manor) from Latin manere meaning “to possess and abide (by agreement)” was the territorial divisions assigned to a Lord; and

(ii) Fee, from Latin fides meaning “trustworthy, honorable, loyal, safe conduct and protection” was the smaller estate assigned to a Baron; and

(iii) Village from Latin villa, meaning “country home” was the small plots of land and homes granted under the control of Earls.

Canon 5490

Sacré Loi introduced the concept of “session” to replace the ancient Roman concept of Fund (fundus) meaning estate and the rights of legal possession and property of a Maner, Fee or Plot.

Canon 5491

To ensure uniformity of leases and rights of use of land between terra - land held through Lords, Barons and Earls as well as land held directly by the church, Sacré Loi invented the concept of the Tenant and the written Tenancy Agreement that was then recorded in the ledger of the Maner (Manor Roll).

Canon 5492

To ensure the highest competence and fiduciary standards of Lords, Sacré Loi introduced the requirement of each Lord to maintain proper documentation and accounting in a series of ledgers called the “Maner Rôle”, meaning literally: “the function and role by agreement of the vassals to the Lord”. The system was continued by the Roman Cult as “Manor Rolls” that later became Registers.

Canon 5493

Under Sacré Loi, each Lord was required to provide a detailed account of the riches, assets and position of the Maner through a document called an “inventorium” each year at the same time called “domusdea” (corrupted later to doomsday). The name of the day was on account of the inventorium being collected together and stitched together to form a “ledger” called folium domusdea or “book/folio of the (inventories) of riches of the (maner) homes”.

Canon 5494

Further reforms to Sacré Loi by introduced major land reform associated with the new three - tier noble classes as the territorial divisions of Maner, Fee and Village:

(i) Maner, (manor) from Latin "manere" meaning “to possess and abide (by agreement)” was the territorial divisions assigned to a Lord; and

(ii) Fee from Latin "fides" meaning “trustworthy, honorable, loyal, safe conduct and protection” was the smaller estate assigned to a Baron; and

(iii) Village from Latin "villa", meaning “country home” were the small plots of land and homes granted under the control of Earls.

Canon 5495

As Sacré Loi is the very law that created the claims of the Catholic Church in 741, approximately 1260 years since 2011, the Roman Cult that took the church hostage from the 11th Century relied on its validity. However, in order to pursue its agenda, to curse the world and maintain power, it created a completely false system of law (Salic Law), while at the highest level continued to claim to follow Sacré Loi and therefore maintain the claim as rightful stewards.

Canon 5496

In the 16th Century CE, when the Venetian - Magyars decided to consolidate their power over the world by the creation of the Jesuits, Sacré Loi was used as the template for the creation of the wholly false Corpus Iuris Civilis, falsely claimed as the work of Emperor Justinian from the 6th Century.

Canon 5497

Consistent with the original Christian traditions forbidding slavery, the Carolingians founded the Catholic Church on the maxim nemo potest servus alteri meaning “no man may take another as (a) slave”. Any claimed reference implying the Carolingians ignored slavery or promoted slavery is a terrible slur and fraud designed to hide the fact that slavery in all its forms has always been one (1) of the worst heresies against the true Catholic Church.

Canon 5498

With the adoption by the Venetian - Magyars of the beliefs of the Sabbatean Cult first formed by Kaiser Ibrahim I of the Ottomons in the 17th Century CE and the subsequent creation of administrative law to usurp common law, all claims that the Roman Cult or the Sabbatean / Khazar elite follow any vestige of Sacré Loi is wholly false.

Canon 5499

In accordance with restoring the law, all rights, authority, customs and provenance associated with Sacré Loi are hereby vested solely to the most sacred covenant Pactum De Singularis Caelum.

Article 17 - Salic Law

Canon 5500

Salic Law is a body of wholly fraudulent texts introduced by the Roman Cult and Khazarian Lords from the late 13th Century CE as a deliberate attempt to corrupt the original Sacré Loi (“Sacred Law”) of the Carolingians and Franks, to corrupt law in general and embed the control of the Roman Cult into all Western society.

Canon 5501

The word Salic comes from the Latin sal/salis meaning “salt, brine, sea, shrewdness and wit”. The word was chosen by the Roman Cult and the Venetian - Magyar to corrupt, steal and curse the Anglo - Saxon law as it related to the Venetian domination and virtual monopoly of the salt trade; Salic Law: the law of the “Holy See”, a private company.

Canon 5502

As the very foundation of the Catholic Church created in Paris in 741 CE rests upon Sacré Loi, and the Roman Cult did not intend on destroying Sacred Law, but rather only hiding it for their own use, and created false law in order to place all others in dishonor and therefore enabled the spiritual claims of the Catholic Church, right to rule, to never be challenged.

Canon 5503

Salic Law is significant not as a body of law, but as a terrible fraud that systematically sought to destroy the legacy of Anglo - Saxon law through the introduction of deliberate and unprecedented corruptions of the law, having no provenance prior to the 13th Century CE including but not limited to:

(i) Agnatic succession whereby women were wholly disenfranchised from inheritance and succession to a throne or fief could now only go to the nearest brother, son or male relative, thus accelerating the dying out of old family lines; and

(ii) Deprimogeniture whereby the most ancient law or custom of the firstborn to inherit the entire estate, to the exclusion of younger siblings was replaced with the absurdity forcing estates to be broken up and divided equally, thus accelerating the destruction of old land holdings in favor of the Khazarian - Roman Cult pretenders who then took over; and

(iii) Commercialization and Monopolization of Law to the private bar guilds whereby courts became major money making centres “embedded” in law and law became a matter of commercial compensation not justice; and

Canon 5504

Under the corruptions of Salic Law, the Venetian - Khazars and their Roman Cult vassals introduced the concept of “feedom” whereby bondsman were no longer “free” but the lawful property of their liege (lord) by being a vassal (surety) to fealty (obligations) which they could never afford to pay:

(i) No longer were the disenfranchised bondsmen considered tenants of a noble, but perpetual slaves with almost no rights whatsoever; and

(ii) Thus, servant (serf) was not permitted to leave the manor (fiefdom) without permission of their liege, nor could they even hold any personal property, nor were they granted their own time, nor any basic amenities other than being treated as something akin to “cattle”. Hence the Venetian and Roman Cult invention of the new word for people “attached” to the land under their system called “chattle” meaning “human beings as cattle”.

Canon 5505

In order to dismantle the most ancient and lawful land rights of the Aldermen, Barons and Lords, the corrupt Salic Law introduced new levels of nobility, possessing no degree of piety, goodness of character or Christian values, but only unquestioning and ignorant loyalty. Thus the new order of ranks of nobles under feudalism became:

(i) Emperor

(ii) Sovereign

(iii) Duke

(iv) Prince

(v) Marques

(vi) Count

(vii) Baron

(viii) Knight

(ix) Squire

Canon 5506

As Salic Law is a complete fraud and corruption of Sacré Loi (“Sacred Law”), all claims of absolute and noble authority, power, royalty, property based on Salic Law are hereby null and void from the beginning.

Canon 5507

As all claims of absolute and noble authority, power, royalty, property based on Salic Law are hereby null and void from the beginning, all such property, title and rights are hereby conveyed to the Society of One Heaven in accordance with these Canons.

II. Sovereign

2.1 Sovereign Claim

Article 18 - Sovereign Claim

Canon 5508

Sovereign Claim is a series of claims used throughout history by men and women to Claim the right to be ruler, leader, chief or head of a particular tribe, community, nation or empire.

Canon 5509

While a form of leadership may seek to present its position as a Right, such rights must be first secured by acceptance of one (1) or more Claims. Thus all forms of leadership are founded on one (1) or more Claims.

Canon 5510

The strength of a Sovereign Claim depends upon its nature, its provenance and custom of acceptance within a culture.

Canon 5511

No matter how old a method of Sovereign Claim, if it is not accepted by the consent and will of the people of the particular tribe, community, nation or empire, then it is invalid.

Canon 5512

A Sovereign claim is only valid if it is accepted by the will and consent of the people and is in accordance with these Canons.

Article 19 - Divine Savior

Canon 5513

A Claim of Divine Savior is when a leader, chief or ruler is chosen either by the people or some elite on the basis of the claim that by passing some test or trial, or revelation upon some prophecy their appointment is deemed to be sourced from the Divine.

Canon 5514

Within some cultures, the proof of the Claim of Divine Savior might emphasize the test and trial of the candidate as in some ancient warrior cultures where success at mortal combat was part of the proof of a worthy ruler. In others, the interpretation of prophecy and revelation is a greater emphasis in selection.

Canon 5515

The concept of the Claim of Divine Savior is the oldest method of claiming Sovereignty from the beginning of Civilization. It is a method of selecting leaders and rulers evident on every major continent at some point and even used by some cultures today.

Canon 5516

While a culture may have developed safeguards to ensure less than optimum candidates were selected through the method of Claim of Divine Savior, the nature of proving such claim historically has left open the risk of abuse through interpretation of prophecy or revelation by the priest class and the minimizing of competition through skewing physical trials or tests.

Canon 5517

In accordance with these Canons, it is forbidden to select leaders and rulers through the Claim of Divine Savior.

Article 20 - Sacred Blood Right

Canon 5518

Sacred Blood Right is a form of Sovereign Claim whereby one claims by birthright to possess a sacred bloodline connection to one (1) or more Divine Saviors.

Canon 5519

The oldest and powerful example of Sovereign claim of Sacred Blood Right in civilized history is the Cuilliaéan bloodlines originally of Ireland from at least 5,500 BCE, whose title literally translates as “Divine Corner Stone”, or “Divine Foundation Stone and is the etymological origin of the word Holly and Holy being the literally meaning of Sacred.

Canon 5520

Another example of Sovereign claim of Sacred Blood Right is the Hyksos kings of Egypt who owe their claim by being related to both the ancient king lines of Ebla and the Cuilliaéan bloodlines.

Canon 5521

Another example of Sovereign claim of Sacred Blood Right is the Da’vid (Da’viz) Messiah kings of the Yahudi, also known as the “House of David” who owe their claim by being related to the bloodline of Akhenaten (Hyksos King) through the Cuilliaéan bloodlines and the ancient king lines of Ebla also through the Cuilliaéan bloodlines.

Canon 5522

Another example of Sovereign claim of Sacred Blood Right is the Sangreal, also known as the “Holly Bloodline”, also known as the “Holy Grail” of the descendents of Holly Prince Esus, also known Yeshua, also known as Jesus as the leader of the Nazarenes who owe their claim by being directly related to the Da’vid (Da’viz) Messiah kings of the Yahudi through the Cuilliaéan bloodlines and the bloodline of Akhenaten (Hyksos King) through the Cuilliaéan bloodlines and the ancient king lines of Ebla also through the Cuilliaéan bloodlines.

Canon 5523

Another example of Sovereign claim of Sacred Blood Right is the Carolingian, also known as the “Sacred Bloodline”, of the descendents of Charlemagne who owe their claim by being directly related to the Sangreal, also known as the “Holly Bloodline”, also known as the “Holy Grail” of the descendents of Holly Prince Esus, also known Yeshua, also known as Jesus as the leader of the Nazarenes who owe their claim by being directly related to the Da’vid (Da’viz) Messiah kings of the Yahudi through the Cuilliaéan bloodlines and the bloodline of Akhenaten (Hyksos King) through the Cuilliaéan bloodlines and the ancient king lines of Ebla also through the Cuilliaéan bloodlines.

Canon 5524

The historic claims Charlemagne disavowed his sacred oaths as a devout Christian and protector of the Catholic Church and fathered several illegitimate children including marrying first a Lombard princess (Desiderara), then a commoner (Himiltrude), then later a Saxon woman (Fastrada), then finally a Khazar bride (Luitgard of the Alamanni region) while dishonoring his beloved wife Hildergard are completely false and without merit. Therefore, unless one can prove direct descendency from the only six (6) true children of Charlamagne being Charles, Adelaide, Pippin, Rotrude, Louis and Lothair then any claim of Sacred Blood is false.

Canon 5525

As all power and authority of the Cuilliaéan has been vested in full to the most sacred covenant Pactum de Singularis Caelum, no present or future claim of sovereignty by Sacred Blood is valid.

Canon 5526

In accordance with these Canons, it is forbidden to select leaders and rulers through the Claim of Sacred Blood Right.

Article 21 - Mandate of One Heaven

Canon 5527

The Mandate of One Heaven is a form of Sovereign Claim of rule based on four (4) fundamental precepts first created in the 2nd Millenium BCE by the Chinese. It is the origin of Divine Right of Rule of Kings and is the standard followed by almost all civilizations until its eventual corruption by the Roman Cult and its agents in the 16th Century CE.

Canon 5528

The four (4) fundamental precepts of the Mandate of One Heaven, passed down from civilization to civilization since the 2nd Millennium BCE are:

(i) The right to Rule is granted solely by Mandate of One Heaven; and

(ii) There can only be one (1) legitimate Ruler of a Kingdom possessing a Mandate; and

(iii) The Mandate to Rule is based on the virtue of the Ruler and their good performance as a steward on behalf of One Heaven; and

(iv) The Mandate to Rule may be inherited but only if the first three (3) precepts are maintained. Once the Mandate is lost, the choice of a new successor appointed by Heaven will only become known when the signs from One Heaven are matched to the events of history.

Canon 5529

While the Roman Cult deliberately corrupted the Divine Right of Rule by removing the fundamental requirements and obligations of duty as well as usurping the absolute authority of One Heaven to remove a tyrant, the Mandate of One Heaven has never been extinguished.

Canon 5530

In accordance with the absolute right of One Heaven to issue mandates to those to Rule, in accordance with the most sacred covenant Pactum De Singularis Caelum, the Mandate of One Heaven is vested solely in perpetuity to the Society of One Heaven and all associated and legitimate societies of Ucadia.

Canon 5531

As the Mandate of One Heaven is vested solely in perpetuity to the Society of One Heaven and all associated and legitimate societies of Ucadia, any society, ruler or entity that is not duly appointed in accordance with the most sacred covenant Pactum De Singularis Caelum therefore has no authority, nor Mandate of One Heaven.

Article 22 - Apostolic Succession

Canon 5532

Apostolic Succession in terms of Sovereignty is a form of Sovereign Claim whereby one claims leadership and rule by being the successor of a claimed unbroken chain of leaders back to some Divine Savior. Thus the powers are not claimed to be resident within the blood of the candidate, but in the office itself.

Canon 5533

Apostolic Succession is the most common claim to sovereignty in selecting leaders and rule over societies where titles of nobility are banned, such as the leader of a nation who possesses power not merely from being elected leader but in the “apostolic succession” of office from the first leader to the present leader.

Canon 5534

The most infamous and false claim of Apostolic Succession is by the Roman Cult in maintaining the lie first introduced by the Carolingians upon creating the Catholic Church in Paris in 741 CE ; That an unbroken line of Vicarius Christ (Vicars of Chirst) had existed since the first disciples of Esus.

Article 23 - Royal Blood Right

Canon 5535

Royal Blood Right is a form of Sovereign Claim, whereby one claims noble birthright and therefore eligible to be Sovereign.

Canon 5536

The word “royal” originates from the 1st Millenium BCE ancient Irish ríal from rí meaning “king” and al meaning “a litter, brood, progeny; the young of a bird or animal”. Hence the true etymology of royal (ríal) is the “progeny of a king”.

Canon 5537

As the literal and true meaning of “Royal” is to be the progeny of a King or Queen, the term has been further qualified to mean progeny of the “Royal Family” and “Imperial Family”, thereby enabling the exclusion of certain offspring who may be politically deemed “illegitimate” by birth, even though they carry Royal Blood.

Canon 5538

In most societies that retain monarchies, possessing “Royal Blood” as a claimed Right does not in itself bestow an automatic birthright to be Sovereign, because of successive historic laws that require a suitable candidate to not only possess “Royal Blood” but be regarded as a legitimate and approved member of the “Royal Family”.

Canon 5539

In accordance with these Canons, it is forbidden to select leaders and rulers through the Claim of Royal Blood Right.

Article 24 - Parens Patriae

Canon 5540

Parens Patriae (Latin for “parent of the nation) is a form of Political Claim founded in the 15th Century through the Roman Cult Papal Bull Aeterni Regis of 1455 whereby Sovereigns and their governments who hold power through loyalty to the Roman Cult are granted the right to claim to be the “parent” over those men, women and children within their jurisdiction and treat them both as “infants” (children) and property.

Canon 5541

The Papal Bull Aeterni Regis of 1455 CE represented the second testamentary trust formed by the Roman Cult in which it claimed to have conveyed all men, woman and children of the world into the care of the “Crown” being a franchise system under its control.

Canon 5542

Contrary to false history and documents, there is no historic evidence of any civilization considering the legal status of adults specifically as “infants” prior to the claims of the Roman Cult in 1455 CE.

Canon 5543

As a Political Claim built within the franchise system perpetuated by the Roman Cult, Parens Patriae in its original form treated all men, woman and children as subjects of the Sovereign as Infants, not simply those who demonstrated a lack of competence, or disability or mental illness.

Canon 5544

By the 16th Century CE and the reforms instituted under the English Crown and “common law” system, Parens Patriae was refined to being a reserved power of the Crown as guardian over the poor, the sick and the mentally ill. However, this refinement in no way reduced the Crown’s ability to claim absolute control over any “subject” if required, regardless of proof of competence.

Canon 5545

By the 19th Century CE and the corporate creations of the Sabbatean-Magyar families, Parens Patriae was modified to claim that such powers could now be vested into corporations and their executives, even though such structures failed to adhere to the ancient franchise arrangements of the Roman Cult.

Canon 5546

Since the 19th Century CE, Parens Patriae has been one (1) of the primary coercive power of corporations established to usurp the estates of the Commonwealth, with the agents and agencies of corporate nations claiming to possess legitimate powers as guardians over any and all “citizens” within its jurisdiction.

Canon 5547

In accordance with the Ritus Probatum Regnum promulgated on Ucadia Time E8:Y3210:A48:S4:M17:D3 [15 August 2011] to all three (3) Popes of the Roman Cult concerning the Trust named Aterni Regis, this trust has been lawfully and completely, dissolved, terminated and redistributed in accordance with the most sacred covenant Pactum De Singularis Caelum. Therefore, the source of authority, legitimacy and power of Parens Patriae has also been lawfully and completely dissolved and terminated.

Canon 5548

As the Trust Aterni Regis and the source of authority, legitimacy and power of Parens Patriae have been lawfully dissolved, all claims of continued right to claim Parens Patriae by any agent, administrator, trustee or executor of a corporation, trust, estate or entity are null and void from the beginning, with any order, sentence or decision having no force nor effect.

Article 25 - Divine Right of Kings

Canon 5549

Divine Right, also known as the Divine right of Kings is a late 16th Century European political and religious doctrine based on corrupting the ancient Mandate of One Heaven that asserts a monarch is subject to no earthly authority, deriving his right to rule directly from the will of God.

Canon 5550

Under the Divine Right doctrine, the monarch is not subject to the will of their people, the aristocracy or any other estate of the realm.

Canon 5551

There are two (2) forms of the doctrine Absolute and Anointed:

(i) Absolute Divine Right asserts not even the Church stands between the monarch and God as the monarch is themselves divine as a lesser deity; and

(ii) Anointed Divine Right asserts that only the Roman Cult Pope and the Church as a force and entity stand between the monarch and God.

Canon 5552

The most famous expression of the claim of Absolute Divine Right was by King James I of England to Parliament in 1609 CE where he claimed himself by virtue of being monarch also to be a god, in comparison to the Divine Creator as God.

Canon 5553

It is James I of England, not any predecessor, that first instituted the official motto for the British Monarch being Dieu et mon droit (Medieval French literally for “god is my Right”). The official motto relates directly to doctrine of Divine Right of Kings and for the British Monarch since James I to be regarded as a spiritual deity and therefore a god as it should be read as to its purpose as a claim “by my Divine Rights, I am a god”.

Canon 5554

The doctrine of Divine Right was repudiated during the English Civil War of 1688 - 89 and the official motto of Dieu et mon droit was no longer permitted to be used until George I (1714 – 1727) returned its use:

(i) King William III (1689 - 1702) used “Je Main Tiendrai” as the official motto

(ii) Queen Anne (1702 - 1714) used “Semper Eaden”

Canon 5555

As the Monarchs of England possess no Holly Blood, Sacred Blood nor Divine Right other than by argument, trickery and theft, the official motto of “Dieu et mon droit” is both unlawful and a profession of deliberate and willing heresy before all Heaven and Earth by all those who hold high office under such seal and arms.

Canon 5556

As the official motto “Dieu et mon droit” and the concept of Divine Right of Kings is a fraud, it has no effect nor force of law and therefore is null and void ab initio.

Canon 5557

In accordance with these Canons, it is forbidden to select leaders and rulers through the Claim of Divine Right of Kings.

Article 26 - Claim of Right

Canon 5558

Claim of Right is an 18th Century term and concept whereby a certain inherit property (right) normally endowed or entrusted to an estate but otherwise claimed and registered by another estate may be properly “reclaimed”.

Canon 5559

A Claim of Right presumes the existence of three (3) fundamental elements being an enclosed Right, a valid Title and a valid Claim:

(i) An enclosed Right is a right of use, form or property to which an estate would otherwise be naturally entitled; and

(ii) A valid Title reflecting the other estate has formalized its claim; and

(iii) A valid Claim reflecting both the custom and arguments of the estate as well as its competency to claim the right.

Canon 5560

A Claim of Right by definition is specifically associated with one (1) enclosed Right, one (1) valid Title and one (1) valid Claim. A Claim of Right is automatically invalid if it does not contain one (1) or more of the fundamental elements, or if it seeks to address more than one (1) title or claim in the same instrument.

Canon 5561

A Claim of Right must be proclaimed, witnessed and sealed before the court of public record of the estate making the Claim of Right to be valid. The registering of an original Claim of Right into the other estate or higher estate has the effect of validating the other estate’s original claim.

Canon 5562

Once a valid Claim of Right has been duly registered into the public record and manor roll of an estate, a Notice of Claim of Right may be prepared as valid notice, including the extraction of the Claim of Right into the body of the notice.

Canon 5563

A higher estate which is holding the property of a lesser estate obtained legitimately and without fraud has the right to demand fealty as condition of acknowledging a valid Notice of Claim of Right.

Canon 5564

A higher estate which is holding the property of a lesser estate obtained by force or fraud has no right to demand fealty or any other requirement as a condition of acknowledging a valid Notice of Claim of Right.

Canon 5565

An estate that has recorded a valid Claim of Right and perfected a valid Notice of Claim of Right to another estate which has held the property of the other estate by force or fraud does not require a formal acknowledgment from the other party for such a transaction to be valid.

Canon 5566

The right or property listed within the valid Notice of Claim of Right cannot be seized until a second valid record of Claim of Title and then notice of Claim of Title is duly recorded and serviced.

Canon 5567

The completion of firstly a valid Claim of Right and secondly a valid Claim of Title reverses any legal rights or claims previously perfected by another.

Article 27 - Claim of Title

Canon 5568

Claim of Title is an 18th Century term and concept whereby a certain record in the manor rolls of one (1) estate may be legitimately claimed as being owned and therefore registered as the property of another estate even if the first record fails to be expunged, deleted or modified.

Canon 5569

A Claim of Title presumes the prior existence and perfection of a valid Claim of Right and Notice of Claim of Right directly related to the Claim of Title.

Canon 5570

A Claim of Title by definition is specifically associated with one (1) enclosed Right, one (1) record in a particular folio, register or ledger and one (1) valid Claim. A Claim of Title is automatically invalid if it does not contain one (1) or more of the fundamental elements, or if it seeks to address more than one (1) claim in the same instrument.

Canon 5571

A Claim of Title must be proclaimed, witnessed and sealed before the court of public record of the estate making the Claim of Title to be valid. The registering of an original Claim of Title into the other estate or higher estate has the effect of validating the other estate’s original record of Title.

Canon 5572

Once a valid Claim of Title has been duly registered into the public record and manor roll of an estate, a Notice of Claim of Title may be prepared as valid notice, including the extraction of the Claim of Title into the body of the notice.

Canon 5573

A lesser estate which is claiming property previously held legitimately by a higher estate has no right to record a Claim of Title nor send a Notice of Claim of Title until the first Notice of Claim of Right has been duly acknowledged.

Canon 5574

An estate that has recorded a valid Claim of Right and perfected a valid Notice of Claim of Right to another estate which has held the property of the other estate by force or fraud does not require a formal acknowledgment from the other party for the service of a valid Notice of Claim of Title to be valid.

Canon 5575

The right or property listed within the valid Notice of Claim of Right may be seized upon the issue of a valid Warrant within fourteen (14) days of notice of a valid Notice of Claim of Title is duly recorded and serviced.

2.2 Sovereign Terrain

Article 28 - Sovereign Terrain

Canon 5576

Sovereign Terrain is a term used to define a fundamental system by which a sovereign makes claim over the earth, water and air of a place on the planet and how such a claim is then justified and maintained.

Canon 5577

The word Terrain is derived from the Latin terra meaning “land, earth, ground, soil, country and the world”. The Latin word terra itself is derived from the 1st Millenium BCE ancient Irish word tàra, also spelt in many ancient texts as Torá(h) meaning “land, earth, ground, rule of law”.

Canon 5578

All systems of claim of Sovereign Terrain are predicated on the truth that no man or woman can “own” the physical earth, water or air, except the Divine Creator. Instead, fictional elements created by men and women may be “added” within, below or on top of the earth, water or air and therefore claimed as private property. Thus Sovereign Terrain depends on claims of fictions.

Canon 5579

There are essentially three (3) systems and layers used to create the fabric of Sovereign Terrain being geography, topography and demography:

(i) Geography is the use of fictional standards of measurement to survey the physical structures of a particular region; and

(ii) Topography is the use of fictional language and culture to name a place defined by certain Geography; and

(iii) Demography is the use of fictional measures, registers and numbering to count and label people, political and administrative divisions and their activities according to particular Topography of a place.

Canon 5580

Whilst each layer of the system of Sovereign Terrain may be viewed independently, Demography depends on the existence of Topography and Topography depends on the existence of Geography.

Article 29 - Geography

Canon 5581

Geography is the use of fictional standards of measurement to survey the physical structures of a particular region. Geography is also sometimes used to describe all three (3) layers of defining sovereign terrain as one (1) (geography, topography and demography).

Canon 5582

The word Geography comes from Ancient Greek γεωγραφία (geographia) from γεω (gēo) meaning “earth” and γράφω (grapho) meaning “carve, draw, sketch or write”.

Canon 5583

Geography is the root fictional system of any claim of sovereign terrain layered over the physical earth, air and water of a place and presumes the existence of some uniquely owned fictional system of measurement of distance, height, position and time through survey.

Canon 5584

It is the presence of some uniquely owned fictional system of measurement of distance, height, position and time, the physical process of survey and then reflection of such survey on maps that produces a Geography.

Canon 5585

By ancient custom and tradition since the 1st MIllenium BCE in accordance with Holly (Tará) Law, the physical process of survey required to derive a valid Geography requires the official visitation of a place by an agent or representative of a sovereign under seal, such that the act of visitation and definition of Geography is undertaken as if the sovereign did perform the act themselves.

Canon 5586

By ancient custom and tradition since the 1st MIllenium BCE in accordance with Holly (Tará) Law, the commencement of a Geographic survey by an official agent or representative of the Sovereign requires a “point of beginning”, usually a historic marker, flag or monument representing the first and primary claim of the Sovereign.Permanent markers, posts or monuments are then placed at certain distances and locations around the point of beginning to both validate the claim the land has been surveyed and to enable accurate measurement.

Canon 5587

By ancient custom and tradition since the 1st MIllenium BCE in accordance with Holly (Tará) Law, upon completion of the physical survey by an official agent or representative of the Sovereign there should exist a description in words of the geographic claim plus a map, including accurate measurements defined on the map.

Canon 5588

A Geographic survey is not invalidated should the permanent markers, posts or monuments be destroyed. Only when a completely new geographic survey is undertaken with physical evidence of its occurrence, including new maps and descriptions may the original Geographic survey and claim be invalidated.

Canon 5589

By ancient custom and tradition since the 1st MIllenium BCE in accordance with Holly (Tará) Law, a Geographic survey must be undertaken by an agent or representative of the sovereign and new maps produced every seven (7) years to be a claim without legal or lawful challenge.

Article 30 - Topography

Canon 5590

Topography is the use of fictional language and culture to name a place defined by certain Geography.

Canon 5591

The word Topgraphy comes from Ancient Greek τοπογραφία (topographia) from τόπος (topos) meaning “place” and γράφω (grapho) meaning “carve, draw, sketch or write”.

Canon 5592

Similar to Geography, Topography requires the physical visitation to the place by an agent or official of the sovereign, or sovereign themselves and the honoring of key place names and associated cultural history to validate claim of sovereign terrain.

Canon 5593

Topography depends on the pre-existence of a Geographic survey first. In the absence of a Geographic survey, Topography has no context.

Canon 5594

Unlike Geographic Surveying which requires the physical walking of the “metes and bounds” of a place, the surveying of Topography is accomplished by the creation and dedication of permanent memorials and the recording of certain historically significant events of a place.

Canon 5595

Topographical surveying is the ability to walk a geographically defined area and recount names for geographically significant land marks as well as stories of historic significance as to previous events account those named land marks.

Canon 5596

A Topographical survey cannot be extinguished by the deliberate destruction of monuments and associated history of the Geography by a conquering force. Even if false history and false monuments are inserted as an attempt by a sovereign power to an earlier claim than is entitled, once the true history is revealed, all such claims are rendered null and void.

Canon 5597

A new culture may perform its own Topographical survey upon the ruins of a conquered culture. However, such survey only holds true so long as the previous culture remains vanquished and does not re-assert its rights.

Canon 5598

Similar to Geographic surveys, Topographic surveys by ancient custom and tradition since the 3rd Century CE in accordance with Holly (Tará) Law must be undertaken by an agent or representative of the sovereign every seven (7) years to be a claim without legal or lawful challenge.

Article 31 - Demography

Canon 5599

Demography is the use of fictional measures, registers, numbering, people characteristics and infrastructure to define political and administrative divisions and their activities according to particular Topography of a place.

Canon 5600

The word Demography comes from Ancient Greek δημογραφία(demographia) from δημος (dēmos) meaning “people” and γράφω (grapho) meaning “carve,draw, sketch or write”.

Canon 5601

Similar to Geography and Topography, Demography involves the act of survey by an agent or representative of the sovereign. However, unlike Geography and Topography, Demographic surveying is usually centered on the collection of information into a ledger which then “encloses” those items from being re - surveyed by original claim of title.

Canon 5602

The concept of collecting information into a ledger as a being equivalent to physical survey was first invented by the Romans through the concept of “census” whereby it was the property owners that had to prove their claim of right over property, not the Roman officials who had to visit every farm and village to check facilities and infrastructure.

Canon 5603

These survey ledgers are also often called “rolls” and the first such “demographic” surveys often focused on the ownership of slaves and land.

2.3 Tará Law Form

Article 32 - Tará Law Form

Canon 5604

Tará Law, also known as Tará Law Form, also known as Torá(h) Law Form is the Form of written sovereign terrain law, sovereign law, noble law, land law, property law and society law formed as part of the first Holly authorized written language to all people known as “gnó” (knowledge) and “gnósis” (search for and system of knowledge) promulgated by Holly King Eochaid of Ireland and Prophet Jeremiah around 590 BCE.

Canon 5605

The characters of the first written language of the Holly permitted to be used by all people was a proto-Ogham / Phonetic set which quickly led to the formation of customized forms of writing amongst the Celts including but not limited to Ancient Greek, Etruscan, Basque, Galatian and Lydian writings and alphabets. To deliberately corrupt the origin of Celtic language, the term “gnó” was falsely claimed to mean “business” in Irish from the 17th Century.

Canon 5606

The original law form by Jeremiah introduced through the Holly proto - written language of “gnó” (knowledge) from the 6th Century was known as “Tará” and represented five (5) key books of moral teachings, laws, rules and history being:

(i) Genasis (genesis) meaning “to start to seek, to search, to look for (knowledge)”; and

(ii) Dóútair (deuteros) meaning “second proposal; second offering”; and

(iii) Eacturas (exodus) meaning “foreign expedition or journey”; and

(iv) Anaicánain (anakineos) meaning "breath and speak the language of truth"

(v) Néaman (nemos) meaning “heaven; the laws of heaven”.

Canon 5607

Tará Law Form signified the first invention of the concept of “rights / right” and “property” by the Holly priest - kings whom made it clear who they believed owned all property called “air” with the word “cuí/ cuíl” meaning both right and the first concept word for land as an exclusive right of the Holly. Thus for the first time in civilized history, the entire earth was claimed as cuí by the Cuilliaéan as absolute stewards for the gods.

Canon 5608

Tará Law Form invented the concept and word “use” to describe the rights of everyone else to “use, employ and practice” on the cuí/ cuíl (land) through the word “úsáid” (use of property) upon sacred promise / surety called “tithe” through a bonding ritual called “seal” – the original source and meaning of the word seal. Hence, possession of property became known as “séalaigh” (bonded property) and a promise/surety of property was called from the beginning a “áirithe” (property promise).

Canon 5609

From the 5th Century BCE to the 9th Century CE, Ireland became the centre of higher learning, jurisprudence, science, theology and languages with the first Universities in civilized history founded in Ireland. However, all this history was gradually destroyed beginning with the 12th Century right through till the 19th Century CE

Canon 5610

In the 3rd Century CE, Tará law was dramatically enhanced by Holly High King Cormac Mac Art, also known as King Cormac and King Arthur, by introducing a range of improved legal concepts concerning property including but not limited to the concepts of terrain (metes and bounds), sires and survey:

> (i) Holly High King Cormac Mac Art, ordered that the sires (shires) of Ireland be defined adopting a mathematic survey of major land marks and the combination of natural and then man - made boundaries of walls. Thus, the clear lands of each sire and each bail (town) within it could be identified; and
>
> (ii) To ensure the minimization of disputes, Cormac invented a new legal word called “súrvé” (survey) from sure (surety) and ve/vi (ancient stone system of time/space measurement) whereby a claimed owner needed to physically walk and “survey” the terrain once every seven (7) years to retain title and validate the correct placement and state of repair of walls and boundaries. Hence, this ancient rule of survey and the seven (7) year rule of “surveying property” has remained to the present day; and
>
> (iii) Cormac Mac Art called this surveyed land “terrain” which means literally the limits or bounds of the land (terra) – which we now know as the concept of metes and bounds; and
>
> (iv) Cormac Mac Art introduced the concept of the “acre” being around eighty four (84) feet by eight hundren fourty (840) feet which was the standard terrain for an extended family, with the acre permitted to be subdivided into seven (7) “plots” of approximately eighty four (84) feet by one hundred twenty (120) feet for individual families. This subdivision by the laws of “terrain” (metes and bounds) and the concept of the plot, now as the “lot” remains a cornerstone of modern land management today in many western nations, but with the Khazar/Venetian smaller version of an acre (sixty six (66) feet by six hundred sixty six (666) feet).

Canon 5611

Holly King Cormac mac Art ensured the invention and promulgation of a legal concept equivalent to a "life estate" to protect the home through a contract called a léas (lease) whereby a man and his family may be entitled to their plot for a maximum of seventy (70) years - or life.

Canon 5612

Upon the fall of the last Holly King Macbeth in 1058 CE at the hand of Malcolm, son of Duncan as the adopted son of Siward, King of the Normen of Nor - thumbria the law of terra was replaced by the law of “udal” and later in England by “fee - udal”.

Canon 5613

Beginning in 1155 CE, upon Nicholas Breakspear (Shakespeare) creating the supremely fraudulent Papal Bull “Laudabiliter” as Pope Adrian in granting “ownership” of Ireland to the Plantagenet King Henry II of England, the Magyar - Venetian plan for the complete cultural genocide of Ireland, the Celts and the Holly commenced. After the landing of a sizeable militia force of Basque, Normandie and Flemish fighters in 1167. Even after thirty (30) years continual war, the militia failed to conquer all of Ireland, especially the north and south - west.

Canon 5614

After almost five hundred (500) years of continual invasion and constant fighting, the Venetian / Magyar / Khazar had still failed to completely wipeout the cultural history of the Irish, the Celts and the Holly. A new strategy was formed under Oliver Cromwell from 1649 where he was ordered by the Venetian Magyar to kill every last person of Irish descent, to salt the earth, burn the homes and reduce every major building to rubble. By the death of Cromwell in 1658, one half (1/2) of all men, women and children of Ireland had been slaughtered or starved to death, one quarter (1/4) had been forced into slavery for the British colonies and less than one quarter (1/4) remained defiant. While England did not fulfil its solemn obligation to obliterate the Irish, by the start of the 18th Century Irish history had been largely destroyed.

Canon 5615

Despite the genocide, theft of Irish history, unprecedented curses and removal from the collective memory of the world, the Venetian / Magyar / Khazar failed to achieve their ultimate objective to remove completely the legacy of the Cuilliaéan. Instead, all claims of the Magyar / Khazar and and their vassals to use the words “holy, holly” and to Tará Law Form as well as the symbols and scriptures of the Holly have been proven false and without legitimacy.

Article 33 - Rà

Canon 5616

Rà is the most ancient name for a Sovereign ruler in civilized history with the title originating from ancient Ireland under the rule of the Cuilliaéan (Holly) from the 6th Millennium BCE.

Canon 5617

The kingdom of a Holly blood Celtic ruler (Rà) was known as Rí and their time of reign or “epoch” of reign was known as Ré. These titles are occasionally and deliberately confused.

Canon 5618

The title of Rà and Aman-Rà were used as a supreme ruler up until the 6th Century BCE, most famously by the Cuilliaéan disapora known as the Hyksos in the 2nd Millenium BCE in Egypt.

Canon 5619

The claim that the supreme rulers of Egypt under the Hyksos were called “pharaoh” is completely false. The word pharaoh is 15th Century invented word from Latin pharaoh derived from a form of translation of hieroglyph meaning “big house”.

Canon 5620

The title of Rà while it translates as King remains most commonly translated as a “god” on account of the knowledge of the ancient Holly record keepers and astronomers.

Canon 5621

From the establishment of the “Law of the Land” or Tará (Terra) Law from the 6th Century BCE until the 3rd Century CE, there existed three (3) levels of Kings corresponding to key administrative units of Celtic society, the Tigarna Rà, the Rui Rà and the Ard Rà:

(i) Tigarna Rà meaning “Lord King” was the leader and responsible for a clan or a Truatha (“tuatha”); and

(ii) Rui Rà meaning “Overrule King” was the leader and ruler responsible for several Truatha called a “banda”; and

(iii) Ard Rà meaning “High King” was the ultimate king over all Truatha (“tuatha”) and bands.

Canon 5622

From the 3rd Century CE until the final destruction of Celtic society, Ard Rà Cormac Mac Art introduced a fourth level of Sovereign “Rà” when he divided the holly isle of Ireland into five (5) parts, with the ruler of each part “Cóicid” called a Cóicid Rà or “One of the Five Kings”.

Canon 5623

In accordance with the vesting of all authority and power of the Cuilliaéan (Holly) to the Society of One Heaven, the use or claim of the title Rà is forbidden unless expressed by covenant and authorized in accordance with these Canons.

Article 34 - Truatha (Truth)

Canon 5624

Truatha, also known as Trua - Tha, also deliberately misnamed as “tuatha”, is the ancient Gaelic name for clans and the etymological origin of the word “true” and “truth”.

Canon 5625

The word Truatha is derived from two (2) ancient pre 6th millennium BCE Gaelic words Trua meaning “empathy, the same, kindred, kindness, heart” and Tha meaning “am, are and is”. Hence the literal meaning of Truatha is “am the same, am kindred”.

Canon 5626

A Truatha was constructed of one (1) or several smaller family units known as “Fine” and the leader of a Truatha was called Tigarna Rà meaning “Lord King”.

Canon 5627

A Truatha was constructed of one (1) or several smaller family units known as “Fine” and the leader of a Truatha was called Tigarna Rà meaning “Lord King”.

(i) cuí/ cuíl or Holly Priest appointed to each Truatha remained at all times the highest level of Celtic society; and

(ii) déarfáinn being the council of the Truatha from déan meaning “duty, service, destiny”, rí meaning “king” and fáinne meaning “ring”; and

(iii) bódéarí being the custodians of cows, lands and property of the Truatha from bó meaning “cow”, déan meaning “duty, service, destiny”, rí meaning “king”; and

(iv) féarann being the free men, skilled craftsmen and warriors of the lands of the Truatha from fear meaning “man” and ann short for ann-sá meaning is “free to give one’s oath, surety or vow”; and

(v) oíbrí (also listed as oíbrían) being bonded workers, debt slaves of the King of the Truatha from oíb meaning “bay, enclosure” and rí meaning “king”.

Canon 5628

A common object upon which members of Celt society gave oaths is to swear upon the name of their truatha, therefore to literally “speak in the name of truth” equivalent to speaking honestly and with honor.

Article 35 - Fine

Canon 5629

A Fine is the ancient Gaelic name for a tribe and extended family kinship group, the smallest legally recognized unit of ancient Celtic society and the etymological origin of the word “fine”.

Canon 5630

The Fine, not the individual, was what was important. Legally the individual did not exist, except as a member of a class within the Fine and was therefore responsible for his set share of the Fine's property and obligations. Several Fine were then part of a Truatha.

Canon 5631

When an prísonóir (honor price) was to be paigh (origin of paid) under Celtic law, then such payments were usually made to the Fine. Hence, the ancient maxim of law “pay the fine” which has continued in words only.

Article 36 - Bar an Measúir

Canon 5632

"Bar an Measúir", also known as "Bar and Measure", also known in more recent centuries as “Weights and Measures”; are the first standards of: time, distance, area, volume and weight invented by the Holly of Ireland in the 5th millennium BCE and exported as divine knowledge across the ancient world.

Canon 5633

The word measure comes from 5th millennium BCE ancient Irish term measúir meaning “determine or make equal using comparison standard”. The term measúir itself comes from ancient Irish word meas meaning “think, reckon, value, esteem” and úir meaning “soil, earth”.

Canon 5634

The word bar comes from 5th millennium BCE ancient Irish term bárá meaning “rod, weight or standard used for measure”. The word itself comes from early Irish word Bá meaning “affinity; spirit” and Rá meaning “king”.

Canon 5635

Contrary to claims of the origin of measurement from Mesopotamia, it is the Irish and then the Celts that first established standards, then copied by ancient cultures such as Ebla in the 4th Millennium BCE and then across the ancient world.

Canon 5636

In the 5th millennium BCE, the Holly Irish invented the concept of the sixty (60) second minute, the sixty (60) minute hour and the twenty four (24) hour day, which spread across the ancient world by the 3rd millennium BCE:

(i) The day was called dá, from which the word day is ultimately derived; and

(ii) The hour was called uair, from which the word hour is ultimately derived; and

(iii) The minute was called míon from which the word minute is ultimate derived; and

(iv) The second was called dare meaning the smallest unit of time of the age of a king.

Canon 5637

In the 5th millennium BCE, the Holly Irish invented the word for season séasúr(season) and created the concept of fifty two (52) weeks by seven (7) days a year, with one (1) celebratory day being new years day upon the winter solstice:

(i) New Years Day was called soltíde (solstice) celebrated near the winter solstice from the ancient Irish word sol(us) meaning "sun" and tíde meaning "change of time, change of weather". Later this was corrupted to “yuletide” to hide its provenance; and

(ii) The rest of the year was divided into thirteen (13) months (called mí) of four (4) weeks of seven (7) days to make twenty eight (28) days. Some of the modern names for months in Roman time originate from the Holly including but not limited to Febra (February), Mart (March), Apréil (April), Mai (May) and Auguist (August).

Canon 5638

In the 5th millennium BCE, it was the Holly Irish that created and named a seven (7) day week called “seach” in honor of the visible planets and the Sun. This seven (7) day a week calendar became famous in Ebla and spread to the ancient world:

(i) each day of the week (seach) ended in the letters "di" from diá meaning "god/goddess"; and

(ii) lùnadi also known as "Monday" was the first day of the week in honor of the Moon, from lùi meaning "beloved, curved, object of value" and na "that, which is"; and

(iii) marsadi also known as "Tuesday" was the second day of the week in honor of Mars mar meaning "in the manner of, likeness of" and sa meaning "victorious, mighty, strong warrior"; and

(iv) mercaoirdi also known as "Wednesday" was the third day of the week in honor of Mercury mer meaning "red, dark" and caoir "blaze, stream of sparks; piece of coal"; and

(v) lùpitar also known as "Thursday" was the fourth of the week in honor of Jupiter lùi meaning "beloved, curved, object of value" and pitar "sister"; and

(vi) lucifeardi (pronounced "lucky feardi") also known as "Friday" was the fifth of the week in honor of Venus luc/luci meaning God of "good fortune, gold, skills and knowledge" and fear meaning "the best of"; and

(vii) sátandi also known as "Saturday" was the sixth of the week in honor of Saturn sát meaning "fulfilled" and an "at the height of his/her powers"; and

(viii) solusdi also known as "Sunday" was the last of the week in honor of was the Sunsolus meaning "sun".

Canon 5639

In terms of the measurement of distance, the Holly Irish were the first in the world to devise a consistent measurement system over very small to very large lengths:

(i) ínch (also written as ínce) meaning "a nail of finger or toe; a claw or talon of bird" being the base unit of measurement from the beginning of civilized history, first invented and claimed by the Cuilliaéan (Holly); and

(ii) lámh meaning "hand" being the second unit of length equals a length of 4 ínches; and

(iii) cúbith being a historic standard unit of measurement invented and claimed by the Cuilliaéan (Holly) meaning "sacred measure of life and being" equals a length of 28 ínches or 7 lámh; and

(iv) fathóm meaning "a single peat and smaller than one thousanth measure of a mile" equals a length of 56 ínches, or 2 cúbith; and

(v) rod meaning "division of place" equals a length of 6 cúbith or 168 ínches; and

(vi) fearlón meaning "man's sustenance" equals a length of 360 cubits, or 60 rods, or 180 fathann

(vii) mile meaning a thousand equals a length of 8 fearlón, 480 rods, 2880 cúbith and 1440 fathóm; and

(viii) leaghe (also known as league) meaning “melt, push through” which equals a distance of 3 miles.

Canon 5640

In terms of the measurement of area, the Holly Irish were the first in the world to devise a consistent measurement system of area over the allocation of land:

(i) plot meaning a small field = 36 cubits by 60 cubits; and

(ii) acre meaning "field of the king; field leased (over time) from the king" = 36 cúbith by 360 cúbith or 6 plots; and

(iii) seis(e) meaning “the lands and likes of a fine” = 120 acres

Canon 5641

In terms of the measurement of weight, the Holly Irish were the first in the world to devise a consistent measurement system of weight in the measure of goods and currency:

(i) One (1) Scrupal was equal to twenty (20) grains; and

(ii) Three (3) Scrupal were then called a dràm from which the ancient Greek δραχμὴ (drachma) unit is sourced and the international standard weight measure (4.32 gram) for traded ancient coins for several thousand years; and

(iii) Eight (8) dràm was equal to one (1) unnsa (34.56 gram) from which the ancient measure of ounce is derived; and

(iv) Sixteen (16) unnsachan (ounces) was equal to one (1) pund (552.96 gram), from which the ancient measure of pound is derived; and

(v) Sixty (60) punds was equal to one (1) talann (33.17 Kg), from which the ancient measure of talent is derived.

Article 37 - Scrupal

Canon 5642

The Scrupal, also known as Scruple is the first and most ancient form of standard “international” currency (money) in civilized history first formed by the Cuilliaéan (Holly). The scruple remains the oldest form of measure still used in present day weights and measures.

Canon 5643

The standard manufacture of "Scrupal" from around four thousand five hundred (4,500) years ago was created by cutting rods of gold into standard short pieces then bending them into rings weighing approximately 1.44 grams each:

(i) One (1) Scrupal was equal to twenty (20) grains; and

(ii) Three (3) Scrupal were then called a dràm from which the ancient Greek δραχμη (drachma) unit is sourced and the international standard weight measure (4.32 gram) for traded ancient coins for several thousand years; and

(iii) Eight (8) dràm was equal to one (1) unnsa (34.56 gram) from which the ancient measure of ounce is derived; and

(iv) Sixteen (16) unnsachan (ounces) was equal to one (1) pund (552.96 gram), from which the ancient measure of pound is derived; and

(v) Sixty (60) punds was equal to one (1) talann (33.17 Kg), from which the ancient measure of talent is derived.

Canon 5644

The word scrupal appears to be derived or associated with the original ancient Irish word scrúdú which still means “measure, inspection, screening, examination”.

Canon 5645

Scrupal were arranged in different formats for transport, exchange and trade. Between communities, Scruple were arranged in various standard numbers as stringed bracelets, necklaces, while within communities they were frequently worn as part of jewelry and woven into the fabric of the clothes.

Canon 5646

To simplify trade within the Celtic communities, the presence of Scrupals clearly visible on the clothes of a person automatically enabled commerce to be transacted knowing the individual had sufficient currency to underwrite any bad debt or failure, without having to physically exchange the actual money itself, only a spoken oath or promise.

Canon 5647

The unit of measure of (3) Scrupal as one (1) dràm reflected coins whereby two (2) scruple measures were flattened and then impressed, then bound together with the third scruple being the stretched out edge binding both the obverse and reverse.

Canon 5648

In contrast to the standards based on the Scrupal and the proper dram, several city colonies such as Phoenician and Assyrian cities and Lydia by the 6th Century BCE chose to use the dràm weight, but only to impress one (1) side of a single flattened disk, thus leading to a low quality coin at risk from “clipping” being the deliberate shaving off gold to cheat. As a result, a second ancient weight and measures system had to be introduced to account for lighter and less reliable weights and measures.

Canon 5649

The scruple is still reflected to the present day in the measure known as the “apothecary's scruple”.

Article 38 - Honor Price

Canon 5650

Honor Price, or “prísonóir” in ancient Irish, is a foundational concept of law first instituted by prophet Jeremiah in the 6th Century BCE as part of Tará (Torá(h)) Law to eliminate blood revenge whereby a value (príse) was placed on every living thing and type of property so that if stolen or injured, the offending party must “pay the fine” with some “prísonóir” (honor price) as restitution and clemency.

Canon 5651

The word prísonóir for “price of honor” comes from two (2) ancient Irish legal words being príse meaning “value, price” and onóir meaning “always, ever shining, brilliant, golden, worth of worship” and itself derived from two (2) most ancient Irish root words on meaning “always, ever” and óir meaning “golden, made of gold”. Hence the literal etymological meaning of prísonóir is “value or price always paid in gold”.

Canon 5652

The concept of prísonóir or “price of honor” not only covered the cost of compensation for injury but the underwriting of commerce and trade through the concept of “surety” also first invented through ancient Irish law and culture. The wearing of expensive clothing and inclusion of scrupals within the fabric and jewels on the person gave literal surety and honor price to anyone engaging in trade.

Canon 5653

In ancient Holly Celtic Law, each individual and living thing had an “honor price” reflecting their worth and status within the fine (family group) and truatha (tribe). For example, before the 3rd Century CE:

(i) A bó (cow) or oíbrí (bonded worker or slave) was worth one (1) unnsa, or eight (8) dram or twenty four (24) scrupal if killed; and

(ii) A féarann (free man) was worth one (1) pund or one hundred and twenty eight (128) dram if illegally killed; and

(iii) A bódéarí (custodian of cows/property) was worth three (3) punds if illegally killed; and

(iv) A king of a truatha was worth one (1) talann (talent) if illegally killed.

Canon 5654

Under ancient Holly Celtic law, there existed three (3) essential forms of prísonóir or “price of honor” being éiríg (ransom), íoch (mercy) and bonde (surety promise):

(i) éiríg occurred in the event of an unlawful death or serious injury, when a truatha or fine would capture the alleged offender and place them into custody as the prísonóir (price of honor) until the éiríg was paid; and

(ii) íoch occurred in the event of minor injury or damage when an alleged offender would be forced to meet and pay a portion (baile); and

(iii) bonde occurred in normal trade where a man promised as surety on their honor price they were capable of compensation in the event of a failure of performance under agreement.

Canon 5655

Sacred (Holly) Law by definition is founded since the 6th Century BCE on Honor Price and the abolition of blood revenge. Therefore, any system that permits blood revenge as well as prísonóir (Honor Price) is an abomination, illegal, unlawful and therefore reprobate, forbidden and not permitted to be revived.

Canon 5656

Any law system based on guilt, blood atonement, sacrifice is therefore based on blood revenge and cannot be considered Sacred, Holly (Holy), Honorable nor legal or lawful.

Canon 5657

As Honor Price inadvertently favors in law those with greater financial resources than those without, the Honor Price system is fundamentally unfair and therefore not compatible with the application of Divine Law, Natural Law, Cognitive Law and superior Positive Law.

Therefore, the concept of Honor Price is hereby forbidden, reprobate, to be suppressed and not permitted to be revived.

Canon 5658

Only law that is entirely consistent with these Canons may be considered Sacred Law, Honorable Law and the true succession of Holly (Holy) Law.

Article 39 - Séal

Canon 5659

Seal is a term and concept first invented in history by the Cuilliaéan (Holly) of Ireland whereby a certain sacred spoken word or a unique phrase of spoken words bound (“sealed”) a man or woman by sacred duty to perform.

Canon 5660

The word seal comes from ancient 3rd/4th Millennium BCE Irish meaning “my words bind (bond) me (to some promise/oath)”. The word seal itself comes from two (2) ancient Irish words se meaning “he, himself” and àl meaning “the progeny of”.

Canon 5661

The oldest and most powerful seal word in civilized history is the sacred word Aman spoken seal at the end of an ancient royal decree of a king (Rà) meaning literally “It is (therefore) recorded for all time”, or “Let it so be recorded for all time”.

Canon 5662

The word Aman is derived from one (1) of the oldest titles of the Cuilliaéan (Holly) as the first timekeepers and astrological recorders in ancient history. The word “Aman” in ancient Irish literally means “keeper of records and time” from am meaning “time (records), astrological (records)” and an meaning “is”.

Canon 5663

The word Aman could only be spoken by a Rà (King), later also called a Rí, or one who held Sovereign position by Holly blood. The translation of Hyksos hieroglyph of Aman - Rà means literally the “seal of the King” and the phrase, “by my authority as Rà (King), let it so be recorded for all time” or “Rà (King) says (as it shall be recorded for all time)”.

Canon 5664

The word Amen and Amun are corrupted translations of the ancient Holly Irish sacred seal word “Aman”. Any claim that the symbols or the word Aman alone depicts a God (without reference to Rà) is false.

Canon 5665

The use of the spoken seal “Aman” was only permitted by a Sovereign possessing Holly blood. The seal has no effect other than an affirmation if spoken by one who did not possess Holly blood.

Canon 5666

The claim that the word Amen is derived from a language created by the Menesheh in the 4th Century CE called “Hebrew” is an absurd fraud.

Canon 5667

As all power and authority of the Cuilliaéan (Holly) has been duly and properly vested to the most sacred covenant Pactum de Singularis Caelum, the use of Aman is reserved for all official and valid scripture of the society of One Heaven.

Article 40 - Surety

Canon 5668

Surety is an ancient concept first invented by the Cuilliaéan (Holly) of Ireland in the 4th Millennium BCE whereby the risk of loss or default on an agreement is offset by the pledging of objects and/or, male and female Level 6 Higher order (self aware) hydrocarbon life forms possessing an honor price of similar value.

Canon 5669

In ancient Celtic culture, there existed three (3) forms of surety being bond, urra and taic:

(i) bond surety is when a portion of property was made the subject of the surety. The promise of such surety was called “aitire”; and

(ii) urra was when a sponsor provided surety and collection of such surety involved the taking hostage of the sponsor as “ráth” in the event of failure to pay; and

(iii) taic was when one made surety on their own body price and honor and if such surety was promised was called “naim”.

Article 41 - Cúin (Coin)

Canon 5670

A Coin is an impressed metallic object, usually in the form of a disk, created through some formal ritual involving one (1) or more official stampings in order to create some legal form of currency.

Canon 5671

The term Coin comes from ancient Holly Irish cuin meaning “a metallic object representing a cornerstone of value; a metallic token of memorial, commemoration, remembrance, keepsake or souvenir issued under the authority and seals of the Cuilliaéan (Holly)”. The word is derived from cu being short for Cuilliaéan and in meaning “the”. Hence, cuin still means “cornerstone” and “keystone” even though it is deliberately spelled as “quoin”.

Canon 5672

The greatest metalworkers and goldsmiths of the ancient world were without question the ancient Irish and Celts who demonstrated unparalleled skill and precision above other cultures. Such work was done in honor of the god Luci (pronounced ‘lucky’), the patron of skills, gifts and craftsman who celebrated his feast day upon the full moon (mid or "ides") of August.

Canon 5673

The term furnace as the specific focus of metal work for coins and intricate design originates from the Holly Irish term fùirneis from fùir meaning "to fire, bake" neis meaning "this hour/moment".

Canon 5674

The term cast to describe the first lead moulding used to create the first coin and then the final iron moulding originates from the Holly Irish term cast meaning “fire, forge”.

Canon 5675

The term di(e) to describe the smooth blank circular disks used to create each side of the coin originates from the Holly Irish term dios meaning “dish or disk”.

Canon 5676

The term prime to describe the first coin created using lead mouldings and then refined in order to be used to create iron mouldings originates from the Holly Irish term prìom meaning “first (coin), chief”

Canon 5677

The term treasure to describe the sacred material used to create a valid cuin (coin) originates from the Holly Irish term tréasuire with tré meaning "three (3) (gold) scrupals" and asuire meaning "is guaranteed, promised".

Canon 5678

The term mint to describe the entire coin creation process originates from the Holly Irish term mìntè with mìn meaning "smooth, soften, fashion" and tè meaning "one having spiritual life, or presence".

Canon 5679

The process of minting a valid Coin was very specific to ensure its correct weight and integrity using three (3) scrupals in the manufacture of a standard valid Coin, with two (2) flattened and then each minted over a cast, while the third became the outer edge, binding the two (2) sides to prevent clipping.

Canon 5680

The phrase treall de pioc originates from the Holly Irish term and refers to the sending of samples of coin to Tará for appraisal to ensure they conform to standard weight. The word treall means tre meaning “pass over, through” all meaning “highest noble, excellency, fame, source of stream” and pioc meaning “pick, sample”. The phrase was later corrupted into “trial of the pyx”.

Canon 5681

The standards first established under the Cuilliaéan (Holly) for valid coin were continued in the tradition of the Hellenic Empire under Alexander as well as the highest value Gold Coin minted under the Roman Empire, then the Anglo - Saxon (Frankish) Empire whereby a standard gold coin of three (3) scrupals (1 scrupal = 1.44 grams) was equal to 4.32 grams.

Canon 5682

In contrast to the international currency standards first formed by the Cuilliaéan (Holly), a number of trading cities adopted less standard forms of money in order to gain advantage either through clipping, the ancient form of “fractionalizing” or counterfeit material (gold-plating and mixing such as the electrum of the city of Lydia).

Canon 5683

The most famous ancient counterfeit currency was the Lydia lion produced around the 7th Century BCE through a single strike using electrum material of gold and silver, in an attempt to cheat other traders using real pure gold.

Canon 5684

Objects that do not conform to the standards first established by the Holly for what constitutes being a coin can never be known as coin, but merely tokens, medallions and other forms of counterfeit material claimed as currency.

Canon 5685

In accordance with all powers, provenance and authority of the Cuilliaéan (Holly) having been vested to the most sacred covenant Pactum de Singularis Caelum, only those objected minted in accordance with these Canons may be lawfully and legally be regarded as coin.

Canon 5686

All metallic objects not granted recognition and authority in accordance with these Canons to be known as coin are therefore counterfeit, false and not permitted to be known as valid coin.

2.4 Hellenic Law Form

Article 42 - Hellenic Law Form

Canon 5687

Hellenic Law Form, also known as Ancient Greek Law Form is the Form of sovereign territorial law, sovereign law, noble law, land law, property law and society law introduced progressively from the 8th Century BCE onwards by the inhabitants of the Greek City States and later from the 4th Century BCE under the reign of Alexander the Great.

Canon 5688

The Greek Peninsula and islands have historically been a place of safe haven for refugees fleeing persecution, a site of continuous battle for strategic control by major naval powers of the Mediterranean and a site of unprecedented geothermal upheaval for millennia.

Canon 5689

By the 7th Century BCE, the Greek and Aegean peninsula were dominated by Ilryians to the north-west (Croatia and Serbia), Thracians to the north - east, Lydia to the east (Anatolia) and many dozens of separate trading cities and towns from the Celts, Egyptians, Phoenicians and Carthaginians to refugees of the Yahudi of Palestine.

Canon 5690

In the 6th Century BCE, Satan worshipping Yahudi Cult refugees from Palestine resettled in the town they renamed šumur meaning “first city”, also known as Kalkis (Χαλκίς) also known as Chaldis and the town they named šulumur meaning “city of the bull also known as Erétria (Ερέτρια) on the Island of Euboea following the invasion of Jerusalem by Nebuchadnezzer.

Canon 5691

By the 6th Century BCE, the Celt system of religion and government had spread to north - eastern Greece and the formation of the Kingdom of Macedon. This introduced a new concept to the multitude of colonies throughout Greece and the Aegean whereby political systems of alliances or “hegemony”, also known as “leagues” were established, collapsed and redefined.

Canon 5692

The concept of hegemony from the 6th Century BCE whereby consensus and unity was sought at a military, trade, political and cultural level by disparate city states developed by refugees from different cultural backgrounds led towards conflicts of ideas of statehood amongst the hegemony throughout Greece and the Aegean. This “conflict of ideas of statehood” accelerated into the 5th Century with the refinement of the Arcadian League headed by Sparta, the Ionian League headed by Athens and the Hellenic League headed by Pella (Macedon).

Canon 5693

By the 5th Century, the choice of the Ionian League led by Athens to retain partial self determination by ceding to the authority of Darius I of Persia in exchange for the Persians invading and defeating the Arcadian League of Sparta and Hellenic League of Pella heralded a massive change in the geo - political map of Greece and the Aegean. After initial successes by Athens in treachery against other Greek leagues, the Persians and their Greek allies were roundly defeated by 479 BCE. By 430 BCE, the Ionian League was largely destroyed and Athens isolated as a pariah city - state within the expanded Arcadian League.

Canon 5694

By the early 4th Century BCE, Philip of Macedon succeeded in crushing the last resistance of the Ionic League and Arcadian League to largely unite Greece for the first time in its history before being assassinated by Athenian assassins. Thus the law of the Hellenic league as further promoted by son of Philip known as Alexander the Great became the laws of most Greek cities for four hundred (400) years.

Article 43 - Hegemony

Canon 5695

Hegemony is an indirect form of imperial and sovereign dominance over one (1) or more subordinate states through the control and implied power of commerce, education, politics, science, philosophy knowledge and culture rather than simply by military force.

Canon 5696

The word Hegemony comes from the Ancient Greek ηγεμονία (hēgemonia) meaning “supremacy or leadership, chief command” from ηγεμών (hegemon) meaning “a leader, guide, commander, chief”.

Canon 5697

The concept of hegemony emerged from the 6th Century BCE in Greece by necessity whereby consensus needed to be obtained not just at military but a trade, political and cultural level between disparate city states possessing diverse cultural backgrounds.This introduced systems of enforced “synthesis” of ideas rather than the sheer domination of one (1) culture over another.

Canon 5698

Under Hegemony, the leading state of people (ethnikos) established indirect dominance by means of cultural imperialism, therefore dictating the internal political and social nature of the subordinate states within the sphere of influence of the hegemon through a series of key philosophical controls:

(i) Language of the hegemon became the imperial lingua franca of the hegemony, thus influencing society through meanings and the communication of ideas; and

(ii) Law of the hegemon became the “law of the land” of the hegemony; and

(iii) Imperial religious values became the values of the hegemony; and

(iv) Bureaucracy of government became the system of government imposed on all states; and

(v) Trade and Commerce controlled by bureaucracy became the common standards of commerce between the hegemonic states.

Canon 5699

The strength of a hegemony within Greece depended not only upon the geopolitical environment but the degree to which certain philosophical elements were applied. The more comprehensive the philosophical model, the stronger. The more choice within the subordinate state, the weaker.

Canon 5700

The most successful ancient models of hegemony originate with the Spartian hegemony of Arcadia, demonstrating a fascist totalitarian system which lacked the cultural depth, followed by the Hellenic hegemony of Macedon which introduced the Aristotelian philosophical systems. However, the most successful hegemony of the ancient world was the Theocratic Fascist Totalitarian State of Rome.

Article 44 - Aristocracy

Canon 5701

Aristocracy is a form of rule, leadership and government whereby a few “elite” members of a community rule by virtue of perceived “superior qualities” versus the rest of society.

Canon 5702

The word Aristocracy comes from Ancient Latin aristacratis meaning “the rule of the best” and then backward engineered in the 16th Century CE to appear sourced from Ancient Greek from the Latin arista meaning “best (corn)” and –cratis meaning “right of rule; sticks of even size used to mete corporal punishment; official name of fasces (bundle) of bound sticks and axe representing power of rule under Roman law”.

Canon 5703

In contrast to rule by absolute theocracy, aristocracy enabled the establishment of a form of power sharing amongst an “elite” where no clear traditional mandate initially existed. However, over time the concept of Aristocracy shared almost identical qualities with all forms of absolute rule in the use of claims by blood inheritance and even religious tradition to justify the continued privileged position of certain families over others.

Canon 5704

The two (2) primary forms of government under aristocracy were Oligarchy and Monarchy:

> (i) An Oligarch is the ruling body of an Oligarchy being a form of sovereign rule by “archons” (leaders) representing the heads of major tribes, the wealthiest property owners, most powerful military leaders or royalty.
>
> (ii) A Monarch is a ruler of a Monarchy being the form of sovereign rule by one tribe or family, usually by birthright and hereditary succession.

Canon 5705

Most Hegemon of Greek “Leagues” were based on the aristocratic model of government and varied between periods of Oligarchy and Monarchy.

Canon 5706

The word Oligarch comes from ancient Greek ολιγαρχία (oligarkhía) meaning “few (elite) rulers” from ολίγος" (olígos) meaning “a few” and αρχω (archo) meaning “to rule, govern or command”.

Canon 5707

The word Monarch comes from ancient Greek μόναρχος (monarchos) meaning “sole ruler” from 'μόνος (monos) meaning “only” and αρχω (archo) meaning “to rule, govern or command”.

Article 45 - Polis

Canon 5708

A Polis, from Ancient Greek πόλις, is a term defining a recognized city, the body of citizens of a city and the act of citizenship itself.

Canon 5709

The word Polis originates from the ancient period of Greek city-states during the 1st Millennium BCE from around 800 BCE to 400 BCE.

Canon 5710

A full member of a Polis was known as a Polites (πολίτης) and is the Ancient Greek word for “citizen, freeman and compatriot”.

Canon 5711

The matters of a city, its administration and policies was known as Politikos (πολιτικός) and is the ancient Greek Word for both “civic law” and “civic duties”. Politikos is also the origin of the modern word for “politics”.

2.5 Roman Law Form

Article 46 - Roman Law Form

Canon 5712

Roman Law, also known as Roman Law Form is the currently applied Form of: sovereign territorial law, sovereign law, noble law, land law, property law and society law formed from the 5th Century BCE onwards, but falsely claimed of older provenance.

Canon 5713

In the early 6th Century BCE, members of the extreme Yahudi satanic Cult diaspora from šumur (Chaldis) and šulumur (Erétria) moved further west in the Mediterranean and establish two (2) colonies at Reggio on Sicily and Cumae near present day Naples. These are the legendary “founders” of the Roman Empire Remus (reverse of šumur) and Romulus (reverse of šulumur).

Canon 5714

By the 5th Century BCE, the Chaldean Yahudi diaspora from šumur (Chaldis) and šulumur (Erétria) had lost their colony of Reggio in Sicily to a vassal of the Carthaginians while their city of Cumae was also destroyed in 524 BCE. However, the Yahudi refugees succeed in capturing several southern Etruscan cities with sizeable military support from Darius the Great of Persia and renamed the Etruscan city in 509 BCE on the site of Rome as Satanur or “city of Satan”. A treaty is also signed with Carthage in the same year.

Canon 5715

In 481 BCE, Satanur being the “city of Satan” was renamed Roma as the “city of hate war, blood and revenge” being the reverse of the Estruscan word “amor” for love in honor of patron Xerxes I of Persia and the official state religion of Mithraism. The sizeable Persian militia granted under the control of the “Patrician” Yahudi priest class as Satraps of Persia were then re - organized into the famous legion structure of the Roman Army. With the massive Persian military assistance, the Romans successfully defeated Carthage and temporarily regained large parts of Sicily and Southern Italy until around 465 BCE.

Canon 5716

Upon the death of Xerxes I by 465 BCE and with little continuing military support from Persia, the Romans declared independence from Persia by 451 BCE creating the Rex Sacrorum (Sacred Law) and an ultimate “fascist” totalitarian state, with citizens and military pledging absolute and unquestioning loyalty to Rome, including the “Roman Salute” – the origin of the Fascist salute.

Canon 5717

Fascism originates as a central precept of ancient Roman Law from 451 BCE demonstrated by the symbol known as “Cratis” as “Right to Rule” and "absolute enforcement of power":

> (i) Fascism comes, from the word “fasces” meaning a bundle of even wooden rods/sticks, held together by leather straps called lorum, including an axe head carried as one (1) of the standards of the legions.
>
> (ii) The axe as part of the symbol of “Cratis” symbolized “capital punishment” as beheading was the ultimate punishment to Roman citizens who disobeyed or broke their absolute loyalty, while the wooden rods represented “corporal punishment” in the form of being savagely beaten by the sticks, sometimes to death if a legionnaire fell asleep at their post, or did not obey the commands of their superiors.

Canon 5718

The fascist symbol of absolute totalitarian Roman rule, has been passed over from the likes of Hitler, Mussolini, Franco, Pavlic and Peron to the Senate, the Congress and the President of the United States as the ultimate and most fascist state since the Roman Empire. Today, the symbol that signifies the murder and misery of hundreds of millions over the centuries under fascism and its variations such as communism and socialism is a central symbol of the United States Senate, is central to the Seal of the United States Congress and even President Abraham Lincoln is clasping two (2) giant fasces on his memorial throne in Washington DC.

Canon 5719

The other symbol of ancient pagan Western Rome was the motto of S•P•Q•R (which in Latin meant SENATUS POPULUS QUO REGNUM or “(The) Senate (of the) People Through Which (is) Rule”) on all official legion standards, buildings, documents and monuments. The motto and standard was significant for two (2) reasons, the first being that it represented literally the law form of Rome and secondly because it demonstrated the communistic nature of land claim of the pagan Western Roman Empire whereby all land conquered was claimed for the people of Rome as the ultimate owners with private land ownership permitted on conquered and occupied land, but not sacred or original land of Rome.

Article 47 - Democracy

Canon 5720

Democracy is a term invented in the 16th Century as a claim to describe a theoretical system whereby all adult members of a society have an equal say in the affairs of state but in reality a system based on absolute allegiance of the elite to Rome, consistent with its traditions as a theocratic totalitarian fascist state.

Canon 5721

The word Democracy comes from Ancient Latin democratis meaning “absolute, total fascist rule” and then backward engineered in the 16th Century CE to appear sourced from Ancient Greek from Latin demos meaning “remove, withhold, take away” and –cratis meaning “right of rule; sticks of even size used to mete corporal punishment; official name of fasces (bundle) of bound sticks and axe representing power of rule under Roman law”.

Canon 5722

The claim from the 16th Century CE onwards that δεμος (demos) in Ancient Greek was the proper word for describing “people or nation” is patently false and absurd as the Ancient Greek philosophers had defined two thousand (2000) years prior two (2) specific words for describing groups of people being Kosmos and Ethnos:

> (i) Kosmos (κόσμος) is the Ancient Greek term describing “a lawfully constituted government, state, population, people, rule of people”; and
>
> (ii) Ethnos (εθνος) is the Ancient Greek term describing “a small group of people” and later as ethnikos (εθνικός) a “nation of people”.

Canon 5723

The claim that it was the ancient Greek philosophers that invented the concept of “democracy” is a totally false and absurd 16th Century CE fabrication to hide the deliberate contradictory nature of democratic models. Instead, the ancient Greeks invented aristocratic methods of governing society.

Canon 5724

From the 16th Century CE, all democratic models of society have included the symbols of the Roman authority of fascist, totalitarian theocratic government in complete contradiction to its intended purpose. As a result, societies that have evoked the strongest “democratic values” such as the English Empire, the French Empire and later the American Empire have all demonstrated a complete immersion in fascist symbols and a totalitarian executive, despite the existence of elections and “right to vote”.

Canon 5725

By definition, any society that may describe itself with the suffix – cratic (such as “democratic”) implies a vassal still under the control of Rome.

Canon 5726

The most fascist and unfair of any society claiming to be “democratic” are those tasked with enforcing the orders of Rome, usually exhibited by the overt public display of fascist totalitarian theocratic symbols. For the past one hundred and fifty (150) years, this has been the United States of America.

Article 48 - Gens (Race)

Canon 5727

Gens refers to a family tribe consisting of all those individuals who share the same nomen and claimed descent from a common ancestor. A group of gens was then referred to as gentes.

Canon 5728

The Latin word gens is sourced and shortened from genus meaning “birth, descent, race, kind, class, species”. Hence, gens literally means a family race, class or species”.

Canon 5729

Unlike a generalized tribe which traditionally incorporated a variety or roles and functions within a family group, a Roman gens more closely represented the ancient Hyksos social structure of Egypt whereby families and larger family groups tended to specialize into certain fields such as military service, arts, priests or particular types of commerce.

Canon 5730

Roman society divided itself essentially into three (3) main Gens being Patrician, Plebian and Proletari:

> (i) The term patrician originally referred to the “highest class” of elite priest and noble families or “gentes” that influenced the foundation of ancient Rome and by default the early Roman Empire; and
>
> (ii) The term plebian, also sometimes referred to as "equestrian" class originally referred to the “lowest class” families or “gentes” of free and land-owning Roman citizens known as “civis”; and
>
> (iii) The term proletarian, also known as the “capite censi”, originally referred to the “lowest class” of Roman citizens being free and land - owning Roman citizens known as “municeps” of Roman provinces.

Canon 5731

The word patrician is sourced from ancient Greek word πατρικός (patrikós) meaning “fatherly, paternal” and refers to the original members and their families of the Roman Senate who were known as “patres” or “fathers of Rome”.

Canon 5732

The word plebeian is sourced from ancient Latin word plebeius meaning “low or common”. The word equestrian is derived from equis meaning "horse".

Canon 5733

The word proletarian is sourced from ancient Latin word proles meaning “lowest offspring or lowest race”.

Canon 5734

The term “capite censi” is sourced from Latin meaning literally “those counted by head” in reference to the ancient Roman census system that occurred every five (5) years.

Canon 5735

The Patrician gens by default were those original Yahudi colonists from Cumae and Reggio and earlier from šumur (Chaldis) and šulumur (Erétria) in Greece. Later, Patrician status was granted to the priestly classes of Yahudi descendents and diaspora around the world such as Ireland, Tarsus, Syria, Baalbek, Persia and Jerusalem.

Canon 5736

The Plebians were originally those Persian militia who came under Darius in the 6th Century and later in the 5th Century BCE under Xerxes who were granted citizenship if they remained and fought for Rome. Later Plebian status was granted to noble and military leaders of conquered lands that pledged absolute loyalty to Rome.

Canon 5737

The Proletari gens did not emerge as the third class until the 2nd Century BCE when people in conquered territories were able to “purchase” citizenship through service in the Legion or a straight out financial purchase if a trader. Thus, the creation of the Proletari that could be earned through military service to Rome was one of the key reasons the Roman were able to recruit numbers to serve in their armies.

Article 49 - Nomen (Name)

Canon 5738

Nomen is a formal system of individual identification created by the Romans from corrupting the ancient Celt naming traditions whereby one immediately declares their social standing within Roman law through the construction of their “name” as a form of title.

Canon 5739

The word nomen is derived from nomina which itself is sourced from two (2) ancient Latin roots nos meaning “we us, I or me” and mina meaning “value”. Hence the original etymological meaning of nomen is “my value” in reference to the system denoting both social standing and identity.

Canon 5740

The Nomen System comprised of several key components then assembled under certain naming (nomenclature) conventions being:

(i) Full Citizen status, usually denoting one (1) of the ancient Patrician families as “Civilus”; and

(ii) Auctoritas being the highest authority attained by the individual; and

(iii) Officium being the highest office attained by the individual; and

(iv) Praenomen being the given name; and

(v) Nomen or Gentilicium being the name of their gens of clan; and

(vi) Patrimonicus being the filial relation to a great Roman; and

(vii) Cognomen being name of the family lines within the gens; and

(viii) Agnomen being a popular nickname, identity or word of honor applied to the individual.

Canon 5741

Under Roman society, Nomen or Gentilicium, and later Cognomen and Agnomen were virtually always hereditary.

Canon 5742

Auctoritas as part of nomen was usually reserved for the highest and greatest of officials and included such examples as:

(i) “Divi Filius” meaning literally divine authority reserved for the nomen of emperors such as Civilis Divi Filius Caesar Octavianus and Imperator Caesar Divi Filius Augustus; and

Canon 5743

Officium as part of nomen was usually reserved for the highest and greatest of officials and included such examples as:

(i) Imperator being the highest administrative official from which “emperor” is derived; and

(ii) Executor being a senior administrative official and precursor to senators; and

(iii) Rector being the governor of a province; and

(iv) Censor being an official visitor and overseer of the Senate; and

(v) Senator being a member of the senate and head advisory body to the Pontificum Collegium (College of Pontiffs) that controlled Rome.

Canon 5744

Praenomen as the first part of nomen distinguished a Roman Citizen by their order of birth, omen of birth, or negative social condition at time of birth and included such examples as:

(i) Order of son being Primus (P.) “first”, Secundus "second", Tertius "third", Quartus “fourth”, Quintus (Q.) "fifth", Sextus (Sex.) "sixth", Septimus (Sept.) "seventh", Octavianus (O.) "eight", Nonus “ninth”, Decimus (D.) "tenth"; and

(ii) Omen of birth being Faustus “auspicious”, Lucius (from Lucifer) (L.) “the best of luck, good fortune”, Flavus “golden”, Gallus “confident, cocksure”, Canus “wise”

(iii) Peculiarity of birth being Agrippa “born feet first”, Caeso “cut from the womb”, Spurius (Sp.) “illegitimate birth”

(iv) Station at birth being Miser (M. or Mr.) “debt or bond slave”, Servius (S. or Ser.) “indentured or contracted slave”

Canon 5745

Gentilicium or Gens (Clan) name traditionally identified whether one was borne of the highest class (Patrician), or lower class (Plebian). For example, famous Patrician families included (but were not limited to): Antonius, Aquillia, Atilia, Claudius, Cornelius, Curtia, Didius, Domitius, Fabia, Furia, Julius, Marcia, Pompeius, Romilia, Sestia, Siccia, Sulpicia, Valeria, Vitellia, Tarpeia and Valerius.

Canon 5746

Agnomen or “nicknames” were a key feature of the nomen of famous Romans, especially leaders and included such key examples as:

(i) Augustus meaning “majestic or venerable”; and

(ii) Caesar meaning “one who sacrifices the enemy (of Rome) in a bloody ritual”

Canon 5747

Agnomen Females were usually known by the feminine form of their father's nomen gentile, followed by the genitive case of their father's or husband's cognomen and an indication of order among sisters through praenomen.

Article 50 - Rex (Sacred Law)

Canon 5748

Rex, also known as “Rex Sacrorum” also known as “Sacred Rites”, also known as “Sacred Law” was a form of law developed by the Yahudi founders of Rome from the 6th Century BCE onwards exclusively for the benefit and protection of the most elite families of all known as Patricians.

Canon 5749

The claim that Rex Sacrorum is derived from some earlier history of Kings of Rome is patently false and absurd history designed to hide the fact that the previous Etruscan city that originally occupied the site of Rome was not conquered by the Chaldeans Yahudi diaspora from šumur (Chaldis) and šulumur (Erétria) with a sizeable military support from Darius the Great of Persia until 509 BCE. Furthermore, the name “Rome” was not consecrated until the reign of Xerxes I of Persia at around 481 BCE.

Canon 5750

Under Rex Sacrorum from the founding of Rome, the highest governing body of Roman life was the Collegium Pontificum, also known as the College of Pontiffs, located at the Regia in the Roman Forum, to which only one (1) senior male member per Patrician family would be honored as a member for life. The College of Pontiffs would then elect from its ranks a leader known as the Pontifex Maximus, also known as the “Greatest Pontiff” as the supreme ruler and spiritual leader of Rome.

Canon 5751

The claim that the Senate was the highest governing body under Roman Law under the Roman Republic and then the Emperor under the Roman Empire is deliberately false and misleading. The Collegium Pontificum (College of Pontiffs) was always the highest body and the one (1) and only college with the Senate subordinate to the College. Under the reign of Augustus leaders, in most cases the Imperator was firstly Pontifex Maximus and therefore supreme administrative and spiritual leader of Rome.

Canon 5752

Under Rex Sacrorum, the College Pontificum (College of Pontiffs) had several ceremonial and priestly organs, separate to the most senior administrative organ the Senate including:

> (i) The Vestal Virgins was a hand - picked body of only the most attractive pre - pubescent females from age six (6) to age twelve (12) selected to attend the temples of the Regia and the sexual desires of the Pontiffs as child sex slaves. As reward, the girls were usually released by puberty and were regarded as trophy wives; and
>
> (ii) The Flamens were the first priests assigned to oversee regular ceremonies of the official minor cults. However, upon the arrival of Cybele into Rome by 204 BCE, the Gallae replaced many of the functions of the Flamens; and
>
> (iii) The Augurs were the soothsayers and prophesizers who were gradually replaced by the Cybele (Sibyl) Oracle network by the 2nd Century BCE.

Canon 5753

The claim that the Collegium Pontificum (College of Pontiffs) was available to Plebians prior to the 2nd Century CE is completely and deliberately false.

Canon 5754

While the official state religion of Rome was Mithraism since the 5th Century BCE, the primary god worshipped by the Patricians privately was Satan (Saturn), in honor of the Yahudi ancient connection to the Celtic God Satandi followed by the god of good fortune and luck they named Lucifer (lucifear) as Venus.

Canon 5755

Under Rex Sacrorum, a Patrician could not be arrested or tried by a civil court, nor any sentence of death be issued. Instead, a Patrician found guilty by their peers of dishonoring the name of Rome were expected to redeem their honor through suicide or face assassination.

Canon 5756

Under Rex Sacrorum, a member of a Yahudi priest lineage family and therefore Patrician such as the Menesheh of Tarsus or the Cuilliaéan (Holly) or Da’vid Messiah King line were absolutely forbidden to be placed through the Roman administrative courts and any sentence such as death would have caused the entire legion and gens of any plebian or proletarian administrators to be put to death for such a dishonor. Therefore, any alleged claim of an official Roman crucifixion of a Patrician Holly prince in Palestine is impossible without subsequent evidence of the execution of thousands of Roman officials and military for such a crime against the foundation law of Rome.

Canon 5757

The exclusive nature of Rex Sacrorum gradually diminished by the 2nd Century CE and largely collapsed by the 4th Century CE, only to be partially revived by in the 8th Century by the Counts of Tusculum.

Article 51 - Lex (Private Legal)

Canon 5758

Lex, also known as “Legis” was a form of law developed over centuries exclusively for the benefit and protection of the highest classes of citizens in Roman society known as “civilis” incorporating Patricians and Plebians.

Canon 5759

Unlike other civilizations that had functioned under the “golden rule” of “all are equal under the law”, the Romans developed two (2) parallel systems of law – “one (1) for the rich and privileged of Rome” called “Lex” and “one (1) for everyone else”. The word Lex is the root of words such as “legal”, “legislation”, “legitimate”, “legate’ and “legion” which remains cornerstone of the three - level Roman system of Western law.

Canon 5760

Lex was defined largely by several bodies of law expressed as “rights” or *ius* in Latin being *civile, gentium, publicum and privatum:*

(i) ***Ius Civile***, also known as “citizen law” was the body of rights of citizens *(civilis)* within Roman society; and

(ii) ***Ius Gentium***, also known as “law of peoples” was the body of rights of all levels of citizens versus foreigners; and

(iii) ***Ius Forum*** also known as common or public spaces law included a wide variety of laws and customs such as the Twelve (12) Tablets within the forum of obligations and expectations of Roman citizens, administrative functions and duties; and

(iv) ***Ius Domus***, also known as law of the home was essentially the law of the household.

Canon 5761

The most notable features of Lex compared to other systems of ancient law and subsequent law are: Inequality, Complexity, Corruption, and Injustice:

(i) Inequality is the first feature of Lex in that the Roman System did not allow claims from those of lower class to prevail against a higher class, even if the claim was justified; and

(ii) Complexity is the second feature of Lex in that the Roman System of law permitted the writing of customized laws and rulings in favor of one person against another, creating an ever growing complex system of statutes; and

(iii) Corruption is the third feature of Lex whereby money, greed, avarice were all able to be accommodated under Roman Law against legitimate concerns, for the benefit of an elite few; and

(iv) Injustice is the fourth feature whereby the under Roman Law was never intended to be just and equal, but a tool to exploit power and advantage.

Article 52 - Lor (Public Lawful)

Canon 5762

Lor (pronounced “law”), also known as “Lore” was a form of law developed over centuries for the control and enforcement of the lowest class of citizens in Roman society known as “municeps” as well as non - Roman citizens and slaves.

Canon 5763

The word and concept of Lor is the direct source of the modern word “law” and the concept of “common law” whereby the people are deemed to have certain rights. However, even with these rights, the very design of the three (3) layer - law system means one who is subject to the “lor” can never have greater rights than one who is subject to “lex”.

Canon 5764

The most common phrase under Roman law to define the body of rules applied to the lowest form of citizens was Ius Commune, largely misinterpreted as “common law”, when the more accurate description is “rights of common property, equality and use (of the lowest class)” .

Article 53 - Province

Canon 5765

A province is a basic regional land unit under the Roman system of land administration from the 4th Century BCE onwards, but falsely claimed of older provenance.

Canon 5766

The word province comes from the Latin word provincia originally meaning “sphere of military action” of the Roman legions in their conquest and subjugation of other Italian civilizations. Prior to the capture of Sicily in 241 BCE, each province was managed by a magistrate, elected from the elite of Rome.

Canon 5767

Upon the capture of Sicily in 241 BCE, the first permanent province separate to Italy was secured and a new position called Rector provinciae or "Rector of the Province" as governor of the province – rector meaning “teacher, ruler, director and master”. The head of a Roman Province was always called Rector even though the individual would already hold some other esteemed rank such as consul, praetor or tribune.

Canon 5768

In 241 BCE, a second in command was also created for the Rector called the Curator (from Latin cura meaning care) meaning “manager, keeper, overseer and custodian”. The Curator held an essential responsibility within the command and control structure of Roman Fascism as the “Keeper of the (Slave) Rolls” called Custos Rotulorum compiled through a forced “census” being a survey of the conquered people where a handful of the former nobles of the conquered culture were made Roman Citizens and excluded from the rolls and the rest of the population were entered onto the rolls or tabluae as property or “res” also known as “re”.

Canon 5769

By 29 BCE, Rome had succeeded in subjugating and creating no less than seventeen (17) Provinces. By this time, a new honorary position was created greater than the Rector – called the Censor. The Censor being an emissary appointed directly by the Emperor or Senate was tasked with visiting each province and “surveying” the property registered on the rolls through a “census” meaning literally a survey of the wealth and property of Rome. The role of the Censor was immense and they were terribly feared, even by Rectors as the Censor carried the Imperium of both the Emperor and Senate with their powers to judge and to strip any powers, rights or lands that were not in order.

Canon 5770

By 117 CE, the pagan Roman Empire held no less than fourty six (46) Provinces, including: Achaea • Aegyptus • Africa • Alpes Cottiae • Alpes Maritimae • Alpes Poeninae • Arabia Petraea • Armenia • Asia • Assyria • Bithynia et Pontus • Britannia • Cappadocia • Cilicia • Corsica et Sardinia • Creta et Cyrenaica • Cyprus • Dacia • Dalmatia • Epirus • Galatia • Gallia Aquitania • Gallia Belgica • Gallia Lugdunensis • Gallia Narbonensis • Germania Inferior • Germania Superior • Hispania Baetica • Hispania Tarraconensis • Italia • Iudaea • Lusitania • Lycia et Pamphylia • Macedonia • Mauretania Caesariensis • Mauretania Tingitana • Mesopotamia • Moesia Inferior • Moesia Superior • Noricum • Pannonia Inferior • Pannonia Superior • Raetia • Sicilia • Syria • Thracia.

Canon 5771

The whole system collapsed in the West by the 5th Century, yet continued in the East until the end of the 6th Century when the Byzantine Empire introduced the concept of the Exarchates and Themes.

Canon 5772

However, in 1540 CE the Roman Provincial System was resurrected as the model of command and control of the Jesuits, including the role of Rector, Curator also called the “Superior” and Censor also called the “Visitor” (from Latin visito meaning literally ‘to go with strength, authority, power and force’).

Canon 5773

Today, the Magyar - Jesuit divided the total planet into ninty one (91) Provinces each controlled by a Rector based at a major education institution and Curator (Superior) still holding the most ancient position of Custos Rotulorum (Keeper of the Slave Rolls), with the present day slave rolls being the Vital Statistics rolls of births, deaths and marriages for that Province.

Article 54 - Civitas (city)

Canon 5774

A Civitas is the name given under Roman Law to a city or city - state recognized as possessing a civil agreement (concilium) and a social body of administration (cives) and free from tribute to Rome.

Canon 5775

Within a Civitas (city), there were usually one (1) or more neighborhoods known as vicus (or vici plural). The city of Rome possessed no fewer than two hundred sixty five (265) Vici aggregated into fourteen (14) regions (regiones) by the 1st Century BCE.

Canon 5776

The primary Civitas under Roman Law was Rome itself. The other Civitas, also known as “civitates foederatae” were limited and included but not limited to Neapolis (Naples), Messina and Reggio (Sicily), Persepolis and Babylon (Persia), Tarsus in Turkey and Jerusalem in Palestine.

Article 55 - Municipium (municipality)

Canon 5777

A Municipium is a city or town of a Roman province that was obligated to pay tribute to Rome and did not possess the same self - determination as a Civitas.

Canon 5778

A citizen of a recognized Municipium was called a municeps being the lowest form of Roman citizen and as such as obligated to perform their duties called munera.

Canon 5779

An important distinction with Municipium was the fact that municeps (lowest citizens) were considered citizens of the city / town they were born, regardless of their location since birth. Therefore, whenever a census was called for the purpose of collecting taxes (tribute), municeps were required to return to their birth town.

Article 56 - District

Canon 5780

A District was an administrative division of one (1) or more aggregated provinces of the Roman Empire introduced by Emperor Diocletian (284-305 CE) at the end of the 3rd Century CE and formally abolished by Constantine around 313 CE through the Edict of Milan.

Canon 5781

The word District originates from 3rd Century CE Latin districtus meaning “administrative region”. The Latin word districtus comes from the Latin disto meaning “to be apart, be distant; to be different” and rectus meaning “straight, upright, right, correct, proper, virtuous”.

Canon 5782

The claim that Emperor Diocletian introduced “Diocese” instead of “districts” is deliberately false and misleading, designed to confuse the formation of the Holly Roman Empire by Constantine from the end of the pagan Roman Empire.

Canon 5783

Under Emperor Diocletian, a District was headed by as a new administrative position of Visitor. A District was then aggregated into even larger regions called Prefectures headed by a “praefectus”. Four (4) Prefectures in total were created, with two (2) in the Western Empire (Gaul and Italy) administered by a Caesar Augustus and two (2) in the Eastern Empire (Illyricum and the Oriens) administered by a separate Caesar Augustus. From 286 CE:

(i) the Capital of the Western Roman Empire was the inland City of Mediolanum, also known as Milan in the North-West of Italy. The city lost its importance by 320 CE onwards to the newly commissioned western coastal capital Antepolis (Αντεπολις) between present day Cannes and Nice in southern France; and

(ii) the Capital of the Eastern Roman Empire was the coastal City of Nicomedia, also known as Ismit in the northwestern region of Anatolia and around sixty (60) miles east of Constantinople. The city lost its importance after 325 CE with the newly commissioned eastern coastal capital of Anteokhos (Αντεοχος) later named “Constantinople” in the 11th Century.

Canon 5784

The word Visitor originates from 3rd Century CE Latin visitor meaning “administrative region”. The Latin word Visitor comes from the Latin vis meaning “power, force, strength, energy, vigor, quantity” and iter meaning “way, journey, travel, march, go to, route”. Hence, the literal etymological meaning of Visitor from the beginning is “to go and see often with the power, force and strength of authority; to survey with the power, force and strength of authority”.

Canon 5785

The claim that Emperor Diocletian introduced the position of “Vicarius” which means “alternate, proxy, head servant” instead of “visitor” is deliberately false and misleading, designed to confuse the historic first use of the word under the founding of the Catholic Church by the Carolingians in the 741 CE and coronation of the first Vicarius Christi in 751 CE in Rome.

Canon 5786

At its administrative height, there were fifteen (15) Districts being:

(i) Districts of Gaul, Vienne, Spain and Britain as part of the Prefecture of Gaul; and

(ii) Districts of Suburbicarian of Italy, Annonarian of Italy, Africa and Pannonia as part of the Prefecture of Italiae; and

(iii) Districts of Dacia, Macedonia as part of the Prefecture of Illyricum; and

(iv) Districts of Thrace, Asia, Pontus, East and Egypt as part of the Prefecture of the Oriens.

Canon 5787

The Capital of the prefecture of Gaul (Praefectura Praetorio Gallarium) was the city of Augusta Trevetorum, also known as Trier until it was stripped of this honor by Constantine and the capital of the newly formed Holly Roman Exarch became Galatia (Arles) on the French coast northwest of present day Marseille.

Canon 5788

The Capital of the prefecture of Italiae (Praefectura Praetorio Italiae) was the city of Rome from 286 CE until it was stripped of this honor by Constantine in 313 CE and the capital of the newly formed Holly Roman Exarch became Philadelphia (Ravenna) on the Adriatic Sea in North - east Italy.

Canon 5789

The Capital of the prefecture of Illyricum (Praefectura Praetorio Illyricum) was the city of Sirmium, thirty five (35) miles west of modern Belgrade, Serbia until it was stripped of this honor by Constantine in 313 CE and the capital of the newly formed Holly Roman Exarch became Philippi (Thessalonica) on the Aegean Sea in Northern Greece and Macedonia.

Canon 5790

The Capital of the prefecture of Oriens (Praefectura Praetorio Oriens) was the city of Nicomedia which was also the capital of the Eastern Roman Empire. It lost its status as a capital of a prefecture to Ephesus on the west coast of Anatolia as the capital of the new Holly Roman Exarch.

Article 57 - Possessio

Canon 5791

Possessio is the Latin word equivalent to the ancient Holly Irish term of “seal” to describe the sacred condition of being custodian over something and therefore having some degree of control or use over it.

Canon 5792

The Latin word custodian from custos meaning “guard, protector, keeper” itself is derived from the ancient Holly Irish term “cum” meaning “hold, keep” and “sto” meaning “to stand; to remain in position, stand firm; to persist; to continue”.

Canon 5793

The Roman legal concept of Possessio recognized the same ancient Holly principle that no mortal man or woman may claim to “own” the land, only its use and right of use as a valid custodian.

Canon 5794

The Roman legal concept of Possessio recognized the same ancient Holly principle that no one could physically seize possession of land already possessed by others. Therefore, possession had to be both legal and lawful.

Canon 5795

The Roman legal concept of Possessio differed from the ancient tradition of seal and other forms of land possession with the introduction of the concept of occupatio whereby merely holding the land alone did not grant full ownership unless the possessor was also the occupier having legal title and occupation through registration.

Canon 5796

Under Roman law, non citizens were deprived from the right to register Occupatio. Therefore non citizens continued to live on the land, but lost effective ownership of land under the control of the Roman Empire.

Canon 5797

Under Roman law, Roman troops, officials and citizens were absolutely forbidden to take possession of sacred temples and sanctuaries, especially those sites considered sacred to the official cults. The penalty for any Roman troops, officials or citizens that desecrated a sacred temple or enclosed sacred space by forced entry and military possession were extremely severe, usually involving death and even the complete enslavement of families of disgraced officials.

Canon 5798

The Roman Army did not breach the absolute rule of Roman Law forbidding entry or damage to sacred sites during the siege of Jerusalem. Instead, it was the Nazarenes that destroyed the most sacred Temple to Mithra in the ancient world on the exact day and month precisely six hundred and sixty six (666) years to the day of the destruction of the Temple to Satan by Nebuchadnezzar in 596 BCE.

Canon 5799

The first time the desecration of sacred sites, enclosed sanctuaries occurred in any great number was through the various Khazar tribes that became Muslims such as the Umayyad, the Abbasid and later the Magyar founders of the Roman Cult being the greatest force in history for dishonor of sacred land and sacred sites and sacredness in general.

Article 58 - Occupatio

Canon 5800

Occupatio is the act and process of registering possession and / or claim by which legal and lawful possession is then established.

Canon 5801

Occupatio does not, nor has it ever challenged the sacred principle of possession. Instead, occupation only applies to conquered land and states that a citizen of Rome may make a claim of “ownership” on a first claim, best claim basis reflected in a register. Thus occupation is the record or title of the register, not physical possession.

Canon 5802

A principle of occupation from the earliest times is the forbiddance for a claim of ownership to be valid on conquered land if the land itself is deemed sacred. So seriously did the Romans take this rule that any breach was considered the very gravest of transgressions against the empire.

Article 59 - Usufruct

Canon 5803

Usufruct, also known as ususfructus, is when one (1) person enjoys certain rights in property owned by another. Rights of way and water rights were also examples of usufruct; rights to light or to view were urban examples. Usus meant the use of a thing, from the ancient Holly definition of use, while fructus corresponded to fruits, enjoyment.

Canon 5804

Contrary to the mythical history created that Roman law honored justice and fairness, the ordinary leaseholder had no protection beyond a contractual right against a landlord and could not assign tenancy.

Canon 5805

Fields and arable land were called fundus by the Romans, (from which the word and meaning of “fund” is directly derived). Thus even if a Roman citizen, if one did not possess sufficient “fundus” (funds), then one could be forced into servitude to another, even conscripted into the army.

Canon 5806

In contradiction to most historical claims, this Roman legal invention of usufruct was not some enlightened legal concept, but a means of making the arbitrary and unilateral seizure of any and all possessions, land, tenements of a population at any time completely lawful, while at the same time enabling the poorest to manage the land and make a living while denying them lawful land rights and ownership of the land.

Canon 5807

While it is mistakenly believed that usufruct is somehow compatible as the ancient concept of leases by the Holly throughout the ancient world, Roman land rights offered no rights nor remedy to the poor. Usufruct made sure such injustices were seen as “lawful”.

Canon 5808

The Roman concept of usufruct was reintroduced in the 16th Century, whereby all conquered land by the “Crown” is considered in allodium (absolute ownership), with all tenancy in usufruct.

Article 60 - Usucapio

Canon 5809

Usucapio is the Roman term defining referred to ownership.

Canon 5810

In early Roman law, two (2) years of continuous possession established title in the case of land, one (1) year in the case of movables.

Canon 5811

To maintain the argument of lawfulness, the Romans invented even further legal fictions concerning Usucapio whereby certain land could be claimed as “ownerless” and therefore could be “lawfully occupied” (occupation) as private ownership – excluding temples – by the first person to take possession. Thus, these extraordinary claims opened up a ready made motive for legions and their leaders to conquer their enemies as the only permitted private land was conquered land.

Article 61 - Mancipatio

Canon 5812

The formal system of conveyance of property under Roman law was called “mancipatio” and is a classic example of how the Romans considered ritual and procedure greater than oath and consent without duress.

Canon 5813

The ceremony of mancipatio was typically conducted in the presence of the transferor, transferee, five (5) male Roman citizens as witnesses, an usher holding a pair of scales representing fair law and an ingot of copper or bronze (later gold) or some consideration for the transferee. If the land owner did not speak Latin – which most did not, then a “person” would be put in their place. The transferee then grasped the object being transferred and is alleged to have said in Latin, “I assert that this thing is mine by Quiritarian (Roman) law; and let it have been bought by me with this piece of copper and these copper scales.” He then struck the scales with the ingot, which he handed to the transferor “by way of price”.

Article 62 - Modus Operandi

Canon 5814

The phrase “Modus Operandi” also listed by the initials M.O. was the Roman equivalent to “Bar an Measúir” of the ancient Holly Irish for millennia before. Modus means “measure” and Operandi from opera means “exertion, work, service”.

Canon 5815

The Roman system of measurements was based on a newly invented standard unit of measurement being the pedis or “foot” being four (4) palms (a palm being approx 3 inches), sixteen (16) digits (a width of finger or 0.75 inches) and twelve (12) unciae (inches) to replace the sacred cúbith of the Holly irish and Celts.

Canon 5816

The reason the Romans invented the unit of pedis/pedes, or foot was to determine how quickly they could move legions from one (1) location to another to quell any uprising for freedom or basic rights. Thus, by vigorously training their legions to march in step and certain speed, the Romans perfected their measure of long distances with great accuracy - using the Celtic roads as central to their conquest of Europe before West Asia, North Africa and the Middle East.

Canon 5817

The unit called gradus, also known as “step” was approximately two and one half (2 ½) feet as a standard march, whereas the unit called passus or “pace” being a rapid march was double that at five (5) feet. Thus one (1) millarium or “mile” was equivalent to two thousand (2,000) steps of standard march at three (3) miles an hour or one thousand (1,000) paces of rapid march at six (6) miles an hour.

Canon 5818

While the Romans were precise with their measurement of the pedes (foot), their interest in precise measurement and survey of conquered land was less precise - a reflection of measurement being a focus of military control and control of trade, than the fair use of land.

Canon 5819

The Romans were so poor at land management that periodically the Empire was faced with massive famine and food shortages due to poor planning and administration. Indeed, almost all of the claimed writings concerning the Romans creating the "acre" and perfecting agriculture production, are deliberate frauds and forgeries to depreciate much older and fairer land systems.

Canon 5820

The Romans preferred to rest their claims and controls on their sophisticated registers called tabulae, especially their slave rolls and the recording of goods being transported and controlled through ports, warehouses and markets, especially a "census". Indeed, the concept of survey was less about minimizing the risk of dispute of adjacent land holders than the maintenance of claims of absolute land ownership by ceremonial and ritual of the Censor touring the provinces and undertaking a census periodically.

Canon 5821

The Romans considered a census as both a land survey and property survey. But instead of spending huge amounts of time going out and re - measuring boundaries, terrain and border disputes, a census focused on the concept of occupatio of a valid record of ownership within the register.

Canon 5822

Thus within the Roman system, entry into a valid and superior register has always played a more significant part of "survey" and claim of ownership than actual rights of possession.

2.6 Holly Roman Law Form

Article 63 - Holly Roman Law Form

Canon 5823

Holly Roman Law Form, also known as Imperial Christian Law, also known as Byzantine Law is the Form of sovereign territorial law, sovereign law, noble law, land law, property law and society law first formed by British borne Holly descended Constantine (Custennyn/ Custennin) in 325 CE onwards upon the creation of new Roman Imperial religion of Christianity and Empire known as Βασιλείαπόλις (Basileiapólis) in ancient Greek meaning “Holly (cornerstone) State; Holly Empire”.

Canon 5824

The word “byzantine” is a 16th Century invention by Venetian funded German historical assassin Hieronymus Wolf who was tasked with creating a counterfeit history of the Holly Roman Empire called Corpus Historiae Byzantinae published in 1557 CE. The claim that the word was the original name of the city that became the capital of Βασιλείαπόλις (Basileiapólis) is completely absurd and false.

Canon 5825

Contrary to the deliberate mix - up of the birthplace of Caesar Maximianus in Serbia with the birth of Constantine (real name Custennyn / Custennin) in the wealthy Dumnonii trading city of Isca Dumnoniorum (present day Exeter) around 272 CE, Constantine was born crown prince of the Drumonii celtic tribe controlling the ancient mining and landholdings of the Holly (Cuilliaéan) Kings of Ireland of Cornwall and Devon.

Canon 5826

In 313, upon the announcement of the official formation of the new Roman Imperial religion of “Christianity”, Constantine I ordered a new official motto for the government of the Roman Empire to replace SPQR. The new motto known famously as the “Tetragrammaton” was- I•N•R•I which means ILEX•NOVUM•ROMANUM•ITER—literally “One Law (is the) New Roman Way” and “Holly New Roman Way”.

Canon 5827

In 313 CE, upon the announcement of the official formation of the new Roman Imperial religion of “Christianity”, Constantine I abolished all forms of slavery across the Empire including but not limited to debt and indentured slavery.

This announcement is one (1) of the most important acts of honor and justice to the law in civilized history and represents for the first time that a major society or empire considered slavery a crime.

Canon 5828

Also in 313 CE, Constantine introduced a new series of law that represented a watershed in the restoration of equity and justice being the existence of one (1) law for all, abolition of slavery, abolition of human sacrifice and Mithraism, forbiddance of compound interest called Ανατοκοισμός (anatokoismos) meaning literally "the state of high or excessive or excessive interest throughout the year" and the abolition of special privileges of clergy:

(i) The new official motto (INRI) of the Empire signaled the end to the three (3) level pagan Roman system of one (1) law for the rich and their loyal servants and one (1) law for everyone else as slaves; and

(ii) The abolition of slavery meant the freedom of tens of millions of people and the end to deliberate systems of perpetual slavery through economic control; and

(iii) The abolition of compound interest anatokoismos and excessive simple interest (simus) being unreasonable interest and setting interest fixed at three (3) percent, heralded the end to hyperinflation and deliberate manipulation of the economy by bankers and merchants; and

(iv) The abolition of human sacrifice and Mithraism saw and end to state sponsored terrorism; and

(v) The abolition of special privileges of clergy ended the claims of immunity of pagan clergy for being held to account for unspeakable crimes, abuse and corruption.

Canon 5829

In 325 CE, the new official laws and scriptures of the Holly Roman Empire were distributed across the Empire through a sacred historic text called βιβλιογράφη (bibliographe), or βίβλος (biblos) for short incorporating the ancient scriptures of the Tará of Jeremiah and the Gnostic and Nazarene Gospels. This is the first official and true Christian Bible.

Canon 5830

As Ancient Greek became the official language of the Holly Roman Empire following the banning of Latin as an official administrative language from 325 CE, any text claiming to be officially issued by the Holly Roman Empire written in Latin from 326 onwards are absurd and pathetic frauds.

Canon 5831

Contrary to the revisionist claims that the concept of “Christians” existed since the time of Nero (1st Century), there is no credible independent evidence of the word “Christian” being used prior to the Edict of Milan in 313 CE by Constantine. Instead, the claims of earlier labels is the deliberate removal from history of the Nazarenes and Gnostics, both of whom followed the teachings of a Holly High Crown Prince named “Esus” after the ancient Celtic savior god who adopted Palestine as his homeland and sought to end the dominance of Mithraism.

Canon 5832

As Imperial Christian Law was introduced in part to destroy the legacy of Rome and end the age of Mithraism, from 326 CE onwards, all previous Constitutiones Imperium (pronouncements by pagan Roman Emperors) were rendered null and void and the official archives ordered to be destroyed. Therefore, all claimed Constitutiones Imperium included in the false documents by the Roman Cult from the 12th Century onwards are false.

Canon 5833

Imperial Christian Law from 326 CE not only ordered all previous edits of Roman Emperors to be destroyed, but all previous works by Latin Jurists banned and to be replaced by the works of Gnostic Jurists aligned to the ancient teachings of the Holly and Celts. Therefore, even if the alleged Jurists of Uplianus and Paulus did actually exist in the 3rd Century CE, all such works were forbidden to be used. Therefore, any claim that Roman Jurist works were incorporated into the founding fabric of the Holly Roman Empire is a clumsy and untenable falsity.

Canon 5834

In support of Christian objectives in 391 CE, Pappa (Pope) Theodosius I ordered the destruction of all pagan temples involved in human sacrifice and Mithraic traditions. Due to supporters of Patriarch Theophilus of Alexandria, the great Library of Alexandria was badly damaged.

Canon 5835

On August 1st 527 CE, upon the ancient feast day of Lucifer (Lucifear), Pappa (Pope) Justinian ordered an invasion of Samaria, also known as Israel and the edict that to be a Samaritan and follower of the Menesheh was a capital crime.

Canon 5836

As an attempt to eliminate Mithraism, human sacrifice and the influence of evil, Pappa (Pope) Justinian ordered the completion of a new comprehensive body of law in Ancient Greek known as the Pandektēs (πανδέκτης) in Ancient Greek meaning “all encompassing, encyclopedia” promulgated from 529 CE.

Canon 5837

In 532 CE, having crushed the Samaritans, Pappa (Pope) Justinian ordered the closure and destruction of all temples to the Phrygian Goddess otherwise known as Cybele, Sybil, Athena and Mary, Queen of Heaven. Despite massive riots throughout the Empire, including Constantinople, the temples were closed and dismantled. To hide this fact, the Roman Cult later falsely wrote this event at the Nikia Riots of chariot racing fans.

Canon 5838

In the 16th Century, the Jesuits created a terrible fraud in Latin known as the Corpus Iuris Civilis or Code Justinian as an attempt to overwrite the true Pandektēs of Justinian. All true originals are presumed to have been destroyed by the Roman Cult.

Canon 5839

At the end of the 6th Century and into the 7th Century, the Holly Roman Empire suffers catastrophic economic and social collapse in most major centres due to the worst plagues in civilized history, followed by the emergence of the fanatical Umayyad Islamic Caliphate. By 717 CE, a coup occurs with Leo the Athenian taking Antioch (Constantinople) and forcing the abdication of Theodosius III. Thus begins the reign of the “Isaurian Dynasty”.

Canon 5840

Under the control of Leo “the Isaurian”, many of the laws of the Holly Roman Empire are repealed or relaxed including allowing limited conditions of slavery, usury and privilege, all argued as necessary to retain control of the Empire. By 741 CE upon the same year as the death of Leo, the Franks leave the Holly Roman Empire, proclaiming the See of Antioch has become corrupt and against Christian beliefs and form the Catholic Church.

Canon 5841

The Holly Roman Empire and the Imperial Christian Church were destroyed with the destruction of the libraries and records of Constantinople in 1096 CE by Roman Cult Leader Pope Urban II and an army of several hundred thousand poor and fanatics.

Canon 5842

The claim that the Holly Roman Empire survived the heretical destruction of Antioch (Constantinople) in 1096 is a deliberate fraud.

All claimed leaders and church leaders of Antioch, then named Constantinople, who stole the name from the 12th Century are without valid authority or right.

Canon 5843

The official motto, flag and emblem of the false leaders of Constantinople from the 12th Century onwards are without validity and a disgrace to the legacy of the Holly Roman Empire.

Canon 5844

In accordance with these Canons and the most sacred covenant Pactum De Singularis Caelum, the Society of One Heaven and all valid associated entities are the one (1), true and only legitimate successors to the Holly Roman Empire and no other.

Canon 5845

All authority, tradition, power and custom of the Holly Roman Empire prior to its deliberate destruction and dishonor is hereby vested to the most sacred covenant Pactum De Singularis Caelum and these Canons.

Article 64 - Tetragrammaton (INRI)

Canon 5846

Tetragrammaton is the official and original term used to describe the four (4) letters in Latin and Ancient Greek known as I•N•R•I promulgated by Constantine in 313 CE to replace the previous pagan motto of S•P•Q•R of the Roman Empire.

Canon 5847

Prior to the introduction of the true Tetragrammaton, the Roman Empire had been ruled under the motto S•P•Q•R which in Latin is believed to have meant SENATUS POPULUS QUO REGNUM or “(The) Senate (of the) People Through Which (is) Rule” referring to the elite Patrician class as “people”.

Canon 5848

The design of the true Tetragrammaton is unique as it was deliberately architected to mean the same thing with the same number of letters for each word in both Ancient Greek as well as Latin, thus creating the most famous “magic” word in the world until its deliberate sacrilege and corruption by the Venetian Magyar - Khazars by the 13th Century.

Canon 5849

In Ancient Greek, I•N•R•I stands for ίλεξ (ílex) νέος (neos) ρομί (rómi) ιδέα (idea) meaning “Holly (is) the new Rome way (notion)” and “One law (is) the new Rome way (notion)”:

(i) ίλεξ (ílex) in Ancient Greek means “holly (Cuilliaéan); one law”; and

(ii) νέος (neos)in Ancient Greek means “new”; and

(iii) ρομί (rómi) in Ancient Greek means “Rome” and

(iv) ιδέα (idea) in Ancient Greek means “notion, pattern, method, way”

Canon 5850

In Latin, I•N•R•I stands for ilex nova roma iter meaning “Holly (is) the new Rome way (notion)” and “One law (is) the new Rome way (notion)”:

(i) ilex in Latin means “holly (Cuilliaéan); one law”; and

(ii) nova in Latin means “new”; and

(iii) roma in Latin means “Rome” and

(iv) iter in Latin means “notion, pattern, method, way”

Canon 5851

The true Tetragrammaton (I•N•R•I) commissioned and promulgated by Constantine in 313 CE is historic in that it represents the end of the corrupt Roman mithraic world of one (1) law for the elite and their minions and another law for everyone else. It also signals the return to the respect of the most ancient Holly law and scripture introduced by Jeremiah and the Cuilliaéan in Ireland in the 6th Century BCE through the Tará (Torá(h)).

Canon 5852

During the 13th Century, the Venetian Magyar-Khazars concocted a counterfeit motto for I•N•R•I being “Iesus Nazarenus, Rex Iudaeorum” which reads literally “Jesus the Nazarene, King of the Roman Province of Iudaea”. The counterfeit motto is a fraud on two (2) key accounts:

(i) Iudaea was the official name of the Roman Province created in 6 CE managed through Caesarea Maritima on the coast. It does not, nor has ever translated as “Jew”. To misuse such an official name would have been a capital offence; and

(ii) Esus is the proper name of a great Celtic savior God. Iesus therefore translates as “the one (true) Esus”. To misuse the name of such a famous God in such a sacrilegious way in mockery would have been a capital offence.

Canon 5853

In the 13th Century, the Venetian Magyar - Khazars concocted a counterfeit “tetragrammaton” in the form of YHWH, claimed from Hebrew יהוה as the “God of Israel”. The counterfeit tetragrammaton is a fraud on two (2) key accounts:

(i) The original four (4) letter word was YHVH for Yavneh, the new name for the post Mithraic God of "Mania" also falsely known as "Manichaeism" created by Persian Mithraic Priests from Babel (Babylon) from 3rd Century CE; and

(ii) The language of Hebrew was not invented until the 4th Century under Menesheh high priest and leader Baba Rabban. So from the 4th Century, the Menesheh have accidentally misspelled the real four (4) letter word of apocalyptic Mithraism (Manian).

Article 65 - Drachme (Gold Coin)

Canon 5854

The Drachme, also referred to as the “solidus”, is a gold coin and standard weight as the cornerstone of an international currency system called nomisma introduced by Constantine from around 312 CE based on the oldest true standards of currency and coinage in civilized history first created by the Holly (Cuilliaéan).

Canon 5855

The term Drachme comes from the Ancient Greek word δραχμή (drachme) meaning “weight and coin”. The word drachme itself is a variation of the most ancient Celtic word “dram” equal to three (3) scrupals or 4.32 grams being the true weight of a valid coin by ancient standards.

Canon 5856

The term Nomisma comes from the Ancient Greek word νόμισμα (nomisma) meaning “official coin of a state; monetary system”.

Canon 5857

Constantine and subsequent leaders of the Holly Roman Empire ensured Drachme were minted in accordance with the ancient rituals of coinage and treasure set forth by the Holly (Cuilliaéan) so that all were of an exact weight and all were designed with a proper edge so that they were impossible to be clipped without revealing the fraud. Furthermore, when drachme were received by the Byzantine treasury they were melted down and new coin issued to maintain the highest standards.

Canon 5858

The introduction of the Drachme and reintroduction of international Holly currency standards as the “Nomismasystem” marked the end of the aureus and denarii currencies of the old pagan Roman Empire. Combined with the outlaw of usury, the return of reliable currency saw a dramatic halt to inflation across the Empire.

Canon 5859

Drachme continued to be produced by the Byzantines up until the 11th Century and the destruction of Constantinople.

Canon 5860

In accordance with these Canons and the most sacred covenant Pactume De Singularis Caelum, all rights, customs and authority for the minting of currency of the Holly Roman Empire is vested to the Society of One Heaven and its valid associated entities.

Article 66 - Pappas (Pope)

Canon 5861

Pappas, also known as Pappa, also known as Pope was the official title of the ruler and leader of the Holly Roman Empire originally created from its foundation under Constantine in 326 CE until its effective collapse at the destruction of Constantinople in 1096.

Canon 5862

The term pappas (φαφφας) in Ancient Greek means “father” and was chosen in honor of the implementation as law the sacred scripture of the Gnostics and Nazarene teachings of Holly Irish Prince “Esus” through the first true Christian Bible known as the Bibiliographe, or βιβλιογράφη in 326 CE.

Canon 5863

To continue his destruction of all the core elements of the pagan Roman Empire, Constantine commissioned a sacred oath to the ruler of the Holly Roman Empire, known as the Nicene Creed. While the original text has been deliberately destroyed, the original form was similar to the following:

> Our Father, Holly (Sacred) is your name,
>
> May your kingdom keep and your will be done,
>
> On Earth as it ordained in Heaven.
>
> Give us this day our daily needs,
>
> And forgive us for our transgressions,
>
> As we forgive those who transgress against us,
>
> But protect us from all evil.

Canon 5864

In the 8th Century, the Carolingians deliberately corrupted this oath to the ruler of the Holly Roman Empire into “the Lord’s Prayer” as a means of diminishing the authority of the Imperial Christian Pope.

Canon 5865

In the 12th Century, the Roman Cult claimed the title of Pappas (Pope) for themselves, without any valid provenance or legitimacy and after being directly responsible for the destruction of Constantinople and Imperial Christian Church.

Canon 5866

In the 16th Century, the Roman Cult deliberately corrupted the Carolingian version of the Pappas Oath (Lord’s Prayer) back to being an oath to the Roman Cult Pope by declaring the Vatican and Holy See to be a “supernatural kingdom”.

Canon 5867

As the Roman Cult, also known as the Vatican is directly responsible for the destruction of Constantinople in 1096 CE and the Imperial Christian Church, all claims of right to use Pappas, Pappa or Pope as a title are therefore false, an abomination against all Christian teachings and a complete fraud.

Canon 5868

As the Roman Cult has absolutely no legitimacy or right to claim the title of Pappas, Pappa or Pope, the Lord’s Prayer provides absolutely no protection or validity to the existence or claims of the Vatican as either a spiritual or temporal state.

Article 67 - Kuklos (Church)

Canon 5869

Kuklos, from the Ancent Greek “κύκλος” was the term introduced by Constantine in 313 CE to the new regional administrative structures replacing “districts” and “prefectures” of the former pagan Roman Empire. The term “Kuklos” is the true and original source of the word and meaning of “church”.

Canon 5870

The term Kuklos (κύκλος) in Ancient Greek meant “wheel, rotation; self contained process or cycle”. In the 8th Century, the Carolingians established the Ecclesia Catholicus in Latin meaning “Universal (Catholic) Church”. In the 12th Century, the Venetian Magyar - Khazar corrupted the term “Kuklos” to “kirkos” or κίρκος in Ancient Greek which means “binding ring; a hidden predator in form of wolf, hawk or falcon”. By the 16th Century the word “church” was created in English from “kirkos”.

Canon 5871

In 313 CE, Constantine re - organized the four (4) prefectures of Gaul, Italiae, Illyricum and Oriens into six (6) main Kuklos or churches being Galatia (Arles), Philadelphia (Ravenna), Alexandria, Philippi (Thessalonica), Ephesus and Jerusalem:

(i) The prefecture of Gaul became the Kuklos (Church) of Galatia (Arles); and

(ii) The prefecture of Italiae became the Kuklos (Church) of Philadelphia (Ravenna); and

(iii) Egypt and North Africa was removed from the previous prefecture of Italiae and became the Kuklos (Church) of Alexandria; and

(iv) The prefecture of Illyricum became the Kuklos (Church) of Philippi (Thessalonica); and

(v) The prefecture of Oriens became the Kuklos (Church) of Ephesus; and

(vi) Palestine was removed from the previous prefecture of Oriens and became the Kuklos (Church) of Jerusalem.

Canon 5872

In 325 CE, the seventh Kuklos (Church) was ready in the form of Antioch (Constantinople) as the “first wheel; first hub”.

Canon 5873

Under each of the Kuklos (Churches), Constantine appointed a Patriarch as the supreme priest of the region and an Exarch as the supreme administrator of the region.

Canon 5874

The city of Philadelphia, also known by the false name of “Ravenna”, was constructed upon the orders of Constantine literally as the “city of brotherly love” in direct opposition to the ancient meaning of Rome as the “city of hate, war, blood and revenge”.

Canon 5875

The claim that Rome was ever a center of Christianity prior to the 11th Century CE is a terrible blasphemy and injury that totally contradicts the whole purpose and origin of Christianity. Instead, a core reason of Christianity was to destroy the pagan black magic claims of Rome, which is by Constantine ordered the construction of Philadelphia (Ravenna).

Canon 5876

In the 13th Century, the Venetian Magyar - Khazar elite through their wholly owned subsidiary known as the Holy See, also known as the Vatican began claiming the use of “wheel” in the form of Rotae Romanae in latin which means “Roman Rota” or simply “Roman Wheel” as the highest (supreme) court.

Canon 5877

The Western (Roman) Legal System is still based on the absurd fraud that the Roman Rota, now known as the Tribunal Apostolicum Rotae Romanae or “Apostolic Tribunal of the Sacred Roman Rota” is the highest supreme court in the world.

Canon 5878

As the Roman Cult, also known as the Vatican is directly responsible for the destruction of Constantinople in 1096 CE and the Imperial Christian Church, all claims of right to use any form of wheel including but not limited to Kuklos or rota are therefore false, an abomination against all Christian teachings and a complete fraud.

Canon 5879

As the Roman Cult has absolutely no legitimacy or right to claim the title of Rota, the Tribunal Apostolicum Rotae Romanae is hereby pronounced null and void, having no legal legitimacy or effect, reprobate, to be suppressed and forbidden to be used.

Article 68 - Antioch (Constantinople)

Canon 5880

Antioch, from the Ancient Greek “αντεοχος” is a title first commissioned and used by Constantine to describe the new capital of the Holly Roman Empire also known as Βασιλείαπόλις (Basileiapólis) from 325 CE. The city was never called “Constantinople” until the Venetian Magyar - Khazar took control through its proxy the Roman Cult in the 12th Century.

Canon 5881

The word Antioch from the Ancient Greek “αντεοχος” comes from two (2) words Αντε (ante-) meaning “first, before, beginning” and οχος (okhos) meaning “hub of wheel, axle, carriage or foundation”. Hence, the literal meaning of Antioch as the name of the new capital of the Holly Roman Empire from 325 CE was “the first hub of the wheels (Kuklos); the first foundation”.

Canon 5882

The claim that Heliopolis on the Orentes River in Syria was called Antioch is one (1) of the greatest frauds and deliberate sacrileges in history. Heliopolis was the ancient headquarters of the eastern Roman provinces and was considered one (1) of the four (4) most sacred cities, with the city dedicated to the Phyrgian goddess as depicted by Lucian in the text De Dea Syria. In 115 CE, the city was totally destroyed to its foundations, killing more than two hundred thousand (200,000) people and nearly killed Trajan and his administration. The ruins were largely abandoned on account of superstition and all across the empire, it was said that the land was “cursed” by the gods.

Canon 5883

Until the 12th Century, no other location than the former capital of the Holly Roman Empire was known as Antioch. Therefore all other claims such as the claim that Tarsus was called the “Antioch of the Cydnus” are frauds.

Canon 5884

Given the Patriarch of Antioch was the title of the highest spiritual leader of the original Christian Church, it is a title claimed by more sects of the Roman Cult and the Magyar - Khazar elite than any other. No fewer than seven (7) “churches” claim the title, including:

(i) the Syriac Orthodox Church; and

(ii) the Syriac Catholic Church; and

(iii) the Chalcedonian Greek Orthodox Church of Antioch; and

(iv) the Melkite Greek Catholic Church; and

(v) the Maronite Church; and

(vi) the Greek Orthodox Church of Antioch; and

(vii) the Latin Patriarch of Antioch being the Superior General or highest “visitor” of the Society of Jesus (Jesuits).

Canon 5885

In accordance with the most sacred covenant Pactum De Singularis Caelum, all power and authority of Antioch and the Patriarch of Antioch is hereby vested within the Society of One Heaven and its authorized officials.

Canon 5886

As the Roman Cult, also known as the Vatican is directly responsible for the destruction of Antioch in 1096 CE and the use of the false name of Constantinople, all claims of right to use the title of “Patriarch of Antioch” are therefore false, an abomination against all Christian teachings and a complete fraud.

Canon 5887

As the Roman Cult has absolutely no legitimacy or right to claim the title of “Patriarch of Antioch”, all decisions, orders, edicts, grants, patents and authorities issued under such false claim are hereby null and void, having no legal force or effect, forbidden to be recognized, reprobate and to be suppressed.

Article 69 - Sunedrion (Council)

Canon 5888

The Sunedrion, also known as συνέδριον in Ancient Greek, was a term used to describe the highest appellate judicial body and the highest legislative body of the Holly Roman Empire first formed in 313 CE.

Canon 5889

The term Sunedrion, also known as συνέδριον in Ancient Greek meant “council” and was constructed from two (2) Ancient Greek terms σύν meaning "with" and εδρα meaning "seat". Hence, the original and literal meaning of Sunedrion was “sitting together as equals”.

Canon 5890

The Sunedrion Oikoumenikos (Ecumenical), also known as συνέδριον οικουμενικός in Ancient Greek, was the official title first granted to the legislative body that replaced the Roman Senate. The Sunedrion Oikoumenikos constituted representatives (Dukes) from all the Dioceses of the Holly Empire who then met at key times to debate and discuss matters of law for the Empire. The first session of the Sunedrion Oikoumenikos was the Sunedrion of Nicomedia in 325 CE which approved the new laws of the Empire embedded within the most sacred text and original Bible known as the Bibiliographe, or βιβλιογράφη.

Canon 5891

The Sunedrion Apostolikos, also known as συνέδριον αποστολικός in Ancient Greek, was the official title first granted to the supreme judicial body that replaced the Collegium Pontificum (College of Pontiffs). The Sunedrion Apostolikos constituted all Patriarchs plus the Pappas (Emperor) as the eighth member.

Canon 5892

Both Sunedrion were disbanded at the destruction of the Holly Empire upon the deliberate destruction and pillaging of Antioch (Constantinople) by the hoards under the control of the Roman Cult in 1096 CE.

Canon 5893

In the 13th Century, the Venetian Magyar - Khazar elite through their wholly owned subsidiary known as the Holy See, also known as the Vatican began claiming the use of “wheel” and council in the form of Rotae Romanae in latin which means “Roman Rota” or simply “Roman Wheel” as the highest (supreme) court.

Canon 5894

During the 17th Century, the Venetian Magyar-Khazar elite through their conversion to the extremist cult known as Sabbateanism, also known as Ashke - Nazism deliberately corrupted the history of the Sunedrion to falsely claim the absurdity that it was the pagan Roman administration that invented the concept of Sunedrion as “Sanhedrin”, not Constantine.

Canon 5895

In the 19th Century, the Venetian Magyar - Khazar elite through their ultra loyal Jesuit arm directed Napoleon I to convene the “Grand Sanhedrin” in 1806 CE to largely solidify the takeover by fanatical members of the 17th Century invented extremist cult known as Sabbateanism, also known as Ashke - Nazism of the Khazar disapora.

Canon 5896

The claim that Sunedrion was first formed by the pagan Mithraic Roman administration in the 1st Century BCE instead of the Holly Roman Empire under Constantine in the 4th Century CE is a deliberate affront, fraud and sacrilege of the highest order.

Canon 5897

As the Venetian Magyar - Khazar elite with their Roman Cult, also known as the Vatican are directly responsible for the destruction of Constantinople in 1096 CE and the Imperial Christian Church, all claims of right to use the term Sunedrion, Synod, Sanhedrin, סַנְהֶדְרִין, συνέδριον or Synedrion are therefore false, an abomination and a complete fraud.

Canon 5898

As the Venetian Magyar - Khazar elite and their Roman Cult have absolutely no legitimacy or right to claim the title of Sunedrion, Synod, Sanhedrin, סַנְהֶדְרִין, συνέδριον or Synedrion is hereby pronounced null and void, having no legal legitimacy or effect, reprobate, to be suppressed and forbidden to be used.

Article 70 - Exarch

Canon 5899

An Exarch is the official title first created in 325 CE by Constantine to describe the administrative governor of a Kuklos (κύκλος), or highest political division of the Holly Roman Empire.

Canon 5900

The word exarch comes from the Ancient Greek εξαρχος (éxarkhos) meaning a “leader of political division, province or region”.

Canon 5901

In political and administrative matters, the Exarch reported directly to the Pappas (Emperor), but in all religious affairs, the Exarch was required to submit to the ultimate authority of the Patriarch of the Kuklos (κύκλος).

Canon 5902

From 313 CE, there were six (6) Exarchs being Galatia (Arles), Philadelphia (Ravenna), Alexandria, Philippi (Thessalonica), Ephesus and Jerusalem.

Article 71 - Patriarch

Canon 5903

The Patriarch is the official title first created in 313 CE by Constantine to describe the high priest and head of the Imperial Christian Religion reporting to the Pappas (Pope) as ruler over the Holly Roman Empire.

Canon 5904

The word Patriarch comes from the Ancient Greek πατριάρχης (patriarchis) meaning “the ruler, leader and father of the Christian tribe or family”. The title itself is derived from πατριά (patria) meaning “generation, ancestry, descent, tribe, family” and -αρχης (-arch) meaning “ruler, leader”.

Canon 5905

Unlike the Roman pagan model which based the Empire from the 5th Century BCE on the Pontifex Maximus as the supreme ruler of a theocratic state with any Imperator (Emperor) or Dictator (Caesar) as secondary, Constantine organized the Holly Roman Empire so that the ruler and monarch was restored as the head and the religious classes reported to them. This model was reversed with the introduction of the Vicarius Christi (Vicar of Christ) as head of the Catholic Church and Anglo-Saxon Empire in the 8th Century CE.

Canon 5906

From 313 CE, there were seven (7) Patriarchs being Galatia (Arles), Philadelphia (Ravenna), Alexandria, Philippi (Thessalonica), Ephesus, Jerusalem and Antioch (Constantinople).

Canon 5907

Contrary to the revisionism under the Carolingians in the 8th Century and the Roman Cult from the 12th Century onwards, Rome was not Christian until technically the coronation of the first Vicarius Christi on Christmas Day 751. Instead, Philadelphia (Ravenna) was the spiritual centre of Christianity and home to the Patriarch in Italy.

Article 72 - Diocese

Canon 5908

Diocese is a term first introduced in 313 CE by Constantine to replace the Latin term Provincae (Roman Province). A Diocese was administeredby a Duke or δούξ (douk) in Ancient Greek.

Canon 5909

The word Diocese comes from the Ancient Greek διοίκησις(dioikēsis) meaning “internal administration”. The word does not originate from Ancient Latin.

Canon 5910

The claim that Emperor Diocletian first introduced the term “diocese” is deliberately false and designed to diminish clarity as the administrative design and structure of the Holly Roman Empire.

Canon 5911

As the Venetian / Magyar / Khazar elite with their Roman Cult, also known as the Vatican are directly responsible for the destruction of Constantinople in 1096 and the Imperial Christian Church, all claims of right to use the term Diocese are therefore false, a supreme sacrilege, an abomination and a complete fraud.

Canon 5912

As the Venetian / Magyar / Khazar elite and their Roman Cult have absolutely no legitimacy or right to claim the title of Diocese; The title of Diocese is hereby pronounced null and void, having no legal legitimacy or effect, reprobate, to be suppressed and forbidden to be used.

Article 73 - Duke (Ducus)

Canon 5913

A Duke is the official title first created from 313 CE onwards by Constantine for the head administrator of a Province (Diocese) following the abolition of all former pagan Roman official administrative titles such as Rector (Governor) and Count (Comes).

Canon 5914

The word duke originally comes from Ancient Greek δούξ (douk) meaning “leader” while the former Latin word “provinciae” was replaced with the Ancient Greek word δούξία (doukia). Contrary to historical misinformation, the title was first used in the administration of the Holly Roman Empire from 313 CE onwards and not the pagan Roman Empire.

Canon 5915

As the Venetian / Magyar / Khazar elite with their Roman Cult, also known as the Vatican are directly responsible for the destruction of Constantinople in 1096 and the Imperial Christian Church, all claims of right to use the term Duke are therefore false, a supreme sacrilege, an abomination and a complete fraud.

Canon 5916

As the Venetian Magyar-Khazar elite and their Roman Cult have absolutely no legitimacy or right to claim the title of Duke; Therefore the title of Duke is hereby pronounced null and void, having no legal legitimacy or effect, reprobate, to be suppressed and forbidden to be used.

Article 74 - Epistole (Epistle)

Canon 5917

Epistole, also known as Epistle is a term first invented and used under Constantine in 313 CE onwards for all official edicts, decrees and messages issued by the supreme ruler of the Holly Roman Empire.

Canon 5918

From 313 CE onwards, the official term Epistole (Epistle) or επιστολή in Ancient Greek replaced the former pronouncements and legal powers of pagan Roman Emperors known as Constitutiones Imperium, Decretum and Rescriptum in Latin.

Canon 5919

The term Epistole or επιστολή in Ancient Greek comes from two (2) words επί (epi) meaning “upon, on, over, above” and στέλλω (stellō) meaning “I prepare, send”. Hence, the literal etymological meaning of Epistole (Epistle) “I send an official message from above”.

Canon 5920

The first Epistole (epistle) in civilized history was the Epistole of Milan, the former Capital of the Western Roman Empire by Constantine in 313 CE which introduced Christianity for the first time as the official religion of the new Holly Roman Empire.

Canon 5921

While the first Christian Bible in history known as Bibiliographe, or βιβλιογράφη was being assembled between 313 to 325 CE as well as the construction of the new capital at Antioch (Constantinople), Constantine issued several more Epistole (epistle) while travelling to each of the new capitals of the Empire twice before 325 CE. These Epistles were known by the name of the capital from which they were issued, being:

(i) Two (2) Epistole (Epistles) known as the First and Second Epistole of Galatia (Arles); and

(ii) Two (2) Epistole (Epistles) known as the First and Second Epistole of Philadelphia (Ravenna); and

(iii) Two (2) Epistole (Epistles) known as the First and Second Epistole of Alexandria; and

(iv) Two (2) Epistole (Epistles) known as the First and Second Epistole of Philippi (Thessalonica); and

(v) Two (2) Epistole (Epistles) known as the First and Second Epistole of Ephesus; and

(vi) Two (2) Epistole (Epistles) known as the First and Second Epistole of Jerusalem.

Canon 5922

In the 16th and 17th Century, the Magyar / Khazar / Venetian elite ordered the complete corruption of the most sacred Epistole of the foundation of Christianity to create the ficticious claim most were written by Satanic Menesheh High Priest known as Saul (Paul) of Tarsus.

Canon 5923

All claims of any Christian Epistole (Epistle) having been written prior to 313 CE is complete absurd, false and designed to curse and corrupt the true founders of Christianity including the Nazarene leader known as Esus Christos.

Canon 5924

All claims that the Menesheh High Priest known as Saul (Paul) of Tarsus wrote any Christian Epistole (Epistle) is a terrible fraud deliberately perpetrated by Magyar /Khazar / Venetian elite who founded the Roman Cult also known as the Holy See and the Vatican.

Canon 5925

As the Roman Cult and its Venetian / Magyar / Khazar / AshkeNazi masters deliberatetly corrupted the original texts and teachings of the founders of Christianity, they are hereby stripped of any legitimate claim of teaching authority, magisterium, imperium or any other claimed authority to speak as Christians, or for the founders of Christianity or for anyone who proclaims to be Christian.

Article 75 - Epistole of Milan (313)

Canon 5926

The Epistole (Epistle) of Milan, also falsely known as the “Edict of Milan” issued in 313 CE is the first Epistole created in the history of Christianity.

Canon 5927

The Epistole (Epistle) of Milan, is also the mostfamous legal pronouncement in civilized history in presenting the moral and legalframework for the abolition of all forms of slavery and ensuring that at the verycore of Christianity, all forms of slavery were to be considered an abomination,heresy, crime and wicked transgression.

Canon 5928

The Epistole (Epistle) of Milan now known as the 1st eleven (11) Chapters of the Book of Revelation has been horrendously corrupted, with the false Mithraic and Satanic beliefs of the Venetian Magyar-Khazars inserted into the text in direct contradiction to its original message.

Canon 5929

Prior to the deliberate corruption and sacrilege of the founding instrument of the first Christian Church in history by the Roman Cult, also known as the Holy See, also known as the Vatican, the Epistole (Epistle) of Milan made clear the repudiation of blood sacrifice, of the worship of Cybele, also known as Mary, Queen of Heaven and the end of Mithraic practices. The whole of Chapter 12 of the Book of Revelation is a 16th Century fraud in honor of Cybele and Mithra.

Canon 5930

As the elite of the Khazar diaspora including the elite of the extremist sect known as the Sabbateans, also known as the Ashke-Nazi deliberately corrupted the sacred Epistole of Milan as one of the most sacred and important Divinely inspired and instructed instruments of all history, these families and people have openly repudiated any legitimacy before heaven and earth to represent the divine, or dark spirits and demons and are therefore unfit by all forms of law to claim the right to govern, lead, administrate or represent anything or anyone.

Canon 5931

As the leadership of the Roman Cult, also known as the Holy See, also known as the Vatican deliberately corrupted the most important and sacred instrument of all Christianity, all officials, agents, administrators who claim their authority from this sect have therefore sworn a solemn confession before all heaven and earth they are without any valid authority, claim of right to lead, direct, teach or guide and therefore unfit by all forms of law to claim the right to govern, lead, administrate or represent anything or anyone.

Article 76 - Epistole of Nicomedia (325)

Canon 5932

The Epistole (Epistle) of Nicomedia, also falsely known as the “Decree of Nicaea”, is the first Epistole issued by a world representative (ecumenical) body in history following the completion of the first session of the Sunedrion Oikoumenikos (συνέδριον οικουμενικός) at Nicomedia the former capital of the Eastern Roman Empire, not Nicaea.

Canon 5933

The Epistole (Epistle) of Nicomedia now known as the Epistle of Jude followed by the last ten (10) Chapters of the Book of Revelation has been horrendously corrupted, with the false Mithraic and Satanic beliefs of the Venetian Magyar-Khazars inserted into the text in direct contradiction to its original message.

Canon 5934

Prior to the deliberate corruption and sacrilege of the first act of true international law by an ecumenical representative body, the Epistole (Epistle) of Nicomedia heralded the introduction of the 1st Bible in civilized history, also known as the Bibiliographe, or βιβλιογράφη. The Epistle also completed the Divinely inspired prophecy of Constantine as to the future of the world and a time of complete redemption.

Article 77 - Bibliographe (Original Bible)

Canon 5935

Bibiliographe, or βιβλιογράφη is the name of the first official text of the Christian Church issued by Constantine in 326 upon the foundation of the Holly Roman Empire. The text was also known simply as “The Bible” or βίβλος (biblos) for short.

Canon 5936

The official name “Bibiliographe” for the first Christian Bible is derived from two (2) Ancient Greek words βιβλίον (biblion) meaning “book”) and γράφω (graphe) originally meaning “sacred scripture, symbols of great meaning/importance, written law, indictment or command”.

Canon 5937

The main features of the first, true and official Christian Bible “Bibiliographe” are:

(i) The Book opened with the Epistole of Milan; and

(ii) The Book was then divided into two (2) main sections defining two (2) covenants with the Divine called “themes” (θέμα) which is the Ancient Greek word for a sacred oath or pledge before the word itself was deliberately corrupted; and

(iii) The first “theme” was the old covenant re-establishing the sacred scriptures of the Tará (Torá(h)) of Jeremiah and foundation law of the Holly Celt Empire. The first theme then included the writings of the Great prophets of Yeb (Elephantine Island) including but not limited to Ezekiel, Isaiah, Enoch and Jeremiah himself; and

(iv) The second “theme” was the new covenant of Gnostic and Nazarene teaching of the Holly Irish Prince known as “esus” who establish Nazarene teachings in Palestine to end Mithraism such as the Wisdom of Iesus (Proverbs), the Song of Iesus and the Gospel of Truth and the Origin of the World; and

(v) In the first “theme”, there was no reference or inclusion of Persian and Mithraic scripture in the form of Judges, Kings or Chronicles. Nor was the writings of the founding priests of Mithraism included such as Ezra or Nehemiah; and

(vi) In the second “theme”, there was no Gospel of Luke, nor reference to any writings of Menesheh High Priest Saul (Paul), or Acts of the Apostles, nor reference to “Virgin Birth” and other Mithraic symbology.

(vii) The book ended with the collection of Epistole of Constantine and the Epistole of Nicomedia at the end.

Canon 5938

The official books of the old “theme” of the first and true official Christian Bible were:

(i) Genesis (γένεσις) meaning “origin, source, beginning, nativity”; and

(ii) Deuteros (δεύτερος) meaning “second, second coming”; and

(iii) Exodos (εξοδος) meaning “expedition, ritual, procession, departure”; and

(iv) Anakineos (ανάκινές) meaning "summons, call, (pray), invoke the divine, from above"

(v) Nemos (νέμος) meaning “distribute fairly, dispense the law, promised pasture”.

Canon 5939

During the 8th Century, the βίβλος (biblos) was updated by the Carlonginians in the creation of the Catholic Church to be Biblos Sacrorum, or “Holly Bible”, with inclusions of the Acts of the Apostles and other references to support the claim of the Christian Church originating in Rome. However, the Biblos Sacrorum still did not include any of the pagan Mithraic and satanic references of the Menesheh and their descendents the Magyar of Venice.

Canon 5940

In the 13th Century, the Roman Cult funded and sponsored by the Magyar of Venice issued the Vulgate – a complete and total corruption of the very purpose and function of the βίβλος (biblos) to end Mithraism, glorify the name of Esus and restore Sacred (Holly) Law

Canon 5941

During the 13th Century, the most sacred Nazarene texts written by Esus Christos such as the “Wisdom of Iesus” was corrupted into the proverbs, the “Song of Iesus” was corrupted to be something wholly different as Solomon’s Song and the Psalms of Iesus became the Psalms of Saul in reference to the mythical founder of the Menesheh High Priests of Tarsus.

Canon 5942

The Gospel of Luke is a complete 16th Century fake, with the word Luke derived from the Ancient Greek λυκοσ (lukos) meaning literally “Gospel of the Wolves” in reference to the Magyar-Khazar Venetian parasites.

Canon 5943

In the 16th and then 17th Century, the Sabbatean Cult succeeded in publishing the King James Bible and its revisions to include a wholly false history and massive fraud of scriptures and law that resulted in a text that bears little resemblance to the true and original Christian Bible.

Canon 5944

As the Vulgate and the King James Bible are deliberate frauds aimed at corrupting the very purpose and reason for existence of the true and original Christian Bible, they are hereby rendered null and void, having no legal effect nor force of law with any and all subsequent claims of authority, statutes and laws rendered null and void.

Canon 5945

As the Vulgate and the King James Bible have no legal effect, credibility, authority or legitimate existence, all references to source known as “bibliography” begin with the most sacred Covenant Pactum De Singularis Caelum, associated covenants and pacts and these Canons.

Canon 5946

In the tradition and custom that honored the first and true Christian Bible, any legal text that does not possess a Bibliography demonstrating a provenance ultimately back to the most sacred Covenant Pactum De Singularis Caelum, associated covenants and pacts and these Canons has no valid legal, academic or historic existence.

Article 78 - Pandektes (Pandect)

Canon 5947

The Pandektes, also known as Pandect, is the unique and formal name of the first encyclopedia, the first concordance and dictionary of law in civilized history written in Ancient Greek in late 529 CE and promulgated by Pappa (Emperor) Justinian I.

Canon 5948

The term Pandektēs (πανδέκτης) in Ancient Greekmeant “all encompassing, encyclopedia” as a reflection of the text incorporating not only the original Christian Bible known as Bibiliographe, or βιβλιογράφη, but all the Epistole (Epistle) of rulers of the Holly Roman Empiresince Constantine, arranged by both subject and the original text.

Canon 5949

The Pandektēs (πανδέκτης) did not include theConstitutiones Imperium, Decretum or Rescriptum of any pagan Roman Emperor asall such documents and laws were rendered null and void by Constantine in 313CE and ordered to be destroyed. Therefore, any claim that the Pandektēs (Pandect) included paganMithraic law in direct contradiction to the intentions of Justinian and everyHolly Roman Ruler for the past two hundred years is a clumsy and absurd fraud.

Canon 5950

The Pandektēs (πανδέκτης) did not include the works or references of any pagan Roman Jurist such as Uplianus and Paulus as the double standard laws of the previous pagan Roman Empire had been ordered to be destroyed two hundred (200) years prior as the new motto of the Empire was INRI meaning “One law is the new Roman Way” or simply “All are equal and subject to the law”.

Canon 5951

The Pandektēs (πανδέκτης) reinforced the most important principles and foundations of civilized law as first instituted by Constantine and by which the whole world had come to know Christianity including but not limited to the existence of one law for all, abolition of slavery, abolition of human sacrifice and Mithraism, forbiddance of usury and the abolition of special privileges of clergy.

Canon 5952

At the end of the 16th Century, Jesuit Denis Godefroy, a star student from Latin Collège de Navarre in Paris published a completely fraudulent text called Corpus Iuris Civilis or C.I.C. claiming that it had been sourced from codes of law written by Justinian including the Pandektēs (Pandect). Despite the horrendous fraud, the Corpus Iuris Civilis was used to form much of modern Western (Roman) Law including but not limited to Maritime Law, Admiralty Law, Civil Law and Administrative Law.

Canon 5953

In the historically clumsy and fraudulent text known as Corpus Iuris Civilis or C.I.C. formed by Denis Godefroy and the Jesuits, a number of the core foundations of Christianity at the heart of the Pandektēs (πανδέκτης) of Justinian were deliberately reversed as the very worst heresy including but not limited to:

(i) Falsely claiming that the Holly Roman Empire not only permitted slavery, but refined the notion of slavery to perpetual slavery by virtue of birth, or “serfdom” a concept even the pagan Romans considered unlawful fifteen hundred (1500) years prior; and

(ii) Falsely claiming that not only did the Holly Roman Empire permit one (1) set of laws for the rich and the poor in contradiction to the Holly Tetragrammaton, but expanded injustice by making all Christian clergy exempt and “above” the law; and

(iii) Falsely claiming that rather than the whole purpose of Christianity and the Holly Roman Empire was to end Mithraism and the rule of Rome, that Justinian actually pledged allegiance to a mythical “Christian” pope in Rome as had all previous “emperors” from the time of Constantine; and

(iv) Falsely claiming that far from the abolition of torture and human sacrifice, that Justinian and his predecessors mandated the penalty for heresy was to be burnt alive, a form of torture even the pagan Satanic worshipping Roman Emperors considered too barbaric.

Canon 5954

In the 18th Century when only a handful of scholars began to openly question the credibility of the Jesuit fraud known as Corpus Iuris Civilis or C.I.C. and the source texts from which it was based, the Vatican produced the absurd fraud known as the Codex Florentinus as an alleged 6th Century copy of the Pandektēs in Latin and Ancient Greek from in a library in Florence after apparently sitting undisturbed as the largest book in the library of Pisa since the 6th Century without once apparently being read and without being referred by any scholar in the Middle Ages.

Canon 5955

As the Corpus Iuris Civilis or C.I.C. is a heretical and anti-Christian fraud of the worst magnitude in history, all claimed authority, orders, edicts or rulings derived from it are hereby rendered null and void, having no force of law, to be suppressed, reprobate and not permitted to be revived.

Canon 5956

All authority, power, legitimacy and rule of law pertaining to the true Pandektēs (πανδέκτης) of Justinian is hereby vested to the Society of One Heaven and its authorized representatives and bodies in accordance with these canons and the most sacred covenant Pactum de Singularis Caelum.

2.7 Iudaean Law Form

Article 79 - Iudaean Law Form

Canon 5957

Iudaean Law Form, also known as Iudaic Law Form, also known as Judaic Law Form, also known as proto-Jewish Law Form is the form of sovereign territorial law, sovereign law, noble law, land law, property law and society law first introduced by Emperor Vespasian as the official religion of the Roman Empire from 69 CE following the destruction of the most sacred temple to Mithra in Jerusalem by Nazarene and Essene rebels.

Canon 5958

The term “Iudaean” and “Iudaic” comes from the Latin name for the Palestinian Province known as “Iudaea” first formed in 6 CE with its capital at Caesarea Maritima on the Mediterranean Coast. In 69 CE, the province was expanded again to incorporate Syria and the capital changed to Halsion (Heliopolis) in northern Syria. The province was finally abolished in 117 CE by Emperor Hadrian and renamed Palaestina with its capital Jerusalem under the new name Aelia Capitolina. The words “Judaic” and “Jewish” comes from derivations of Iudaea.

Canon 5959

In early 63 CE, the Rector of Iudaea named Porcius Festus died in office. However, Emperor Nero failed to immediately nominate a replacement. The Mithraic Priests known as the House of Annas took the opportunity to appoint their own Ananus ben Ananus as Supreme High Priestof Mithra. High Priest Ananus then conspired with Saul (Paul) of Tarsus and hismilitia to murder the Nazarene leader and appointed successor to Esus (Jesus) known as James “the Just”. Riots and battles between the Menesheh militia, the Temple Guard and Nazarene, Essene and Galileean rebels erupted throughout the region. Nero then appointed Lucceius Albinus to quell the uprising, but he failed and was replaced in 64 CE by Gessius Florus.

Canon 5960

In 65 CE, the Nazarene, Essene and Galileean rebels succeeded in capturing Jerusalem, the most sacred temple complex to Mithra and one of the most important sacred cities of ancient Rome. Emperor Nero appointed Gaius Cestius Gallus as new Legate of Syria to crush the rebellion but not harm Jerusalem. This triggered a series of events that upturned the power structure of the Roman Empire:

(i) The failure of Emperor Nero and Cestius Gallus to act decisively in crushing the rebellion caused unrest amongst the Senate and Gaius Calpurnius Piso led a failed coup in 65 CE, resulting in at least fourty one (41) Patrician conspirators forced to commit suicide or face exile. However, the failure to capture Jerusalem quickly and continuing unrest forced him to commit suicide in June 68 CE. Gallus also committed suicide soon after and was replaced by Gaius Licinius Mucianus; and

(ii) Servius Sulpicus Galba returned from retirement in Gaul at aged sixty one (61) to be appointed Emperor in June 68 CE in the hope he could quickly end the siege of Jerusalem. Galba immediately appointed Mucianus as legate and head of the legions in Syria and Iudaea. However by January 69 CE, the legions were in open rebellion again at the seeming incompetence of Galba and upon venturing out of the palace in Rome, the Emperor was deserted by the Praetorian Guard and killed by Marcus Salvius Otho at the foot of the Capitoline Hill on 15th January 69 CE; and

(iii) Otho was made Emperor immediately upon the murder of Galba but remained an unpopular choice on account of many of the legions in Germania and Gaul declaring their support for rival Aulus Vitellius. Otho appointed his friend Vespasian as legate of Syria in late January of 69 CE after the forced exile of Mucianus. Vespasian using more aggressive tactics began to break the back of the rebels holding Jerusalem. However, following the battle of Bedriacum in northern Italy, Otho unexpectedly committed suicide on 16th April 69 CE, leaving Vitellius to try and reunite the Empire and end the siege of Jerusalem; and

(iv) Vitellius spared calling on Vespasian to commit suicide and instead ordered Vespiasian and Titus to continue more aggressive means of breaking the siege without damaging the temple. However, under a new moon and arrival of a comet on Sunday 9th August 69 CE, also corresponding to 9th Av under Mithraic calendar the rebels burnt down the most sacred temple to Mithra; and

(v) Upon word reaching Rome of the destruction of the Temple of Jerusalem by rebels, Vitellius committed suicide. Vespasian and Titus were also required to commit suicide according to the laws of Patrician nobles, including all the Mithraic priests of the House of Annas and Caiphas. However, Josephus bar Matthias, also known as Flavius Josephus told Vespasian that it was foretold through the Oracle at Baalbek that Vespasian was to be a great savior that would come and bring a true religion to the Empire. Vespasian spared the lives of the priests of Annas and Caiphas and subsequently the priests convinced the legions to support Vespasian as not only the new emperor but a living savior god.

Canon 5961

The claim that the Romans Legions were responsible for destroying the most sacred temple for all legionnaires at Jerusalem in 69 CE in direct heresy to their oaths to Mithra is an absurd falsity. The primary claimed proof of the victory arch now known as the “Arch of Titus” which was “restored” by Roman Cult Pope Pius VII in 1821 with certain panels deliberately altered to support the fraud.

Canon 5962

The new religion and law of Iudaeism (Judaism) was formed over a year and by 70 CE was made the official cult of the whole Roman Empire under the ceremony of Sol Invictus, the unconquerable sun, including a new official motto for the Empire being “I.H.S.” standing for “Invictus Hoc Signo” meaning “By this sign (we are) unconquerable”. A new title was also given to the emperor as savior, Lord God and “light bringer” being Lucifer. The position of Lucifer has remained the supreme spiritual and political leader of Iudaeism (Judaism) ever since.

Canon 5963

Vespasian as Lucifer Augustus, or “Lord God”, or simply “Lord”, ordered that the former home of the House of Annas priests at Halsion, also known as Heliopolis be commissioned as the most sacred city of the Empire and the cult of Iudaeism (Judaism). The city, falsely claimed to be called Antioch became a major site for pilgrimage and grew in size to a permanent population of at least three to four hundred thousand by the end of the 1st Century CE.

Canon 5964

Flavius Josephus and the largest collection of scribes in ancient history finished the new scriptures of Iudaeism (Judaism) by 71 CE in Ancient Greek and Latin called the “Septuaginta” meaning “the seventy” and represented by the symbol “G” also known as seventy and the symbol of what was believed a complete life span and a symbol of perfection. The key elements of the Septuaginta were:

(i) Flavius Josephus blended the books of Jeremiah and Celtic law into the “five books of Moses”, completely corrupting ancient Holly scripture but infusing Mithraic beliefs; and

(ii) Flavius Josephus then introduced a whole section of texts concerning history, again blending Mithraic texts of the Kings and prophecies such as Daniel; and

(iii) The final section was the “prophets” whereby Flavius Josephus blended the writings of the most famous priests and prophets to support the new religion.

Canon 5965

A new ceremony known as Mass was introduced in praise of Lucifer Augustus, also known as Lord God and the celebration of Eulogia, later known as Holy Communion by resurrecting the Osiris bread and wine ceremony representing death and rebirth.

Canon 5966

On December 13 115 CE a series of earthquakes, some reaching as large as 7.9 magnitude struck northern Syrian and Palestine region completely devastating Halsion (Heliopolis) and killing over three hundred thousand (300,000) people in the city alone, including Emperor Trajan. While Hadrian survived, the death of the Emperor and the complete and total destruction of Heliopolis was kept secret for nearly two (2) years before widespread riots and rebellion in North Africa, Europe and Britain forced Hadrian to assume full control as the public emperor.

Canon 5967

The faith of Iudaeism (Judaism) fell into disrepute as a “cursed” religion following the mass death and destruction of 115 CE and subsequent riots throughout the region. Emperor Hadrian, then assisted by Gnostic leader Valentinus declared Gnosticism as the new official cult of the Empire. Much of its teachings were later deliberately corrupted into “Stoicism”. In the 16th Century, Iudaeism (Judaism) was revived under the control of the Venetian Magyar and its Jesuit Order. The Superior General, or retired Superior General has been officially claimed the “See of Antioch” and therefore Lord God, also known as “Lucifer” since the founding of the Order in the 16th Century.

Article 80 - Halsion (Heliopolis)

Canon 5968

Halsion (Halcyon), also known as Helicon, also known as Heliopolis, also falsely known as “Antioch” on the Draco (Orentes) River in Northern Syria is one of the oldest and most significant sacred cities in civilized history since the 4th Millennium BCE. The city was originally known as “Amurru” to the Akkadians and “El Saddai” to the Hittites.

Canon 5969

While the present day city of Antakya built upon the ruins of ancient Halsion (Amurru) is now six (6) miles from the Mediterranean Coast, the city was originally founded on the old coast line and the mouth of the Orentes River, also known as the Draco and Dagon River that begins near Baalbek in the Beqaa Valley. The city also represented the meeting point of the ancient roads to Europe, Asia, Mesopotamia and to Egypt.

Canon 5970

The city was renamed “Heliopolis” meaning “city of the sun” by Alexander the Great in the 4th Century BCE and became a major administrative center for Syria and Palestine apart from its history as a major trading city and sacred site. In the 1st Century BCE, the Romans renamed the city Halsion (Halcyon), also simply known as “sion” as a major site of worship of Cybele, also known as Sybil.

Canon 5971

Upon the destruction of the Temple of Mithra by Nazarene and Essene rebels in 69 CE, Halsion became the new center of the official cult of the Roman Empire being Sol Invictus, the worship of the “unconquerable sun” and the Emperor as the “light bringer” and messiah. Massive new construction was undertaken and the city became the “Rome of the East” for a brief time.

Canon 5972

On December 13 115 CE a series of earthquakes, some reaching as large as 7.9 magnitude struck northern the Syrian and Palestine region completely devastating Halsion (Heliopolis) and killing over three hundred thousand (300,000) people in the city alone, including Emperor Trajan.

Canon 5973

The claim that immediate reconstruction of Halsion (Heliopolis) began in 115 CE is a deliberate corruption of the rescue and recovery efforts that continue for nearly two (2) years before the site was formally abandoned in 117 CE under the reign of Hadrian as Emperor.

Canon 5974

At least two (2) small villages gradually emerged from the rubble of former Heliopolis from the mid to late 2nd Century and gradually grew in size. However, the movement of the shoreline of the Mediterranean west significantly reduced the strategic advantage of the site. In 526 another major earthquake struck, causing widespread damage and the site being once again abandoned until the 8th Century CE.

Canon 5975

The earthquake of 526 is falsely used to claim damage that occurred in 115 CE and to hide the fact that the city of Halsion, also known as Heliopolis was abandoned and not reconstructed to its former glory.

Article 81 - Lucifer

Canon 5976

Lucifer is an official sacred title and word first introduced as part of the Nomen of the Emperor (Imperator) of the Roman Empire under the official imperial cult of Iudaeism (Judaism) from 70 CE to 117 CE.

Canon 5977

The title Lucifer on its own and when combined with Augustus was attributed from its first use with several meanings including but not limited to:

(i) Lucifer itself means “light bringer”, “the illuminator”, “savior”, “messiah” and “bringer of good fortune”; and

(ii) Lucifer itself also means “Lord”; and

(iii) Lucifer Augustus means “Lord God”.

Canon 5978

The word Lucifer was constructed from two (2) Latin words iucio meaning “good fortune, good skill, gold work” and fero meaning “to carry, to bring forth, produce, to provide”. Both Latin words used to form “Lucifer” are directly taken from ancient Holly Irish being Luci (pronounced ‘lucky’), the patron of skills, good fortune, gifts, goldsmiths and craftsman who celebrated his feast day upon the Ides (full moon) of August and is the god of the planet Venus; and feara meaning “men; the best of”.

Canon 5979

As the title Lucifer was directly sourced from the ancient beliefs of the Holly (Cuilliaéan) God known as Luci, also known as Loki, the Roman Emperor as “Lucifer” also became associated with the planet Venus and the most important savior celebration of Rome changed from the Ides of March, also known as the “Day of Blood” on the 14th March, to the feast of Lucifer upon the Ides (full moon) of August, originally 14th August, but later considered the 15th August under the Roman Cult “Gregorian” Calendar.

Canon 5980

In 70 CE, a new symbol was promulgated across the Roman Empire, adopted from ancient Egyptian symbology to Horus to signify the messianic and all-powerful abilities of the Roman Emperor as Lucifer called “Oculus Omni” meaning “All Seeing Eye” referring to “All Seeing Eye of Lucifer” or simply “All Seeing Eye of Lord God” which represented the modified eye of Horus surrounded by a representation of the rays of Venus.

Canon 5981

Any claim that the “Oculus Omni” or “All Seeing Eye of Lucifer” wholly originates from ancient Egypt prior to 70 CE is patently absurd, as the Egyptians used a stylized symbol of the eye, while the Romans used an actual eye in their design.

Canon 5982

The word “Occult” originates as a core element of the faith of Iudaeism (Judaism) and refers in its original sense as Occultus from 70 CE onwards as literally “the knowledge of/from the eye of Lucifer”. After 117 CE, this direct association with the highest level of “occult” was itself largely hidden to all but the very elite initiates.

Canon 5983

The “Oculus Omni” was returned upon the resurrection of the title and position of Lucifer associated with the position of “Superior General” upon the official foundation by the Venetian-Magyar of the Society of Jesus, also known as the Jesuits upon the ancient feast day to Lucifer on August 15th 1534. The Jesuits then ensured the symbol became an exclusively associated symbol with the occult lodges known as the “Freemasons” of England following the reconstitution of England and the Island of Britain as the “New Jerusalem”.

Canon 5984

The use of the “Oculus Omni” within the artwork and symbology of the Freemasons founded in the 16th Century by the Jesuits has always meant “The All Seeing Eye of Lucifer” and signifies the ultimate position and force to whom the Masons serve. As most Masons believe the propaganda of the Reformation, only a handful of the most senior Masons in history have ever known the true meaning of “Oculus Omni”.

Canon 5985

The use of the “Oculus Omni” within the artwork and symbology of the Great Seal of the United States of America directly heralds the fact that the United States was the first nation founded philosophically and literally under the control of the Jesuits and the direction of Lucifer being the “Superior General”. The continued presense of the “Oculus Omni” on the US dollar bill demonstrates that all Americans ultimately still serve Lucifer, also known as Lord God, also known as the Superior General of the Society of Jesus since the founding of the nation.

Canon 5986

Given the original deity upon which Lucifer was formed remained the custody and stewardship of the Cuilliaéan (Holly), all authority, claimed power and control is hereby vested to the most sacred covenant Pactum De Singularis Caelum and these Canons.

Canon 5987

As the resurrection of the term Lucifer by the Venetian-Magyar in the naming of their new religious order known as the Society of Jesus was without provenance to the original Emperors, nor authority from the Cuilliaéan (Holly), all authority, power and rights claimed by the title of Lucifer are hereby returned to the Society of One Heaven and its duly authorized entities and officials.

Canon 5988

All associations, entities, nations, bodies and persons that continue to use “Oculus Omni” henceforth by default pledge their absolute loyalty and obedience to the Society of One Heaven in accordance with these Canons, or confess themselves to be acting “de son tort” without right and in open defiance of any spiritual, legal, lawful authority.

Article 82 - Trigram (I.H.S.)

Canon 5989

The Trigram based on the Macedonian-Spartan symbol of the Sun and the three Latin letters “I.H.S.” at its centre is the official standard and motto of the Roman Empire first introduced by Vespasian under the official imperial cult of Iudaeism (Judaism) from 70 CE to 117 CE.

Canon 5990

The Trigram represents not only the official motto of the Roman Cult, but the personification of the official Roman Cult of Iudaeism (Judaism):

> (i) The Macedonian and Spartan Symbol of the Sun that was emblazoned on the Royal Shield signifies Sol Invictus or the “unconquerable Sun” – hence the choice of the Macedonian and Spartan symbolism on account of the legendary courage, strength and victories; and
>
> (ii) I.H.S. stands for the Latin phrase Invictus Hoc Signo meaning “By this sign (we are) unconquerable” in reference to the symbol of the sun as well as the three (3) letters themselves.

Canon 5991

The Trigram was also frequently represented in ancient Rome combined with the symbol of “Oculus Omni” or the “All Seeing Eye of Lucifer” at the top.

Canon 5992

The Trigram fell out of favor upon the dissolution of Iudaeism (Judaism) as the official cult of the Roman Empire from 117 CE in favor of Gnosticism as the true origin of the “Stoic” revival and the restoration of the motto “S.P.Q.R.”

Canon 5993

The Trigram was resurrected by the Venetian - Magyar in the 16th Century as the official sign of the Society of Jesus, also known as the “Jesuits” on the feast day of Lucifer being 15th August 1534. Two (2) new elements were also added being:

> (i)The three (3) nails symbolizing the suffering of Jesus and the three (3) open vows of “poverty, chastity and absolute obedience”; and
>
> (ii)The dagger cross piercing the “H” symbolizes the Jesuits as a Christian military order as well as the ancient occult symbolism of the “H” as the heart to denote being sworn to absolutely secrecy as the final “hidden fourth vow”.

Canon 5994

The claim that I.H.S. stands for three (3) Egyptian gods “Isis, Horus and Set” is deliberate disinformation spread by agents supporting the status quo and keep people in ignorance.

Canon 5995

The claim that I.H.S. is a common ancient Christogram based on the first three (3) letters of "Jesus" in Greek being ΙΗΣΟΥΣ then “Latinized” to IHSOVS is one of the clumsiest frauds in history, given the deliberately corrupted bi-cameral alphabetic set of modern Greek did not appear until the Jesuits were formed and therefore after their sign was presented.

Article 83 - Septuaginta

Canon 5996

The Septuaginta, also known as the “Septuagint”, also falsely known as the “Hebrew Bible” and the “Tanakh” is a collection of edited Mithraic, Celtic and Mesopotamian texts first formed in Ancient Greek and Latin as the canonical scriptures of the official Roman cult of Iudaeism (Judaism) by 71 CE.

Canon 5997

The creation and publication of the Septuaginta was coordinated by Flavius Josephus, also known as Josephus bar Matthias, son of Mithraic High Priest Matthias (43 CE) assisted by several hundred of the greatest and most educated scribes of the Roman Empire by orders of Emperor Vespasian.

Canon 5998

The name Septuaginta comes from the Latin of the same name meaning “the seventy” and was also represented numerically by the symbol “G” as what was believed in ancient Rome to be a complete life span and a symbol of perfection in tradition of the ancient Celtic legal concept of the “seventy year life estate”.

Canon 5999

While the original names and texts that comprised the Septuaginta have now been corrupted, lost or hidden, it is quite possible the total number of elements also comprised seventy sections – hence “G” the symbol of perfection. What is known is that the original true Septuaginta comprised of three main sections:

(i) Flavius Josephus blended the books of Jeremiah and Celtic law into the “five books of Moses”, completely corrupting ancient Holly scripture but infusing Mithraic beliefs; and

(ii) Flavius Josephus then introduced a whole section of texts concerning history, again blending Mithraic texts of the Kings and prophecies such as Daniel; and

(iii) The final section was the “prophets” whereby Flavius Josephus blended the writings of the most famous priests and prophets to support the new religion.

Canon 6000

Upon the promulgation of the Septuaginta in 71CE, diplomatic relations evaporated between the Persians (Parthians) and Rome. By 112CE, Emperor Trajan launched a full invasion of Parthia being the first time the Roman Empire sought to crush the Persians, despite deliberate historical disinformation. By 113 CE, Babylon which remained the capital of Parthia was captured and Trajan installed a “client” ruler who was eventually deposed on final news of the death of Trajan reached Babylon in 117 CE.

Canon 6001

Upon its first promulgation, the Septuaginta was universally condemned by the Ancient priest classes as a distorted “monster”:

(i) The Persian Priests as well as the Menesheh of Tarsus considered the work of Flavius Josephus to be an abomination against Mithraism and the first wars between Parthia (Persia) and Rome commenced at the end of the 1st Century CE; and

(ii) The Nazarenes and Gnostics considered the Septuaginta to be the work of evil and considered it cursed magic; and

(iii) The Celts similarly considered the corruption of the ancient five (5) books of Jeremiah to be the gravest sacrilege and the work of daemons calling it by a curse word “Grimeire” meaning “ghastly, untruthful and unholy”. The word was later corrupted to “Grimoire”; and

Canon 6002

Upon the complete destruction of Halsion (Heliopolis) in 115 CE and then the collapse of Iudaeism (Judaism), the Septuaginta were considered the most cursed, unholy and dangerous writings in history:

(i) Upon the Gnostics coming to influence from 117 CE onwards, the order was given to hunt down the religious texts of all Iues (Jews) and destroy the Septuaginta; and

(ii) Upon the formation of the Samaritan Kingdom in the late 3rd Century CE, the Menesheh ordered all copies of the Septuaginta to be destroyed and replaced with the Mishnah; and

(iii) When Constantine came to power in the 4th Century, he also ordered all copies of the Septuaginta to be destroyed.

Canon 6003

Despite being a forbidden text for over 800 years, a version of the Septuaginta survived and became a key text for forming the false Bible of the Roman Cult and later the King James Bible in the 17th Century.

Canon 6004

In the 16th Century, the Jesuits constructed several new words in English, including Judaism and Jew to describe the Khazar diaspora populations practicing a wide variety of beliefs and contradicting claims and formed a new cohesive religion known as Judaism, to restore Iudaeism (Judaism) and the worship of the Septuaginta as the “Tanakh” with Lucifer as the supreme leader of all Jews.

Canon 6005

While a number of Khazar diaspora began to accept the label of identity being called “Jewish” as invented by the Jesuits in the 16th Century, the Tanakh was still viewed with skepticism.It was not until the modified extremist cult of Sabbateanism, also known as the “AshkeNazi” was introduced in the 17th Century that there was wide spread acceptance of the label “Jew” and the Septuaginta as the “Tanakh”.

Canon 6006

When the Jesuits through King James helped form the Freemasons first in Scotland and later in York and then London in the 16th Century, the ancient symbol of “G” for the Septuaginta was made a key symbol of worship. Despite the many myths and legends, there are seven (7) core meanings to the letter “G” in Freemasonry as designed by the Jesuits from its foundation:

> (i) The Letter “G” in Freemasonry represents the first letter of the name “Great Architect” which Masons used to describe the “Supreme Being” and creator of the Universe, in distinction to “God” or “Lord God”; and
>
> (ii) The Letter “G” in Freemasonry represents the ancient symbol of the Septuaginta as the first, true scriptures and laws of Iudaeism (Judaism) and the Iues (Jews) as represented now by the King James Bible Old Testament as the official text of the Masons; and
>
> (iii) The Letter “G” in Freemasonry represents all “Gewes” as accepted members of the “brotherhood of Masons” sworn to uphold their sacred oaths; and
>
> (iv) The Letter “G” in Freemasonry represents the word “Grimoire” as first placed as a curse by the Celts against the Septuaginta as the most unholy, sacrilegious text in history and therefore the supreme book of “black magic”; and
>
> (v) The Letter “G” in Freemasonry represents the word “Gematria” as the system of assigning numerical values to a word or phrase, to derive geometric relationships between names, events, places and messages; and
>
> (vi) The Letter “G” in Freemasonry represents “God” as signified by the “Oculus Omni” meaning “Lucifer” or the Superior General of the Jesuits; and
>
> (vii) The “G” in its highest meaning represents “Gesù” being the headquarters of the Jesuit Order the Church of the Jesuits and the highest possible level of freemasonry.

2.8 Menesheh Law Form

Article 84 - Menesheh Law Form

Canon 6007

Menesheh Law Form, also known as Manichean Law Form, also known as Urian (Aryan) Law Form, also known as Sassanid Law Form, also known as Mishnah Law Form is the form of sovereign territorial law, sovereign law, noble law, land law, property law and society law first introduced by ArdaShah I (224-244 CE) and further developed by his son ShahPar I (244-272), grandson BabaRab I (272-309) and great grandson ShahPar II (309-379).

Canon 6008

The word Menesheh is a 3rd Century CE word derived from the Persian words Manes meaning “(laws of) righteous and correct behaviour of mind and spirit” from which the English word “manners” is ultimately derived and Shah meaning “ruler, king”. Hence, the literal meaning of Menesheh is “laws of the King” or simply “sacred law”.

Canon 6009

The claims that ShahPar I (244-272) was succeeded by a king called “Hormazd”, being one of the names of the supreme being of Zoroastrianism (Ahura Mazdā), is an absurd and clumsy fraud, given the Shah Dynasty were sworn enemies of Zoroastrianism. Furthermore, the deliberate misquoting of the name of BabaRab I as Bahram I and the claim that his reign was less than a year to be followed by two (2) more kings of the same name are all deliberate attempts to hide the length and significance of the reign of BabaRab I.

Canon 6010

Following the complete destruction of the most sacred temple to Mithra at Jerusalem in 69 CE, the religion of Mithra fell into disrepute throughout the ancient world, except at its point of origin amongst the Yahudi descendent priests of Babel (Babylon). By the 3rd Century CE, the religion of Zoroastrianism had been restored as the official religion of Persia due in part to the influence of Gnosticism as a key religious movement within the Roman Empire since the middle of the 2nd Century CE.

Canon 6011

Menesheh Law Form and the Aryan Dynasty of Shah emerged from civil unrest within Persia between Artabanus IV (208-228 CE) and ArdaShah I (224-244 CE) who prior to 216 CE was the Persian governor of Babylonia. In 216 CE, ArdaShah I refused to expose his lands to the invading legions of Roman Emperor Caracalla as ordered by Artabanus IV to protect the capital of Seleucia on the Tigris. After the Romans had been repelled, Artabanus IV ordered a mass army supported by the Karmans Empire of Susa to attack Babel (Babylon). The city was utterly destroyed to its foundations by 222 CE but ArdaShah I survived and by 226 CE finally defeated the forces of Artabanus IV and destroying Seleucia to its foundations in revenge.

Canon 6012

Under the direction of ArdaShah I, the surviving Yahudi priests of Babel (Babylon) officially ended all worship to Zoroastrianism and sought to mitigate the rise of Gnosticism by once again creating a blended religion and law form seeking to encompass multiple cultures as had been done in forming Mithraism in the 5th Century BCE. The new religion and system was called “Manes” which in Persian means “(laws of) righteous and correct behaviour of mind and spirit”. In ancient Greek, it was derided as μανία (mania) meaning “madness” and was outlawed as a capital crime under Justinian in the 6th Century CE.

Canon 6013

By 230, ArdaShah I commissioned a sacred city sized “academy” called a “yahsiva” meaning “place of learning for those bound (by oath)” to be built called Babel (Babylon) on the Euphrates River, just north of the ruins of ancient Babylon. Babel quickly became one of the largest concentrations of scribes, scholars and teaching, especially for the religion of Manes.

Canon 6014

Upon the total defeat of Artabanus IV, ArdaShah I commissioned the new capital of UrAn (Iran) in 228 CE to be built on the east bank of the Tigris, opposite the ruins of Seleucia. He named this new city TerGan (Tehran) from “ter” in Persian meaning “kingship, divine or paternal duty” and “gan” meaning “garden, life, rebirth, progeny; first or primary”. Hence the literal meaning of Tehran (TerGan) is the “Garden of God (Eden)” or "First (City) of God".

Canon 6015

The claim that the city of TerGan (Tehran) was called Ctesiphon, Tosfon or Tusfun are deliberate corruptions designed to hide its true and original name. The city was utterly destroyed by the start of 244 CE by the Romans under Praetorian Prefect Timesitheus, following the defeat of ShahPar I at the battle of Resaina near Ceylanpinar in Turkey.

Canon 6016

ArdaShah I (224-244 CE) renamed Persia “UrAn”, sometimes written as Ērān and Iran. The word “Ur” comes from ancient Akkadian and means “city, people or land” and “An” meaning “the sacred age; the sacred”. Hence “Uran” literally means “the sacred people; the sacred land”. The term “Sassanid” is a word falsely attributed to these people as late as the 18th Century CE without any true historic provenance.

Canon 6017

The main elements introduced through the religion and culture of Manes in its original form are:

(i) Two (2) primeval forces predate and exist throughout the Heavens, the Earth and all that exists in-between– one (1) “good”, the other “bad”; and

(ii) The “good” force dwells in the realm of light and the heavens and is the father of majesty and greatness known as “Abba de Rabban” (Father of Greatness); who possesses four (4) faces being Time, Light, Creation and Virtue; and possesses Five Shekhinas (Tabernacles) being Intelligence, Reason, Thought, Reflection and Will; and

(iii) The “evil” force dwells in the realm of darkness below the realm of light on earth and is the father of knowledge, teaching known as “Seytan” (king of demons) and “Kha Shekha” (Ruler of learning, teaching and knowledge) who possesses four (4) faces being Air, Fire, Earth and Water; and also possesses five attributes being Forgetfulness, Greed, Avarice, Pain and Death; and

(iv) The world of light is infinite in five directions (N,S,W,E and above) yet is constrained by evil and darkness below; and

(v) The world of evil is infinite in five (5) directions (N,S,W,E and below) yet is constrained by light above; and

(vi) All men and women are borne with a base soul (mind) called Ahu-Man being "the state of not knowing, ignorance, stupidity, foolishness and unclean". Those that educate themselves to Manes may then develop a second soul (mind) called Hu-Man and a "state of consciousness to act, perform and do". Only those that have dedicated themselves to the highest scripture and are worthy then reach the third state of soul (mind) Ba-Man of "spiritual perfection, wisdom, hermeneutic skill"; and

(vii) All sentient (thinking) beings who have reached the status of being "Hu-Man" have free will to choose to transgress sacred law and sin (khat) or obey law and perform a good deed (mizdah). Both khat (sins) and good deeds (mizdah) accumulate over a life and transfer to the next life time if not completely “accounted”. However, those possess only a base soul (Ahu-Man) do not have "will"; and

(viii) The cause of all sorrow originates from the first man called “masya” and his wife “masyaneh” who turned their back on “abba de rabban” (the father of greatness and light) and his laws (“manes”) thus creating original sin and the imperfection of mankind through desire and want of material things (kama); and

(ix) Because khat (sins) are inherited into the next lifetime, one who is born poor must be obedient to their master and perform mizdah (good deeds) in order to improve their position – hence “class discrimination” was not only lawful, but “ordained by g-d”; and

(x) The cycle of death and re-birth in seeking to improve and reach spiritual perfection of soul (mind) as Ba-Man (later known as Brahman) is called Chakra which is Persian/Sanskrit for "wheel of life"; and

(xi) All people of society may be classed into Kasts (castes) meaning "to reduce, to make smaller" and then into tribes called Vana meaning "woods, trees" by virtue of birth. The highest class are the scholars, teachers and priests. The next class are the warriors, regional kings and administrators. The next lowest class are the merchants and farmers. The second lowest class are the artists and free workers. The lowest of all classes then are the slaves called boda/bode (pronounced "body") and non Aryans; and

(xii)The sacred law of the Aryans was called “the mirror of way of god” or “Sisa SedaRam” and “good deeds; reward” or “Mizdah” comprising of six (6) “books of worship” or “seyda” being Seeds, Festivals, Women, Damages, Holy Things and Purities; and

(xiii) A member of the Aryan (Chosen People) of UrAn (Iran) could not be held a slave longer than seven years before all their debts must be forgiven. However, a foreigner or non-believer could be held as slaves for life and could be treated like cattle. Treating non believers as life slaves and cattle was not only lawful, but “ordained by g-d”; and

(xiv) The Aryans (Urians) are the rulers of the world over all other people because they made a sacred covenant (BaRit) with the King of Darkness known as “Kha Shekha”. However, as they are sworn to rule justly, truthfully and fairly as “servants of all people”, the Aryan remain also in honor with “Abba de Rabban” (Father of Greatness) permitting them to rule.

Canon 6018

The laws of Manes of the Aryan (Urian) of Iran (UrAn) was the first time in civilized history that under the new religion of Manes first formed by ArdaShah I (224-244 CE), the people of Uran (Iran) became known for the first time in history as the “Urians” and later as the “Aryans” which meant literally “the Chosen people (by god)”.

Canon 6019

Following the destruction of TerGan (Tehran) by the Romans in 244 CE, ShahPar I (244-272) moved the capital of the Aryans (UrAn) further North-East between the Zagros and Elburz Mountains to the city of Ray which then remained the capital of UrAn (Iran) until 644 CE when it was captured by the Umayyad under the forces of Uthman ibn Affan. The city was finally destroyed around 1220 by the Mongols. The site and the land nearby was granted in perpetuity to the Company of Jesus (Jesuits) by Safavid leader Tahmasp I(1525-1576) in exchange for training, military knowledge and weaponry to defeat the Ottomans. In turn the Jesuits founded a new TerGan (Tehran) at the site and maintained “control” their trading post until being ejected as late as 1975 by MohammadReza Shah Pahlavi (1941-1979).

Canon 6020

The claim that “Manicheanism” was formed by a religious leader called “Manes” who was eventually tortured and executed by ShahPar I (244-272) is a complete fraud designed to hide the origins of Manes and the foundation of UrAn (Iran) and the Aryans (Urians).

Canon 6021

The attraction of the original religion of Manes to warlords and tyrants throughout the ancient world in justifying slavery and control increased its spread from as far west as Africa, north to Russia and Asia, east to China and to Korea and South-East Asia. However, competing sects and belief systems quickly emerged and by the time of BabaRab I (272-309), the religion was fragmented into dozens of different sects.

Canon 6022

Upon ascending to the throne, BabaRab I (272-309) abolished the title of Shah as the ancient name of the Emperor of Persia and instead was crowned as “BaalKhan” or “Balkhan” meaning “God-King” and “masya” (messiah) of the Aryans. BabaRab, also known as “Baba Rabban”, also introduced a range of historic innovations to the religion of Manes to control and eliminate division, including:

(i) A new “secret” language for the scriptures was commissioned known as Ebri (Hebrew) meaning “the path; the crossing (of knowledge)” with all scripture to henceforth be written in Ebri; and

(ii) New scriptures added to the Misdah called Gamara, with gam meaning "step to, come to" and ara meaning "prayer, praise (to gad)"; and

(iii) Summary text called Talmud, with tal meaning "many" and mud meaning "to cry, to groan"; and

(iv) A new priest class known as the Rab and “Rabbi” meaning “master, teacher of gad” were commissioned to translate the scripture from Ebri (Hebrew) to the people; and

(v) Seytan (Satan) was renamed Sabaoth, or “Lord of Hosts” and his name and identity was forbidden to be spoken or revealed, except by the most senior priests. Instead, the common people were to use the ancient Persian word “gadan” or “gad” meaning “one who overpowers, defeats, injures or rapes”; and

(vi) Faithful were required to now kneel on a prayer rug and bow down in daily prayers and worship the ruins of Babel (Babylon) as the original home of “gad” or “god”, praising his name; and

(vii) Devout were required to now wear a knitted woollen skull cap called a “kapi” from the ancient Persian word for “monkey” to identify themselves as servants of “gad” or “god” and especially during prayers and ceremonies; and

(viii) Slaves and bonded workers (boda/bode) do not really possess a soul (Ahu-Man), so they do not reincarnate. Therefore, boda/bode may be lawfully treated as less than domestic/farm animals. Only Hu-Man (human) possess an animal soul and Ba-Man (brahman) who possess a superior spiritual soul reincarnate.

Canon 6023

BabaRab I (272-309) at the beginning of his rule also introduced a range of reforms to the administration of the Aryan (Urian) Empire including:

(i) Abolishing the Satrap provincial structure of the ancient Persian Empire and instead introducing the concept of twelve (12) “Kantons” (cantons) meaning “corner (of empire), piece of land”; and

(ii) The twelve (12) Kantons (administrative provinces) were Asher, Benjamin, Dan, Ephram, Gadan, Issachar, Judah, Levi, Manesseh, Naphtali, Simeon and Zebulun. The thirteenth Kanton was the province of Ray then known as Reuben; and

(iii) Each Kanton (Canton) was headed by a Rab who now adopted the title of the province as the “father and founder” of the province and dynasty as if it were one “tribe”; and

(iv) Each Rab had an administrative governor or “Ban” who assisted them in their control of the Kanton.

Canon 6024

By 274, BabaRab I commissioned a second sacred city sized “academy” to be build called Sura on the Euphrates River, south of the ruins of Babylon and near the ruins of Uruk. This second "YahSiva" quickly became bitter rivals with the older Babel academy and training college.

Canon 6025

Upon Justinian becoming Pappas (Leader) of the Holly Roman Empire in 527 CE, he immediately declared the worship of Manes a capital crime, declaring it μανία (mania) “madness”. The Holly Romans under the command of Belisarius defeated an Aryan army of over 50,000 at the Battle of Dara at north-eastern Syria in 529 CE, then moved south-east and defeated the even larger main Aryan army by 530 CE of Balkhan Zachariah, also known in history as “Anasivan” meaning “the one who cries” and “Kosrah” meaning “in the manner of a girl”. Zachariah escaped north and then crossed the Caspian Sea by ship, landing at the mouth of the Volga River and established a new Capital in 531 CE called Samar meaning “city of heavenly light”.

Canon 6026

While Balkhan Zachariah and his court escaped to form Samar in 531 CE, a second much larger group of exiles, including the main body of priests and scholars successfully invaded Northern India to form the 1st "Brahman" Kingdom of Harsha under the Swastika to claim themselves the true "Aryan Masters". The exiles succeeded in taking most of Southern India within the following fifty (50) years, but then fell into civil war between rival Aryan diaspora claiming superior position.

Canon 6027

On the defeat of Balkhan Zachariah, Justinian installed a new “Shah” called Hormazd I (531-579), being one of the names of the supreme being of Zoroastrianism (Ahura Mazdā), as ruler of Αλβανία (Albania) as the new name for Persia as a vassal of the Holly Roman Empire. The new capital was rebuilt at the old site for TerGan on the Tigris and renamed “Ctesiphon”. The religion of Manes was outlawed as a capital crime and Zoroastrianism returned as the official religion of Albania.

Canon 6028

Upon the death of BalKhan Zachariah, his son Obadiah mounted several failed campaigns to dislodge Hormazd I. The exiled Aryans became known as the “Samaritans” and “Sarmatians”, also falsely known as the Khazars. By 550 CE as chaos raged due to plague, Obadiah moved the royal court up the Volga River then westward to the Don River and formed the massive fortified citadel made of red bricks known as Sarkel meaning “White House”.

Article 85 - Rabbi

Canon 6029

A Rabbi, also known as “Rab”, is a type of priest of the religion of Manes, also known as Manichaeism first commissioned under the reign of Shah and “BaalKhan” BabaRab I (279-309) also known as Baba Rabban.

Canon 6030

The word Rab comes from the Persian meaning “master, teacher of gad (god)”.The word “gad” (god) is the common name for Father of Darkness first introduced by Baba Rabban upon forbidding the speaking of the true name of the “father” except by the most elite of priests.

Canon 6031

The title Baba Rabban adopted by the first BaalKhan of the Aryans means in Persian “Father Priest-King”.

Canon 6032

The claim that the title “Rabbi” or “Rab” existed at all prior to the beginning of the 4th Century CE is an absurd fraud as the priests of Mithraism, whose most sacred temple was Jerusalem were called “Magi” from the 5th Century BCE and the priests of Christianity first formed under Constantine in the 4th Century CE were called “Apostolicus”.

Canon 6033

The original position of Rabbi was not only as teacher and interpreter of scripture but as the “hidden” and private supreme head of a Kanton (Canton) being one of the thirteen administrative provinces by which the UrAn (Iran) Empire was divided under Baba Rabban. In the meantime, the “Ban” or governor was the public head of the province (Kanton).

Canon 6034

Prior to the 16th Century, there existed no formal system for the “ordination” of Rabbi in a similar sense to other classes of priests. Instead, Rabbi and lesser priests under the BalKhanhad been graduates of either the Babylon YahSiva (Yeshivot) or Sura YahSiva.

Canon 6035

Both YahSiva (academies) for training Manes priests at Babylon and Sura were abandoned when the Aryan Empire collapsed in 531 CE. However, on the death of Holly Roman vassal Hormazd in 579 CE, Manes priests returned to both academies. The Babylon YahSiva is most famous as the site for the creation of the Arabic Language and the Umayyad Commissioned “Qu’Ran” to corrupt the Sufi teachings of the Prophet Muhammad that were all writtenin Ancient Greek.

Canon 6036

The claim that there existed prior to the 16th Century CE a formal system for the ordination of Rabbi known as “semikha” and “semicha” meaning “ordination; to be authorized” is a terrible fraud aimed at legitimizing the certification of Rabbi in manners similar to priests of other faiths.

Canon 6037

Following the collapse of the Aryan (Urian) Empire in the 6th Century, the Rabbi leaders of the Kantons formed first under Obadiah (532-590) a sacred council in exile known variously as the “Kahal Kadosh” meaning “Holy Community”, the “Kahal” and the Kahilla. This “Sacred Council” represented the effective “hidden” government of the Samaritans up until the break-up of the Empire in 820 CE.

Canon 6038

In 1538, the Venetian Magyar revived the Kahal through Rabbi Jacob Berab including a number of innovations:

(i) Only Rabbi who were members of the Kahal, also known as the “Kahila” were authorized to teach and recite sacred scripture; and

(ii) All Rabbi must undergo the Semikhah prescribed by the Kahal to be a valid Rabbi; and

(iii) The faith of the Samaritan Diaspora is to be known as Judaism; and

(iv) Those that follow valid Rabbi and the Kahila are to be known as “Gewes” and those that refuse the authority are to be known as “Jews” and “Goyim”; and

(v) The name of the supreme leader of Judaism was to be known as the “Holy One” and “Amen” meaning “the hidden one” and only four (4) Rabbi (one for each direction N,S,E,W) in the whole world at any one time are permitted to know his true identity; and

(vi) The leader of Judaism (Iudaism) was and is Lucifer, personified as the Superior General of the Society of Jesus (Jesuits).

Canon 6039

The Global Headquarters and authority of the Kahal Kadosh shifted to the British colonies in the 18th Century CE and founded four (4) Synagogues at Savannah (Georgia) 1733, Philadelphia, (Pennsylvania) 1744, Charleston (South Carolina) 1755 and Richmond (Virginia) 1765.

Canon 6040

While the Kahal has remained in place since 1538 and is still the completely secret preeminent body of Rabbi, the majority of Rabbi at the time rejected the idea. A further attempt was made in April 1806 by Napoleon I of France by calling the “Grand Sanhedrin” of all Rabbi in an attempt to form a unified global body secretly controlled by the Jesuits. The attempt failed.

Canon 6041

In 1843, the Jesuits succeeded in motivating the formation of a “Masonic-like” movement within the ranks of Rabbinical congregations through the formation of the B’nai B’rith meaning “Sons of the Covenant”. The “fraternal” organization based around lodges shares almost identical occult structures to the Masons. The most significant element of the B’nai B’rith is the mirror image of the Masons whereby only two (2) of the most senior members are said to know the ultimate hidden head and “messiah” of the organization. This position is the same official as the hidden head of the Kahila.

Article 86 - Hebrew

Canon 6042

The modern alphabetic language known as Hebrew was first formed in the 4th Century CE by the scribes of the Babylon Yahsiva (Academy) upon the direction of Balkhan Baba Rabban of the Aryans through the mathematical modification and revival of Urgarit Syrian language (Canaanite) – a largely extinct language that had been overshadowed through the introduction of Aramaic by the Assyrian Empire (934 – 610 BCE).

Canon 6043

Any and all claims that the Hebrew language is older than the 4th Century CE are deliberately false, relying upon either fraudulent history as the case of the 60+ year re-assembly of the Dead Sea Scrolls, or the deliberate interpretation of Eblaite, Urgaritic or Aramaic artefacts as examples of early Hebrew.

Canon 6044

The original name for the language of Hebrew created in the 4th Century CE by Baba Rabban was not the word Hebrew, but the Persian word Ibri/Ebri meaning “the path (of knowledge); the crossing (to knowledge)”. The word “Hebrew” is a 16th Century fraud as there did not exist prior to this time a word in either Greek or Latin equivalent to “Hebrew” (language). Instead, scribes of the Venetian Magyar-Khazar merely took the names for Ireland and Spain in Ancient Greek and Latin then corrupted them to create the word “Hebrew”.

Canon 6045

The key features of Ibrí (Hebrew) as designed by the scribes of Baba Rabban in the 4th Century CE are:

(i) There are twenty two (22) letters in the alphabet with five (5) characters having different forms when used at the end of a word; and

(ii) There are no upper or lower case used; and

(iii) The language is read right to left, in direct opposition to gnosis (language of knowledge) of the Holly and its derivative languages; and

(iv) Each letter represents an invocation to either a good quality or negative quality of Sabaoth and his demons against the enemies of Samaria, or the ignorant. This was expanded into seventy two (72) “angels” in the middles ages through the Kabbalah; and

(v) Each letter represents a number, which when combined together formed a numeric “magical” pattern known as Gematria (gimatria). Thus when combined with names enabled prophecies and propositions to be claimed from certain Hebrew writings

Canon 6046

BalKhan Baba Rabban commissioned the Manes scholars of the Babylon Yahsiva (Academy) to create a secret language so that all sacred scripture of the religion could be translated and only qualified “teachers” called Rabbi could be sent out to interpret them. This was done in direct response to the explosion of different sects based on the religion of Manes since it was first created near the beginning of the 3rd Century CE.

Canon 6047

Contrary to the promotion of Gematria and Kabbalah whereby it is claimed that the Ibri language is somehow “perfectly” designed to transmit divine meaning, the use of techniques to derive claimed prophecies and insights, is merely self fulfilling psychological reinforcement, not magic or supernatural

Canon 6048

As Ibri / Ebri (Hebrew) is an artificially constructed language no earlier than 280 CE, any texts claimed to be written in Hebrew earlier than this date are a complete fraud, or a deliberate misinterpretation of Urgarit Syrian language (Canaanite).

Canon 6049

In order to produce the absurd and unsustainable fraud from the collection of previously well preserved and complete manuscripts known as the “Dead Sea Scrolls” that the Hebrew language existed earlier than the 4th Century CE, dozens of manuscripts were deliberately torn into tiny pieces, some were totally destroyed and many hundreds and hundreds of fragments carefully altered to create the impression that texts written in other languages somehow were written in Hebrew. This massive project of fraud has to date taken over fifty (50) years and is still not finished.

Canon 6050

As the Ibri / Ebri (Hebrew) was designed for the purpose of fraud and is no older than the 4th Century CE, no text written in Hebrew may be regarded as a legitimate legal text, nor text of authority, nor sacred.

Canon 6051

As all alleged texts written in Ibri / Ebri (Hebrew) concerning laws are based on a language of fraud no earlier than the 4th Century CE, any and all texts written in Hebrew are hereby null and void from the beginning having no force or effect spiritually, legally or lawfully.

Article 87 - Talmud

Canon 6052

The Talmud is the central text of the Aryan Civilization of UrAn (Iran) and the first major text written in Ebri (Hebrew), commissioned to the Babylon Yahsiva (Academy) by BalKhan Baba Rabban and first published no earlier than 300 CE.

Canon 6053

The name Talmud comes from the Persian tal meaning “many, numerous” and mud meaning “to cry, to groan or call”. Hence the literal translation of the word is “to cry or call many times to gad (god)”.

Canon 6054

The structure of the Talmud as first introduced by BalKhan Baba Rabban from 300 CE included two (2) major works being the original sacred scripture of the Mizdah and the addition of the Gamara:

> (i) The sacred law of the Aryans originally introduced by ArdaShah I (224-244 CE) was called “the mirror of way of god” or “Sisa SedaRam” and “good deeds; reward” or “Mizdah” comprising of six (6) “books of worship” or “seyda” being Seeds, Festivals, Women, Damages, Holy Things and Purities; and
>
> (ii) The new scriptures added by BalKhan Baba Rabban were called Gamara, with gam meaning "step to, come to" and ara meaning "prayer, praise (to gad). The Gamara was the instruction to the new priests called “Rabbi” on how to interpret the Mizdah.

Canon 6055

The Talmud created at the Babylon Yahsiva (Academy) by BalKhan Baba Rabban is properly called the “Babylonian Talmud” and was the only version of Talmud created until the 16th Century when the Venetians through the Jesuits created a hybrid document integrating the Mithraic-Iudaic laws of the Septuaginta to create the “Jerusalem Talmud”.

Canon 6056

The section of more modern Talmud known as the “Tosfefta” meaning “additions” are wholly fraudulent changes, first printed in the 13th Century in Venice and Vienna.

Canon 6057

The section of more modern Talmud known as the “Masechtot Qetanot” meaning “minor tractates” were created and first printed in the 13th Century in Venice, yet fraudulently claimed to have been created during an earlier era at a different location.

Canon 6058

The section of more modern Talmud known as the “Halakha” meaning “pronunciation” are wholly fraudulent changes, first printed in the 16th Century in Venice and London in order to integrate the Septuaginta via the six hundred and thirteen (613) public laws, fifty (50) private laws and three (3) secret oaths that make up the claimed “Mosaic Law” into the Talmud in what was then called the “Jerusalem Talmud”.

Canon 6059

The Talmud was purposely designed to introduce a number of “innovations” that changed the religion of Manes when it was first published by BalKhan Baba Rabban from 300 CE:

> (i) The new sacred text was no longer written in Persian, but a secret code language known as Ebri (Hebrew) for which only a few at the Babel (Babylon) Academy knew how to read and speak. This closed down direct access to scripture and ensured tight control over the faithful; and
>
> (ii) A new priest class known as the Rab and “Rabbi” meaning “master, teacher of gad” were commissioned as the only ones to translate the scripture from Ebri (Hebrew) to the people; and
>
> (iii) The deity of worship of Manes, being Seytan (Satan) was renamed Sabaoth, or “Lord of Hosts” and his name and identity was forbidden to be spoken or revealed, except by the most senior priests. Instead, the common people were to use the word “gadan” or “gad” meaning “one who overpowers, defeats, injures or rapes”; and
>
> (iv) Faithful were required to now kneel on a prayer rug and bow down in daily prayers and worship the ruins of Babel (Babylon) as the original home of “gad” or “god”, praising his name; and
>
> (v) Devout were required to now wear a knitted woollen skull cap called a “kapi” from the ancient word for “monkey” to identify themselves as servants of “gad” or “god” and especially during prayers and ceremonies; and
>
> (vi) Slaves and bonded workers (boda/bode) do not really possess a soul (Ahu-Man), so they do not reincarnate. Therefore, boda/bode may be lawfully treated as less than domestic/farm animals. Only Hu-Man (human) possess an animal soul and Ba-Man (brahman) who possess a superior spiritual soul reincarnate.

Canon 6060

As followers of the Talmud knowingly or unknowingly worship Seytan (Satan) as the Father of Darkness, those who worship using the Talmud are by definition in complete dishonor with Divine Law, Natural Law and the Divine Creator and deliberately prone by design to “extreme mental illness”.

Canon 6061

In the 16th Century, the Venetian-Magyar decided to undertaken a plan to reunite all Samaritan (Khazar) diaspora under their control through the Jesuits in the design of the Jerusalem Talmud and the introduction of the Tanakh (Hebrew Bible) as a translation of the unholy Septuaginta into Hebrew. However, the plan did not fully succeed.

Canon 6062

In the 17th Century, the Venetian - Magyar decided to create a new cult through Ottoman influence known as the Sabbateans, also known as the AshkeNazi by completely re-writing and corrupting the original Babylonian Talmud into the most disgusting, unrecognizable, perverse, spiritually dishonorable work in history in order to create a cult of extreme sociopathic illness. The plan worked and the AshkeNazi version of the Babylonian Talmud now dominates the “Jewish faith” with obscene and fraudulent references such as:

(i) In the 17th Century AshkeNazi corruption of the Babylonian Talmud version of Moed Kattan the words that if a Jew is tempted to do evil he should “go to a city where he is not known and do the evil there”; and

(ii) In the 17th Century AshkeNazi corruption of the Babylonian Talmud version of Eurbin that whosoever disobeys the rabbis “deserves death and will be punished by being boiled in hot excrement in hell”; and

(iii) In the 17th Century AshkeNazi corruption of the Babylonian Talmud version of Baba Kamma and commended by Rabbi even today that Jews may use lies and subterfuge to “circumvent a Gentile”; and

(iv) In the 17th Century AshkeNazi corruption of the Babylonian Talmud version of Sanhedrin that if a non Jew hits a Jew, “the gentile must be killed” and that a Jew “need not pay a gentile the wages owed him for work”; and

(v) In the 17th Century AshkeNazi corruption of the Babylonian Talmud version of Sanhedrin that a Jew “may have sex with a child as long as the child is less than nine (9) years old” and a Jew “may marry a three (3) year old girl”; and

(vi) In the 17th Century AshkeNazi corruption of the Babylonian Talmud version of Soferim as a solemn rule for all Rabbi that “even the best of the gentiles should all be killed.”; and

(vii) In the 17th Century AshkeNazi corruption of the Babylonian Talmud version of Baba Kamma that if a non Jew hits a Jew if “an ox of an Israelite gores an ox of a Canaanite there is no liability” but “if an ox of a Canaanite gores an ox of an Israelite” then “the payment is to be in full”; and

(viii) In the 17th Century AshkeNazi corruption of the Babylonian Talmud version of Baba Kamma and Baba Mezia that “if a Jew finds an object lost by a gentile it does not have to be returned” and in Sanhedrin that “what a Jew steals from a gentile he may keep”; and

(ix) In the 17th Century AshkeNazi corruption of the Babylonian Talmud version of Sanhedrin that when a Jew murders a non-Jew, there “will be no death penalty”; and

(x) In the 17th Century AshkeNazi corruption of the Babylonian Talmud version of Yebamoth that “all gentile children are animals” and in Abodah Zarah that “gentile girls are in a state of filth from birth”; and

(xi) In the 17th Century AshkeNazi corruption of the Babylonian Talmud version of Yebamoth “a woman who had intercourse with a beast is eligible to marry a Jewish priest. A woman who has sex with a demon is also eligible to marry a Jewish priest”; and

(xii) In the 17th Century AshkeNazi corruption of the Babylonian Talmud version of Sanhedrin a deep curse against the blood of the Holly Clann and that the mother of Esus, also known as Jesus Christ “She who was the descendant of princes and governors played the harlot with the carpenters” also being curse carried over into when the Holly also known as the Cuilliaéan were depreciated to being known as mere “carpenters” with all non-Jews cursed as “Cuilean” and later “Cuthean” to mean “dogs” instead of sacred; and

(xiii) In the 17th Century AshkeNazi corruption of the Babylonian Talmud version of Sanhedrin it falsely claims against the Holly from Ireland “He (Jesus) and his disciples practiced sorcery and black magic, led Jews astray into idolatry, and were sponsored by foreign, gentile powers for the purpose of subverting Jewish worship”; and

(xiv) Also in the 17th Century AshkeNazi corruption of the Babylonian Talmud version of Sanhedrin and Sotah “He (Jesus) was sexually immoral, worshipped statues of stone (a brick is mentioned), was cut off from the Jewish people for his wickedness, and refused to repent”

Canon 6063

The AshkeNazi version of the Babylonian Talmud created no earlier than the 17th Century with little resemblance to earlier “true” versions of the Talmud is the single source for condemning more good people into madness, insanity, mental illness, war and misery than any other writings in civilized history.

Canon 6064

The word “Jew” in all its variations is a 16th Century invented word upon the resurrection of the Iudean Cult of Lucifer as “Lord God” perpetrated by the Venetian-Magyar. Hence, the complete use of the word in the AshkeNazi version of the Babylonian Talmud is demonstration of the deliberate fraud and its creation no earlier than the 16th and 17th Century.

Canon 6065

Any claim that the Talmud or “Mosaic Law” is the foundation of law, or has any force or effect legally or lawfully is an absurd fraud based on texts such as the Babylonian Talmud first created as a wholly corrupted 17th Century work and designed to deceive all people into believing the Samaritans, later called “Jews” worshipped the Septuaginta as part of the Talmud.

Canon 6066

Given all versions of the Talmud were designed for the purpose of fraud and control by tricking good people into worship Seytan (Satan) as “god” and Father of Light and the Heavens, any and all versions of the Talmud are hereby null and void from the beginning, having no force or effect spiritually, legally or lawfully.

Article 88 - Tanakh (Hebrew Bible)

Canon 6067

The “Tanakh”, also known as the Hebrew Bible is the 16th Century Ancient Greek to Hebrew translation of the sacred scripture of the 1st Century CE Iudaeism “Lucifer” Cult known as the Septuaginta and the “G” under the direction of the Venetian Magyar as part of their attempts to unify and control what is now known as the religion of “Judaism”.

Canon 6068

The claim that the 16th Century translation of the Septuaginta from Ancient Greek into Hebrew is somehow the “authentic” scriptures of the Sephardi, also known as the Samaritans, also known as the Manes is a direct curse and absurd insult against the Persian founders of the religion who along with all other ancient cultures of the world from the 1st Century CE onwards considered the Septuaginta authored by Flavius Josephus to be the most “unholy” and “blasphemous” work ever conceived.

Canon 6069

The claim that the Tanakh and Torah must have been worshipped by Sephardi and Samaritans earlier than the 16th Century as evidenced by the alleged “authentic” books called “targum” meaning “interpretations” such as the Targum Onkelos and Targum Jonathan ben Uzziel are nothing more than 16th Century frauds as part of the original corruption to create the 16th Century Jerusalem Talmud and then the Babylonian Talmud corrupted to be virtually unrecognizable from the original in the 17th Century to deliberately promote Sabbateanism and other cults.

Canon 6070

The claim that the largest, oldest and most expensive program of language fraud in history known as the “Dead Sea Scrolls” project somehow justifies the existence of the Torah, the Tanakh and Hebrew is one of the greatest lies in history, whereby hundreds of manuscripts were deliberately torn into tiny pieces, some were totally destroyed and many tens of thousands of fragments carefully altered to enable their “reconstruction” to “fit” a fraudulent template.

Canon 6071

The Talmud was completely altered to introduce a new fraudulent section known as the “Halakha” meaning “pronunciation”, first printed in the 16th Century in Venice and London in order to integrate the Septuaginta via the 613 public laws, 50 private laws and 3 secret oaths that make up the claimed “Mosaic Law”.

Canon 6072

Given the Septuaginta are scriptures traditionally dedicated to worshipping the Roman Emperor as Lucifer Augustus or “Lord God”, while the Talmud was dedicated to worshipping Seytan (Satan) as Sabaoth, many Rabbi have remained confused since the 17th Century whether they worship Lucifer or Satan.

Canon 6073

As resistance to the corruptions to traditional Sephardi, Samaritan Talmudic texts continued and the Tanakh was still not given sufficient standing, the Venetian-Magyars through the Jesuits introduced yet another sect in the 18th Century known as Hasidic Judaism or “Hasidism”.

Canon 6074

All who worship the Tanakh as true therefore worship the Superior General as Lord God, also known as Lucifer since the 16th Century.

Canon 6075

Given all versions of the Hebrew Bible (Tanakh) were designed from the 16th Century onwards for the purpose of fraud and control by tricking good people into worshipping the Superior General of the Jesuits as Lord God (Lucifer) and “King of the Jews”, any and all versions of the Tanakh are hereby null and void from the beginning, having no force or effect spiritually, legally or lawfully.

Canon 6076

All claims of property, position, office, power, ownership based on the legitimacy of “Mosaic Law” derived from the Hebrew Bible are hereby null and void, having no force or effect of law spiritually, legally or lawfully.

Article 89 - Chosen People

Canon 6077

The concept of the “Chosen People” of Seytan (Satan) as a doctrine of the religion of Manes was first embedded into the sacred scripture called “the mirror of way of god” or “Sisa SedaRam” and “good deeds; reward” or “Mizdah”.The Mizdah was then divided into six (6) books called Seyda meaning “books of worship to Seytan (Satan)”.

Canon 6078

The key terms and conditions of the “covenant” and the right to use the title of the “Chosen People” of Seytan (Satan) remaining in force was first simply outlined by ArdaShah I (224-244 CE) in the context of the Manes Cosmology:

(i) As Seytan (Satan) being the Father and King of Darkness is the ruler of the earth and all that is below, all scripture and worship should rightly be in his name; and

(ii) To remain in honor with the Father and King of Light and the Heavens (Abba de Rabban), all Kings must rule justly, truthfully and fairly; and

(iii) Seytan (Satan) is the “Kha Shekha” (Ruler of learning, teaching and knowledge) and therefore “great teacher” so that knowledge and wisdom is to be respected and never corrupted; and

(iv) Respecting the Free will of all men and women is a matter of principle and honor to both the King of Darkness and King of Light to maintain balance.

(v) Prophets of the Father of Greatness must never be obstructed or killed.

Canon 6079

The concept of the “Chosen People” of Seytan (Satan) was refined in 300 CE by BalKhan Bab Rabban and the production of the first version of the Babylonian Talmud in which the name of Seytan (Satan) was replaced as “Sabaoth” only permitted to be pronounced by the most high priests. In all other cases, the name of the deity of the “covenant” was to be called by the word “gadan” or “gad” meaning “one who overpowers, defeats, injures or rapes”.

Canon 6080

Additions to the key terms and conditions of the “covenant” and the right to use the title of the “Chosen People” of Seytan (Satan) now as “gad” or “god” were added within the publication of the original Talmud by Baba Rabban in 300 CE:

(i) The true name of Seytan (Satan) and his nature as the Father and King of Darkness and the ruler of the earth and all that is below is the highest of all knowledge reserved only for those deemed “worthy” as scholars (hermeneutics); and

(ii) To remain in honor with the Father and King of Light and the Heavens (Abba de Rabban), a King must do more than simply rule justly, truthfully and fairly, they must live humbly, frugally (without excess) and be the living “servant of the people”; and

(iii) As Sabaoth (Satan) is the “Kha Shekha” (Ruler of learning, teaching and knowledge) and therefore “great teacher”, not only should knowledge and wisdom be respected and never corrupted, there must be schools and academies to teach knowledge to those willing to learn; and

(iv) The Father of Greatness and Light gives all men and women Five Shekhinas (Tabernacles) being Intelligence, Reason, Thought, Reflection and Will. Therefore, only when men demonstrate good use of these gifts shall they be respected.

Canon 6081

The Shah dynasty of ArdaShah I (224-244 CE) of Persia were not the first to claim the idea of the “Chosen People” or “People of the Covenant”. Many earlier civilizations claimed such a right:

(i) Arguably one (1) of oldest covenants in history as “Chosen People” of the Divine Creator being the Cuilliaéan priests of Ireland known as the “Cornerstones of the Divine” from at least the 6th Millennium BCE; and

(ii) One (1) of the oldest covenants to the forces of darkness as “Chosen People” were the priests of Ur from the 3rd Millennium BCE worshipping Nanna, also known as Ishtar, Cybele, Athena and Astarte.

Canon 6082

By definition, the scriptures of the Manes, also known as the Aryans, also known as the Samaritans and Sephardi and later known as the Jews have never claimed to represent a covenant of the “Chosen People” with the Father of Greatness, also known as the Divine Creator. Instead, the core covenant and claim of being the “Chosen People” was with Seytan, also known as Satan, also known as Sabaoth, also known as God, also known as the Father of Darkness.

Canon 6083

Any claim that the alleged covenant and phrase “Chosen People” between the Manes was with the Father of Greatness, also known as the Divine Creator is an absurd and ill informed fraud, having no force nor effect legally or lawfully.

Canon 6084

Additions to the key terms and conditions of the “covenant” and the right to use the title of the “Chosen People” of God (Satan) were added within the publication of the Jerusalem Talmud under the Jesuits in the 16th Century CE including, but not limited to:

> (i) The faithful (now called “Jews”) are forbidden to return to their Homeland (now called Israel as Palestine) until after the tribulation, the fulfilment of the prophecies, the return of the messiah; and
>
> (ii) Six million (6 000 000) of the very best of the faithful (“Jews”) must perish as suitable sacrifice to God (Satan) called a “Holocaust” as atonement during tribulation before being permitted to return; and
>
> (iii) The tribulation shall last one thousand two hundred sixty (1260) days / years; and
>
> (iv) There shall be a New World Order where all worship God (Satan).

Canon 6085

While it may be legitimately argued that the key terms and conditions of the “covenant” and right to use the title of the “Chosen People” of God (Satan) were fundamentally breached by the Society of Jesus in their actions commencing in the 16th Century, particularly with the corruption of the Babylonian Talmud and the false introduction of the Septuiginta into the scriptures of the “Jews” and Christians, it may also be technically argued that the covenant was sufficiently modified to permit its continuance up to the 20th Century.

Canon 6086

While it may be technically argued that previous fundamental breaches to the key terms and conditions of the “covenant” and right to use the title of the “Chosen People” of God (Satan) as early as the 16th Century CE were offset by modification to the terms within the Jerusalem Talmud and Babylonian Talmud, no valid lawful or legal argument may argue the covenant has been in force and effect since 1945 due to the deliberate manufacture of the “fulfilment” of the covenant by the Vatican, Jesuits and Kahila in World War II through the murder of six million people by fire, the creation of the State of Israel and the United Nations.

Canon 6087

As all key terms and conditions of the “covenant” and right to use the title of the “Chosen People” of God (Satan) have either been fundamentally breached throughout history or fulfilled since 1945, all claims that the people now known as Jews still possess an active covenant and the right to be known as the “Chosen People” of God (Satan) is illegal and unlawful.

Article 90 - Bode (Slave)

Canon 6088

A bode (pronounced “body”), also known as a boda, was a new type of “divinely endorsed” slavery first created under the Manes culture, also known as Aryans from the 3rd Century CE.

Canon 6089

Prior to the reign of the first Aryan king ArdaShah I (224-244 CE) of Persia, all forms of slavery since the beginning of civilized history had either been political or economic:

(i) As political slaves, the soldiers or population of a conquered community, state or civilization were often made slaves for political reasons, with little consideration for their long term welfare or survival; and

(ii) As economic slaves, a citizen unable to pay their debts or unable to support themselves would become a slave for some other until their debt was paid.

Canon 6090

The Aryan Civilization from the 3rd Century onwards was the first civilization in history to claim slavery as divinely “ordained” through the creation of their false religion known as “Manes” whereby:

(i) All men and women are borne with a base soul (mind) called Ahu-Man being "the state of not knowing, ignorance, stupidity, foolishness and unclean". Those that educate themselves to Manes may then develop a second soul (mind) called Hu-Man and a "state of consciousness to act, perform and do". Only those that have dedicated themselves to the highest scripture and are worthy then reach the third state of soul (mind) Ba-Man of "spiritual perfection, wisdom, hermeneutic skill"; and

(ii) All people of society may be classed into Kasts (castes) meaning "to reduce, to make smaller" and then into tribes called Vana meaning "woods, trees" by virtue of birth. The highest class are the scholars, teachers and priests. The lowest of all classes then are the slaves called boda / bode (pronounced "body") and non Aryans; and

(iii) The Aryans (Urians) are the rulers of the world over all other people because they made a sacred covenant (BaRit) with the King of Darkness known as “Kha Shekha”. However, as they are sworn to rule justly, truthfully and fairly as “servants of all people”, the Aryan remain also in honor with “Abba de Rabban” (Father of Greatness) permitting them to rule; and

(iv) A member of the Aryan (Chosen People) of UrAn (Iran) could not be held a slave longer than seven years before all their debts must be forgiven. However, a foreigner or non-believer could be held as slaves for life and could be treated like cattle as they neither possess a “higher soul” nor a “will”. Therefore, treating non believers as life slaves and cattle was not only lawful, but “ordained by g-d”.

Canon 6091

From 300 CE onwards and the launch of the Talmud, Aryan Persian king BabaRab I (272-309) depreciated the lowest classes of “Ahu-Man” to claim they do not possess a true soul and therefore should be classed as a new type of animal, while those previously listed as “Hu-Man” became more akin to the traditional model of slaves. Therefore, under the Aryans from the 4th Century, there were two kinds of slavery: slaves and “animals”.

Canon 6092

From 300 CE, the Aryans created a new term name for the owner of a slave (hu-man) or animal slave (ahu-man) called “masta” (master) meaning “to stand or set by measure”.

Canon 6093

A further perversion to the wholly corrupt and fraudulent system of slavery created by the Aryans from the 3rd Century CE was the absurd notion that only they possessed the right to own and trade slaves despite being a relatively new culture. This completely false doctrine, combined with the wholly blasphemous and false doctrines of Manes has resulted in the descendents of this religion and culture being the worst in history for slave trading, rights abuse and trafficking.

Canon 6094

The notion that slavery is ordained, a right, permitted or even tolerated by the Divine Creator, or Heaven is the very worst fraud, heresy and abomination towards the Universe and therefore any literae that support such falsities are hereby reprobate, forbidden to be suppressed and never revived.

Canon 6095

The notion that slavery is part of the natural order of things, normal and unavoidable is a terrible fraud, heresy against all Divine Law and Natural Law'; Therefore any literae that supports such falsities hereby are: reprobate, forbidden, to be suppressed and not permitted to be revived.

2.9 Sufi Law Form

Article 91 - Sufi Law Form

Canon 6096

Sufi Form, also known as True Islamic Law Form is the Form of sovereign territorial law, sovereign law, noble law, land law, property law and society law written in ancient Greek first introduced by the Prophet Muhammad as founder of the enlightened wisdom religion of Sufism in the 7th Century and later methodically corrupted by the Apocalyptic Umayyad Dynasty (666 – 750 CE) as worshippers of Menes of Persia.

Canon 6097

The philosophy and religion of Sufism and Islam respectively were created in the early 7th Century by Chief Priest Muhammad ibn Abdullah of the most ancient and famous holy monastery city known as Ka'aba, later known as "Mecca" in Saudi Arabia.

Canon 6098

The holy monastery city of Ka'aba (Mecca) had been damaged only occasionally in its existence until being totally destroyed by the Menesheh Umayyad cult under Uthman ibn Affan sometime around 620-622 CE. Prior to its destruction, the sacred monestary city had been partially damaged around 388 CE by Aryan militia forcing the priests into exile. By 389, the family of slain Chief Priest Hulail of the Khuza tribe found temporary refuge in Ireland with High Priest Qusai ibn Kilab (Qusayy) actually born in Ireland around 413 CE.

Canon 6099

The claim that the Ka'aba was a black meteorite shrine to Cybele at Mecca at the time of Muhammad and that there was no significant monastery complex, scriptorium and library is a deliberate fraud designed to hide the size and importance of the ancient monastery as a centre of learning. The foundations of the scriptorium (library) – the actual site of the true creation of the Qu'ran - last overseen by High Priest Muhammad were ordered bulldozed and utterly destroyed by the heretic Saud Royal family in the 20th Century.

Canon 6100

Given High Priest Qusai ibn Kilab (Qusayy) of the Ka'aba (Mecca) Monestary was born in Ireland and married Holly Princess Muadhnait, daughter of Nad Froích mac Cuirc Holly King of Munster by 430 CE before returning to the Middle East, the subsequent descendent High Priests possessed the right to be known as Cuilliaéan (Holly) and therefore descendents of the first Holly Priest ADA-MU (Adam).

Canon 6101

The status of Muhammad as a Holly High Priest of one of the oldest sacred monestary cities in history (Ka'aba), being descended from the Cuilliaéan and therefore connected by blood to the ancient priest blood lines mentioned in the true Qu'ran including the Hyksos, Ebla, Ur, Yeb (Elephantine Island), Urgarit and Jerusalem continues to be hidden by the political and spiritual leaders of modern Islam to deliberately curse the name of Muhammad, defile his true message and all who follow the corrupt message propagated by enemies of Islam that corrupted the faith from the inside.

Canon 6102

The fundamental theological and legal doctrine of Sufism as created in Ancient Greek by the Prophet and High Priest Muhammad is as a science through which "one can know how to travel into the presence of the Divine, purify one's inner self from filth, and beautify it with a variety of praiseworthy traits".

Canon 6103

Though Sufism, literally meaning the "science of divine wisdom", Prophet Muhammad taught his disciples the technique of dhikr which is repeating the names of the Divine and asceticism which includes healthy, simple living and avoidance of excessive vices and corruption.

Canon 6104

By around 630 CE, Uthman ibn Affan commissioned the refugee scribes of the Menesheh (Persians) of Babylon living in Damascus Syria to produce yet another false language called "Arabic" and a completely false scripture to curse the name of Allah, the memory of Muhammad every time a faithful member of Islam worshipped thinking they were worshipping the wisdom of Sufism.

Canon 6105

By around 644 CE, Uthman ibn Affan launched assassin squads to track down every priest from Ka-aba and every member and relative of Muhammad and kill them, destroying every last true piece of scripture of Islam in Ancient Greek in order to replace it with the false “Arabic” scripture of the Babylonian scholars of the Persians.

Canon 6106

While Muhammad as one of the most educated and wise scholars of his generation created a faith based on worshipping the Divine Creator, the false parasitic religion created by Uthman and his followers worship Satan of the Persians, also known as Sabaoth and pretending to be Allah.

Canon 6107

While the false leaders of Islam have done everything possible to ensure the continued cursing of the name of Muhammad and Allah through the promotion of false satanic doctrine of the Menesheh (Persians), Sufism continues to rise up from within Islam and challenge and awaken the faithful, independent of any physical movement.

Article 92 - Caliph

Canon 6108

A Caliph is a 7th Century sacred word defining the formal and official title of the Supreme Leader of Islam and Sufism as the only duly authorized religious and legitimately elected political successor to the Prophet Muhammad.

Canon 6109

In accordance with the direct instruction of the Prophet Muhammad; Under Islamic and Sufi Law, a Caliph is a non-hereditary position for life and only legitimate when the candidate is suitably qualified, possesses good pious character and has been duly elected by the faithful of Islam. A person who proclaims themselves a Caliph without being duly elected is automatically a heretic of Islam and a false leader.

Canon 6110

The title Caliph comes from the ancient Greek kaliphilo meaning “good, right, moral, virtuous and noble representative of the wisdom (of Allah)”. The word was specifically chosen by High priest Muhammad and comes from two ancient Greek words καλός (kalos) meaning “good, right, moral, virtuous, noble” and φίλος (philos) meaning “love of truth, knowledge, education and wisdom”. The word for wisdom in ancient Greek σοφία (Sophia) is the origin of the word sufi.

Canon 6111

The region under the political and religious authority of a Caliph is called a Caliphate. However, as a legitimate Caliph is the duly appointed successor to the Prophet Muhammad and representative of Allah, the spiritual and authoritative boundaries of a valid Caliphate is the entire planet Earth.

Canon 6112

The first Caliph was Abu Bakr (632-634), duly elected by the founding followers of Islam and Sufism. Caliph Abu Bakr was followed by Caliph Umar (634-644), also duly elected to the position. However, it is historically argued that Uthman ibn Affan (644-656) conspired to ensure a corrupt and false election to the position of Caliph. None of the Umayyad leaders of the 7th-8th Century were legitimate Caliph, nor were any of the Abbasid leaders of the 8th to 13th Century.

Canon 6113

The use of the phrase Amir al-Muminin meaning “chief of the faithful” by the Caliph and incorporating the Persian Imperial word for “chief” (amir) was introduced by the false Caliph under the Umayyad leaders. Therefore, the phrase has no legitimacy in association with the official position of Caliph.

Canon 6114

The fundamental requirement for a legitimate Caliph to be freely elected by the faithful of Islam and Sufism makes Islam and Sufism the first major religion in civilized history where all faithful adult members are required to have an equal and fair say in the affairs of the faith.

Canon 6115

In 1924, the Turkish Grand National Assembly claimed to dissolve the institution of Caliph and claim its powers for itself. However, while such an institution demonstrates free and fair elections, a valid Caliph is both a single office and single body, not aggregate.

Canon 6116

In accordance with the most sacred covenant Pactum De Singularis Caelum, the Office of Caliph and all its powers and authority is vested to the Society of One Heaven and the leader of the Society of One Islam.

Canon 6117

Unless a person has been duly elected to the position of Caliph in accordance with the covenant of the Society of One Islam and these Canons, they are forbidden to claim the title of Caliph.

Article 93 - Amir (Emir)

Canon 6118

The title Amir, also known as Emir is an ancient 5th Century BCE Persian term resurrected in the 8th Century by the Umayyad dynasty in exile to mean “chief, leader, ruler or monarch”. It remains one of the most popular titles defining the leaders of unelected hereditary Islamic monarchies.

Canon 6119

The title Amir was first created under the Achaemenid Empire by King Cyrus the Great (559-530 BCE) as “Amir-I-Il” denoting the head of a tribe with traditional claims of land rights and custom in distinction to the Persian governors called “satraps”. The title was abolished by 335 BCE by Alexander the Great on his conquest of Persia.

Canon 6120

The title Amir (Emir) was resurrected by Umayyad leader Abd al-Rahman I following the defeat of the Umayyad at the hands of the Abassid Dynasty and upon Rahman I re-establishing the remnants of the family dynasty in Córdoba (southern Spain) from 755.

Canon 6121

To counter the claim of the Umayyad in exile as “chiefs, rulers and monarchs in exile” through the use of the title Amir (Emir), Caliph Ar-Radi (934-940) of the Abassid Empire introduced the title Amir al-Umara ("Amir of the Amirs") for his Wazir (chief minister).

Canon 6122

While the title Amir (Emir) was resurrected by the Umayyad and then promoted by the Abassid, the title has never been a valid title of honor of Islam, nor Sufism but elitism, exclusivity and hereditary monarchy which Prophet Muhammad proclaimed is an abomination in the eyes of Allah and therefore a fundamental heresy of Islamic law.

Canon 6123

As the title Amir (Emir) as resurrected by the Umayyad is an abomination to the memory and teachings of the founder of Islam, any Islamic leader and family who proclaim the title of Amir (Emir) must be considered the very worst of heretics of Islam and Sufism.

Canon 6124

In honor of the true teachings of the Prophet Muhammad and in accordance with these Canons, the title of Amir (Emir) is forbidden, reprobate, to be suppressed and not permitted to be revived.

Article 94 - Shaikh (Sheikh)

Canon 6125

The title Shaikh, also known as Sheikh is an 11th Century CE term meaning “great and noble king or savior”.

Canon 6126

The term Shaikh (Sheikh) is a title first introduced as the leader of the Druze movement within Islam during the 11th Century. It is derived from two ancient Persian words shah being the shortened official title of a King of Persia from the time of the Achaemenid Empire and King Cyrus the Great (559-530 BCE) and the word ikh meaning “great, noble”. Hence, the literal meaning of sha(h)ik is “great and noble king/savior”.

Canon 6127

The term Shaikh (Sheikh) was reclaimed as a singular royal and religious title by Muhammad Ibn Abd-al-Wahab the 18th Century founding patriarch of the House of Saud and religious leader of breakaway Sabbatean Cult known as Wahabism.

Canon 6128

The claim that the term Shaikh (Sheikh) is an ancient Arabic honorific bestowed upon older men as a term meaning “elder” is a deliberate and absurd fraud to hide its real meaning.

Canon 6129

By the true etymological origin of the title Shaikh to mean “good and noble king” from Persian, the title is a deliberate affront against the founding teachings of the Prophet Muhammad and the faith of Islam.

Canon 6130

In honor of the true teachings of the Prophet Muhammad and in accordance with these Canons, the title of Shaikh (Sheikh) is forbidden, reprobate, to be suppressed and not permitted to be revived.

2.10 Anglo-Saxon Law Form

Article 95 - AngloSaxon Law Form

Canon 6131

Anglo-Saxon Form, also known as “Anglaise Law Form”, "Catholic Law Form", also known as “Sacre Loi” (Sacred Law) and “Carolingian Law” is the Form of sovereign territorial law, sovereign law, noble law, land law, property law and society law first introduced by Charles Martel of the Franks in the 8th Century in the new language of “Anglaise” later known as English and “Old French”.

Canon 6132

The primary driver towards the creation of a completely new law form and Christian religion by the deeply Christian Carolingians in opposition to the authority of Antioch (Constantinople) in the 8th Century was the bitter feud and eventual excommunication of the entire Pippin (Carolingian) Dynasty by the heretic Emperor Leo of the Holly Roman Empire in 730 CE.

Canon 6133

While the city of Rome had been completely destroyed and abandoned since the 5th Century CE, it was Charles Martel and the Carolingians who are primarily responsible for the “resurrection of Rome” and Latin as part of the foundation of the creation of the Catholicus Ecclesia (Catholic Church) by 738 CE.

Canon 6134

By creating a series of false claims and frauds that Rome was the origin of the Christian faith against Antioch (Constantinople), the Carolingians from the 8th Century unwittingly handed the indigenous Italian communities greater power than their history since the 3rd Century CE reflected.

Canon 6135

By the resurrected Rome being founded publicly on a Christian (Catholic) faith claiming absolute morality, but privately on a series of absurd frauds such as the Donation of Constantine, the Chair of St. Peter and Apostolic Succession of Vicars; The Carolingians effectively created the perfect environment for the pagan tribes of Italy and Venice to eventually take control and use such foundations to extend their claims to the whole world by the 13th Century CE.

Canon 6136

As Anglo-Saxon Law Form, also known as “Sacre Loi” (Sacred Law) is the foundation upon which subsequent law forms such as the Venetian-Roman Law, the Commonwealth Law Forms and International Law Forms are built, its legal elements represent the fundamental legal elements of all subsequent forms of law, while its frauds represents the repudiation and nullification of key claims of all subsequent forms of law.

Canon 6137

Any entity which owes its creation to a form of law founded upon Anglo-Saxon “Sacre Loi” (Sacred Law) then repudiates the elements of such law, such an entity excommunicates itself from its own succession of authority and legitimacy. Therefore, any subsequent instruments issued under such ignorance and dishonor have no force nor effect in law.

Article 96 - Latin Rite

Canon 6138

Latin Rite is a phrase first created by Charles Martel during 738 CE to summarize a series of false claims that the Carolingian Empire is a direct continuation of the “first and true” founders of Christianity in Rome under St. Peter and not Antioch (Constantinople) under the Byzantine Empire. The phrase “Latin Rite” is therefore synonymous with the creation of the Catholicus Ecclesia (Catholic Church).

Canon 6139

The phrase Latin Rite is Latin and means literally “Proper Latin formality, ritual, ceremony and custom” or simply the false 8th Century claim that “Roman (Christian) formality, ritual, ceremony and custom” preceded all other Christian ceremony.

Canon 6140

The core claims that have underpinned the Latin Rite since it was first promulgated in 738 CE are:

> (i) Christianity was founded in Rome by 45 CE, not Antioch (Constantinople) with St. Peter “the Apostle” the first Vicarius Christi; and
>
> (ii) The proper rites and sacraments of Christianity were defined first and “always” in Latin by the succession of Vicarius Christi in Rome as the “sacred language” of Christianity, not Ancient Greek; and
>
> (iii) Antioch (Constantinople) was always subservient to Rome as “evidenced” by the Donatio Constantinus (“Donation of Constantine”) who recognized the supremecy of Rome as the capital of Christianity; and
>
> (iv) There exists an unbroken chain and succession of Vicarius Christi since St. Peter in the 1st Century to Zacharias (Carloman) in the 8th Century; and
>
> (v) There has only even been one (1), true catholic (“universal”) and apostolic church being the Romanum Catholicus Ecclesia (Catholic Church) of Rome.

Canon 6141

As under the claims of the Latin Rite, the language of Latin became the highest “sacred” language of Christianity as opposed to Ancient Greek, all offices, key instruments and texts of an ecclesiastical nature from the 8th Century in Europe were written in Latin, while all secular and general information was written in the new language of Anglaise.

Canon 6142

To support the promotion of the Latin Rite, the Bibliographe of the Holly Roman Empire was banned and all texts in Ancient Greek were forbidden or to be burned, while a “translation” of the Bibliographe was promulgated from 738 CE called the Biblia Sacra (Holy Bible) in Latin, allegedly written by Jerome.

Canon 6143

The claim that the first Bible written in Latin was called the “Vulgate” is a terrible slur and curse inflicted upon the Christian faithful of the Roman Cult and their fraudulent re-write of the Bible from the 15th Century, as the word “vulgate” literally in Latin from vulgo means “to prostitute, to water down, to belittle, to damage”.

Canon 6144

To support the claims of the Latin Rite, the Carolingians commissioned in the 8th Century a series of terrible frauds to be created including the Chair of St. Peter, the Letter of St. Peter, the Donation of Constantine, the Lives of the Vicars of Rome.

Canon 6145

The fraud of the Donation of Constantine was first created by the Carolingians to support their Latin Rite claim for the Catholicus Ecclesia (Catholic Church). It was later embellished by the Roman Cult to support their claim as the absolute authority over all Christian sects.

Canon 6146

The fraud of the Letter of St. Peter was first created by the Carolingians in the 8th Century to support their Latin Rite claim for the Catholic Church that St Peter was the first Vicar. The letter, written on the finest treated vellum – a particular writing medium not available until the 7th Century – is the basis of the claim of “Peter’s Pence”, or the introduction of taxes from the 10th Century under the German “Otto” Popes, and all subsequent claims of tax.

Canon 6147

The fraud of the Chair of St. Peter was first created by the Carolingians in the 8th Century to support St. Peter possessing a position and seat of authority. It is the basis of all subsequent claims of “seats” of office and thrones.

Canon 6148

The fraud of the Lives of the Vicars of Rome (Liber Vicarius Romanus) later corrupted to Liber Pontificalis in the 13th Century is the 8th Century fraud which claims an unbroken chain of Vicars from St. Peter to Carolingians as the founders of Christianity, despite the fact that for nearly four hundred (400) of those seven hundred (700) years the evidence of a Vicar would have been impossible.

Canon 6149

Given the Chair of St. Peter, the Letter of St. Peter, the Donation of Constantine, the Lives of the Vicars of Rome are frauds, all subsequent claims of authority and law based upon them are hereby null and void, having no force of law.

Article 97 - Anglaise

Canon 6150

Anglaise, now known as French and English, is a language commissioned by Charles Martel and invented by the Venerable Bede and a large body of scholars in the 8th Century as the official language of the Carolingian Empire. Prior to the 8th Century, neither Anglaise nor English existed.

Canon 6151

The French Language, excluding the deliberate and ridiculous corruptions such as masculine and feminine pronouns and grammatical complexities introduced under Francis I (1515-1547) of the House of Valois, is the closest approximating the true original structure of Anglaise. However, because of the deliberate corruption and complications introduced into the language upon the encouragement of Rome, the Jesuits and the Venetians under the House of Valois, the modern French language bears little resemblance to its true structure as one of the greatest languages of knowledge in history.

Canon 6152

In contrast to deliberate misinformation, Anglaise was an artificially created language by the Venerable Bede in the 8th Century CE and the largest assembly of scribes in Europe at the time blending the native gallic-norman tongue of the Empire with Latin. The 25 character alphabet was a corruption of the galatian alphabet of gno (knowledge), also known as gnosis as first formed by Jeremiah and the Cuilliaéan in the 6th Century BCE.

Canon 6153

In contrast to deliberate misinformation, Anglaise was an artificially created language by the Venerable Bede in the 8th Century CE and the largest assembly of scribes in Europe at the time. The first text written in Anglaise was the Instatutum, also known as the Institutions, promulgated to the first Parlomentum (Parliament) in 738 CE.

Canon 6154

During the 13th Century under Edward I, the Venetians and the Roman Cult began a process of changing the pronounciation of Anglaise in England into the harder sounds of the traditional Khazar native tongue, away from the traditional soft sounds of Anglaise, still represented in French. By the 16th Century, this process was completed with a massive influx of new words in English through the Jesuit created Shakespearean portfolio constructed at the Jesuit College of English at which William Shakespeare himself was briefly in attendance in Rome.

Article 98 - Vicarius Christi (Vicar of Christ)

Canon 6155

The Vicarius Christi (Latin for “Vicar of Christ”) is the title of the supreme spiritual and temporal head of the Catholicus Ecclesia (Catholic Church) and the World since its creation in the Carolingian Dynasty in the 8th Century. The Venetian-Magyar families assumed the title for their false popes of the Roman Cult, also known as the “Holy See” from the 15th Century after the collapse of the last of the French Popes.

Canon 6156

The title Vicarius Christi (“Vicar of Christ”) has always been the primary title of the true leader of the Catholicus Ecclesia (Catholic Church) since it was first formed in the 8th Century. An official not properly installed as a Vicarius Christi cannot claim to be leader of any Catholicus Ecclesia (Catholic Church), no matter what extraordinary counter claims are made.

Canon 6157

From its inception in the 8th Century, by the Canon Law of the Catholicus Ecclesia (Catholic Church), the Vicarius Christi is elected by special delegates of ecclesiastical and laity known as Electors Palatine at a special Consistorium, (“Consistory”) known as a “Conclave”. The first Conclave in history occurred as part of the Consistorium of 742 in Paris at which Carloman, the eldest son of Charles Martel was made Vicarius Christi Zacharias. However, Zacharias was not officially installed into the office until his coronation in Rome in 751 CE.

Canon 6158

The original Electors Palatine for a Vicarius Christi from the 8th Century were the Primates and Lords of Britannia, Scotia, Neustria, Aquitania, Austrasia, Frisia, Burgundia and Alamannia. Under Charlamagne, the Electors Palatine were added for Saxonia, Bohemia, Moravia, Bavaria, Carinthia, Pannonia and Croatia.

Canon 6159

From its inception in the 8th Century, by the Canon Law of the Catholicus Ecclesia (Catholic Church), once the Vicarius Christi is elected by the Electors Palatine and Electors Vaticano in a locked Consistorium called a Conclave, he must then be officially installed through the Sacrament of Coronation. By the first and original Canons of the Catholicus Ecclesia (Catholic Church) from the 8th Century, a Vicarius Christi that has not undergone the Sacrament of Coronation has no authority, nor does any instrument issued under his reign.

Canon 6160

As the first and fundamental Canons of Law of the Catholicus Ecclesia (Catholic Church) from the 8th Century granted the right to elect the Vicarius Christi not only to Primates and later Cardinals but to those laity named Electors Palatine, a leader not elected by at least one Elector Palatine can never claim to be head of any Catholicus Ecclesia (Catholic Church), no matter what counter argument is used.

Canon 6161

From the first formation of the Catholicus Ecclesia (Catholic Church) until the last true Catholic Pope (Vicarius Christi) reigned in Rome, there were twenty eight (28) Vicarius Christi, including:

(i) Vicarius Christi Zacharias (741-752) (Carloman, eldest son of Charles Martel) (Rome)

(ii) Vicarius Christi Stephen (752-772) (Carloman, eldest son of Vicarius Christi Zacharias) (Rome)

(iii) Vicarius Christi Adrian (772-795) (Rome)

(iv) Vicarius Christi Leo (795-816) (Rome)

(v) Vicarius Christi Stephen II (816-817) (Rome)

(vi) Vicarius Christi Paschal (817-824) (Rome)

(vii) Vicarius Christi Eugene (824-847) (Rome)

(viii) Vicarius Christi Leo II (847-858) (in exile)

(ix) Vicarius Christi Nicholas (858- 867) (in exile)

(x) Vicarius Christi Adrian II (867-885) (Rome then exile from 876)

(xi) Vicarius Christi Stephen III (885-903) (in exile)

(xii) Vicarius Christi Leo III (903-928) (in exile)

(xiii) Vicarius Christi Stephen IV (928-936) (in exile)

(xiv) Vicarius Christi Leo IV (936-949) (in exile)

(xv) Vicarius Christi Stephen V (949-952) (Hugh of Vermandois) (in exile)

(xvi) Vicarius Christi Leo VI (952-974) (Arnoul, son of Lothair)

(xvii) Vicarius Christi Sylvester (974-1012) (Gérard of Aurillac)

(xviii) Vicarus Christi Nicholas (1012-1046)

(xix) Vicarus Christi Clement (1046-1049) (Rome)

(xx) Vicarus Christi Leo (1049-1056) (Rome)

(xxi) Vicarus Christi Stephen (1056-1080) (in exile)

(xxii) Vicarus Christi Clement (1080-1100) (Rome)

(xxiii) Vicarus Christi Paschal II (1100-1119) (Rome)

(xxiv) Vicarus Christi Sylvester (1119-1143)

(xxv) Vicarus Christi Celestine (1143-1144)

(xxvi) Vicarus Christi Eugine (1145-1153)

(xxvii) Vicarus Christi Adrian (1154-1164)

(xxviii) Vicarus Christi Paschal (1164-1175) (Rome)

Canon 6162

The first elections of leaders of a Catholicus Ecclesia (Catholic Church) under the control of the Venetians using electors palatine was in the 13th Century with successful bribery of a range of families across Europe to pledge loyalty to the Venetian model of the church including the Plantagenet of England, Habsburgs of Zurich, the Wittelsbach of Bavaria and the Guelfs of Saxony.

Canon 6163

The last Pope of the Roman Cult claiming to be Vicarius Christi and to be approved by an Elector Palatine and the “legitimate” right of leader of the Catholic Church was Pope Benedict XV (1914-1922) under Franz Joseph I (1848-1916) of the Austria-Hungary Empire and last great patriarch of the Habsburgs. His successor, Charles I of Austria (1916-1918) was pushed from the throne ending the last of the Elector Palatine.

Canon 6164

As no Pope since Pope Benedict XV (1914-1922) has been technically elected nor approved by an Elector Palatine and since the last Elector Palatine was removed in 1918, no Pope of the Roman Cult since 1918 may be ecclesiastically, legally, lawfully or historically regarded as the legitimate and valid leader of any Catholicus Ecclesia (Catholic Church) including, but not limited to:

(i) Pius XI (1922-1939) was not approved by any valid Elector Palatine; and

(ii) Pius XII (1939-1958) was not approved by any valid Elector Palatine; and

(iii) John XXIII (1958-1963) was not approved by any valid Elector Palatine; and

(iv) Paul VI (1963-1978) was not approved by any valid Elector Palatine; and

(v) John Paul I (1978) was not approved by any valid Elector Palatine; and

(vi) John Paul II (1978-2005) was not approved by any valid Elector Palatine; and

(vii) Benedict XVI (2005 -) was not approved by any valid Elector Palatine.

Canon 6165

As no Pope since Paul VI (1963-1978) has undergone the sacrament of Coronation, no leader of the Roman Cult since 1978 may be ecclesiastically, legally, lawfully or historically regarded as the legitimate and valid leader of any Catholicus Ecclesia (Catholic Church), or Vicarius Christi, or Roman Pontiff, or Pope including, but not limited to:

(i) John Paul I (1978) did not received the Sacrament of Coronation; and

(ii) John Paul II (1978-2005) did not received the Sacrament of Coronation; and

(iii) Benedict XVI (2005 -) did not received the Sacrament of Coronation.

Canon 6166

As there has been no legal or lawful leader of the Catholicus Ecclesia (Catholic Church) that complies technically with “Sacre Loi” (Sacred Law) since 1922, any and all subsequent laws, financial transactions, actions and activities by any agent or administrator deriving their claimed authority directly or indirectly from the Vatican are invalid, having no force nor effect in law.

Canon 6167

As there has been no claimed leader of the Catholic Church that has undergone the Sacrament of Coronation since 1963, since 1978 no official of the Vatican may claim sovereign status, nor may the state still claim its rightful sovereign status and all laws, edicts, rulings, promulgations since 1978 are illegal, unlawful and without any authority.

Article 99 - Curia Romanum (Roman Council)

Canon 6168

The Curia Romanum, also known as the Roman Council, also known as the Roman Curia and the Court of Rome is the highest judicial and administrative body of the Catholicus Ecclesia (Catholic Church) as first formed in 742 CE by the eldest son of Charles Martel named Carloman and Vicarius Christi Zacharias (742-752) in the announcement of the administrative structure of the new Christian Church in opposition to the Holly Roman Empire, also known as the Byzantines.

Canon 6169

The first meeting of the Curia Romanum was in Paris in 742 CE as part of the first Constitorum. The last meetings of the legitimate Curia Romanum ended from the late 13th Century CE.

Canon 6170

The first meeting of the Curia Romanum was in Paris in 742 CE as part of the first Constitorum.

Canon 6171

During the 12th Century after the militia coordinated by the Roman Cult and Venetians succeeded in sacking Antioch (Constantinople) in 1096, the Roman Cult began to claim control over what they called the Apostolicum Rotae Romanae or “Apostolic Roman Rota” in reference to claiming control over the Kuklos (Wheel) Court of Antioch. However, upon the collapse of the French popes during the 14th Century, the Roman Cult claimed the Curia Romanum for themselves and diminished the Roman Rota to one of its subsidiary “tribunals”.

Canon 6172

Any claim that the use of the word “curia” in any legal or administrative capacity to define an ecclesiastical judicial or administrative body in history prior to the Carolingians in the 8th Century is patently false and deliberately misleading.

Canon 6173

The etymology of the word “curia” describes the function and purpose of a body of people, not their location or facilities. In pagan Rome, the highest ecclesiastical judicial body of ancient Rome was the Collegium Pontificum (“College of Pontiffs”), while the structure and buildings of secular justice and administration were called “forums”, usually at the heart of a city or town. Therefore, any claim that the word “curia” was used by the Romans to describe either ecclesiastical or secular buildings, assemblies or tribes is absurd and a fraud.

Canon 6174

In the 13th Century, the Venetians reintroduced the name of Curia Regis (Kings’ Court) as an exclusive guild franchise of the Judges and Notaries of Venice via England under the false Curia Romanum of the Roman Cult, including the creation of two new courts (curia) being:

(i) The Curia Cancellariae, also known as the Court of the Chancery, or Chancellor was the court of the most senior scribes and clerks for writing, transcribing and publication of official instruments, especially writs for the Curia Regis; and

(ii) The Curia Domini, or Court (House) of Lords was the court of the Lords of the Guilds (Livery) Companies of London as the highest commercial court.

Canon 6175

During the 13th Century, the Venetians introduced into England three (3) Curia as subsidiary of the Curia Romanum called the Curia Regis, Curis Cancellariae and Curia Domini:

(i) The Curia Regis, or “Kings Court” or King’s Bench (curia regis de banco) is the entity granted the "right" under King Edward I to issue writs under the crown of England; and

(ii) The Curia Cancellariae, also known as the Court of the Chancery, or Chancellor was the court of the most senior scribes and clerks for writing, transcribing and publication of official instruments, especially writs for the Curia Regis; and

(iii) The Curia Domini, or Court (House) of Lords was the court of the Lords of the Guilds (Livery) Companies of London as the highest commercial court.

Canon 6176

During the 14th Century, a new court (curia) was created known as Curia Regis ad Scaccarium, literally translated as “Court of the King’s Chessboard”, also known as the Court of the Exchequer as the treasury office for handling the financial affairs of all the guilds (livery), the King and the realm of England.

Canon 6177

By the late 14th Century, a new Curia was created for the official advisors of the monarch known as the Curia Privatum, also known as the “Privy Council” in the granting of privileges, the stay of sentences or the removal of privileges as the highest court of appeal.

Canon 6178

During the 15th Century, under Edward III, a new Curia was created for a body of representative of the people known as the Curia Magna, also known as the “Great Court” and “Great Council” and later as Parliament.

Canon 6179

During the 16th Century, the Venetians created a new Curia to subvert the Curia Roman called the Curia Generalizia which they then claimed as the highest of all Ecclesiastical Curia in open defiance to the original Canons of Law of the Catholicus Ecclesia (Catholic Church) and “Sacre Loi” (Sacred Law).

Canon 6180

As the use of the word Curia implies both claim and adherence to “Sacre Loi” (Sacred Law), any Curia that openly defies “Sacre Loi” (Sacred Law) is in defiance of its own claim of legitimacy and existence and therefore renders itself incompetent to any form of law.

Canon 6181

Given there has been no lawful, legal or legitimate head of the Catholicus Ecclesia (Catholic Church) by either election or coronation since 1978, all authority, power, rights, allegiance and jurisdiction over all Curia are hereby vested with the Curia Divina and those officials bodies appointed in accordance with these Canons.

Article 100 - Rex Romanum (King of the Romans)

Canon 6182

Romanorum Rex, also known as King of the Romans, is the sovereign title first created by Charles Martel in the 8th Century CE as the “supreme Christian Sovereign” and to support a series of false claims that the Carolingian Empire was a direct continuation of the “first and true” founders of Christianity in Rome under St. Peter and not Antioch (Constantinople) under the Byzantine Empire.

Canon 6183

Unlike hereditary monarchies, the Carolingians determined a “true sovereign” must first be elected by unanimous acclamation or ballot by authorized electors and then accept such high office under sacred oath memorialized by a written and sealed covenant in order to be legitimate in accordance with Sacre Loi (Sacred Law). Therefore, succession to the position of Romanorum Rex (“King of the Romans”) from its inception was by election.

Canon 6184

In accordance with Sacre Loi (Sacred Law), no person may claim to be a true “sovereign” unless:

(i) The person was elected by unanimous acclamation or ballot by authorized electors; and

(ii) The person elected accepted the office under sacred oath; and

(iii) A Covenant memorializing the event was commissioned, signed and sealed as witness to the sacred event.

Canon 6185

In accordance with Sacre Loi (Sacred Law), only persons of title and property were permitted to be known as “electors” for the purpose of an election. The first electors were called “Elector Palatine” meaning the Electors of Palatine Hill (Rome), being the former location for the palace of the pagan Roman Emperor prior to loss of power of the city in the 3rd Century CE.

Canon 6186

The first Romanorum Rex elected was Charles the Younger at the Parlomentum of 742 CE and was also the first sovereign to be crowned through a Coronation ceremony on December 25th of the same year.

Canon 6187

In 800 CE, Charlemagne introduced an additional position being Romanorum Imperator or “Holy Roman Emperor” of Imperium Romanum Sacrum (IRS) as his title under Coronation from Christmas Day of the same year as a means of totally disenfranchising the legitimacy of the original Holly Roman Empire founded in the 4th Century by Constantine. Thus, from this point, all subsequent Carolingian leaders were first crowned as Romanorum Rex (“king of the Romans”) before being coronated as Romanorum Imperator “Holy Roman Emperor”.

Canon 6188

At the end of the Carolingian Dynasty at the end of the 10th Century, the tradition of first being Romanorum Rex (“king of the Romans”) before being coronated as Romanorum Imperator “Holy Roman Emperor” was continued by the Saxon Ottonian Dynasty.

Canon 6189

The last “official” Romanorum Rex or “King of the Romans” was King Maximilian I of the House of Habsburg who in 1508 became the first Holy Roman Emperor elected without being crowned by a Pope.

Canon 6190

The last Romanorum Imperator or “Holy Roman Emperor” of the Imperium Romanum Sacrum (IRS) was Francis II of the House of Hapsburg-Lorraine who abdicated and dissolved the position in August 1806.

Article 101 - Curia Regis (King's Council)

Canon 6191

The Curia Regis, also known as the King’s Council, also known as the King’s Court, also known as curia regis de banco (King’s Bench) is the highest judicial and administrative body under a sovereign as first formed in 742 CE by the son of Charles Martel named Charles the Younger through the announcement of the administrative structure of the new Christian Church in opposition to the Holly Roman Empire, also known as the Byzantines.

Canon 6192

From its inception, unlike Parlomentum, or Campus De Marches, the true and original Curia Regis did not have the authority to make new laws or rights, only to enforce existing laws or rights. Therefore the primary forms of instrument issued by the Curia Regis were official precepts called Sacré Rit or Holy Writ being the invention of all forms of writ.

Canon 6193

The first meeting of the Curia Regis was in Paris in 742 CE following the first Constitorum.

Canon 6194

The Curia Regis fell into disuse after the collapse of Carolingian rule by the 10th Century. However, the term was resurrected in the 13th Century by the Venetians in their establishment of the hierarchy around the “Crown of Thorne (Island)” of Edward I of England.

Canon 6195

Any claim that the Curia Regis was originally created in the 13th Century under Edward I is false. The name Curia Regis was resurrected by the Venetians under their arrangement with Edward I, but was via the “Charter of Westminster” of exclusive franchise, or more simply a “privatization of the law courts” to the Venetian guild of judges and notaries.

Canon 6196

As the resurrection of the Curia Regis, or Kings Court in the 13th Century was a deliberate corruption of the purpose and authority of the court to create a private commercial monopoly controlling the administration of the law and issuance of legal instruments, the Curia Regis formed under the Charter of Westminster, also known as the Statute of Westminster is founded on fraud and therefore has no legal force nor effect.

Canon 6197

As the resurrection of the Curia Regis, or Kings Court in the 13th Century was founded on fraud and is a deliberate corruption of the function and purpose of the court, the Curia Regis is hereby dissolved nunc pro tunc (now as then) and all laws, statutes, rules, charters, grants, patents, writs, orders and actions by it or its subsidiary franchises are null and void.

Article 102 - Sacramentum (Sacraments)

Canon 6198

Sacramentum, also known as the “Holy Sacraments” is a series of sacred rites (actions) first founded at the same time as the creation of the Catholic Church by Charles Martel in 738 CE whereby certain good, virtuous and noble actions attract and carry the “Divine Grace” of Jahovah (“Divine Creator”).

Canon 6199

The word Sacramentum was created in 738 CE to describe particular actions as sacred rites and comes from the Latin words sacre meaning “sacred” and mentum meaning “by like agreement, character or chin”. Hence, the original and true definition of sacrament is literally actions of a “sacred character”.

Canon 6200

The doctrine of Sacramentum as first formed by the Carolingians was:

(i) In the presence of certain “superior acts of character”, the presence of Jahovah (the name of the Divine Creator under the original and true Catholicus Ecclesia (Catholic Church)) is also active; and

(ii) These “superior acts of character” reflect the same superior characteristics of Jesus Christ as the ultimate Saviour and Sovereign; and

(iii) Those appointed under the authority of the Universal Church of Jesus Christ (Catholicus Ecclesia (Catholic Church)) are therefore expected to behave in character in the same manner as its founder.

Canon 6201

The first, true and foundational sacraments upon which the Catholicus Ecclesia (Catholic Church) was first founded in the 8th Century and defined within the first true Iuris Canonum (Canon Law) and Instatutum (Sacred Law) were the seven (7) sacraments: Honestus, Fidelis, Virtus, Iustus, Penitus, Caritas and Clementis:

(i) Honestus (Honesty) being positive behaviour upon the esteem of truthfulness, integrity, respect, transparency and the absence of such behaviour as lying, cheating or theft; and

(ii) Fidelis (Trustworthy) being faithful, loyal, trustworthy and dependable to those under ones guardian care and ones lord or sovereign especially in the competent management of lands, property and money; and

(iii) Virtus (Courage) being strength, manliness, power, courage, ability, valour, prowess, heroism, excellence and self-worth in matters of battle and danger; and

(iv) Iustus (Justice) being respect and protection of the law, due process, fairness and rights; and

(v) Penitus (Penance) being honest self examination through prayer, humility, self restraint in order to “cleanse, purge and purify” one of faults of character and become more perfect in behaviour; and

(vi) Caritas (Charity) being the exemplification of brotherly (spiritual) love as “true Christian love” and kindness towards others, especially those under guardianship or in need; and

(vii) Clementis (Forgiveness) being mercy, compassion and forgiveness of others and their transgressions, especially in the pardoning of crimes.

Canon 6202

In accordance with Instatutum (Sacred Law), one who had demonstrated the character of the seven (7) sacraments was known as a “cavilegere” from the Latin words caveo meaning “guard” and legere meaning “one who is commissioned, appointed”. This title gradually changed into cavalerie as the origin of the first true Christian “knights” and later as the “cavalry” and “chivalry”.

Canon 6203

The invention during the 14th Century by the Venetian controlled Roman Cult at the Vatican of the fraudulent four (4) “Cardinal Virtues” being “prudence, justice, temperance and fortitude” was part of a methodical attempt to corrupt the very core foundation sacraments of Honestus, Fidelis, Virtus, Iustus of the true Catholic Church and replace them with false ceremonies based on black magic ritual and curses.

Canon 6204

The invention during the 14th Century by the Venetian controlled Roman Cult at the Vatican of the fraudulent three (3) “Christian Virtues” being “faith, hope and charity” was part of a methodical attempt to corrupt the final three foundation sacraments of Penitus, Caritas, Clementis of the true Catholicus Ecclesia (Catholic Church) and replace them with false ceremonies based on black magic ritual and curses.

Canon 6205

The false definition during the 14th Century by the Venetian controlled Roman Cult of sacraments being that they are “dispensed” according to certain events and possess certain divine “credit” to offset some implied debt of character is a wholly wicked and fraudulent attempt to shift the nature of the original sacraments of the Catholic Church from actions of good character, to forms of “indulgences” associated with life events controlled, owned and monopolized by the clergy of the Roman Cult.

Canon 6206

The claimed seven (7) sacraments of Baptism, Confirmation, Eucharist, Confession, Last Rites, Ordination and Marriage invented by the Roman Cult are wholly and completely false to the true and original sacraments of the Romanum Catholicus Ecclesia (Catholic Church), never existed prior to the 15th Century, are based on black magic and satanic worship, are completely heretical to all historic teachings of Christianity and are deliberately designed to enslave and curse, not bless and cure.

Canon 6207

As the claimed seven (7) sacraments of Baptism, Confirmation, Eucharist, Confession, Last Rites, Ordination and Marriage invented by the Roman Cult are wholly and completely false and heretical to the true foundations of the Catholicus Ecclesia (Catholic Church), all associated curses, enslavement, claims of ownership and rights due to these fraudulent sacraments since their inception have no force or effect spiritually or temporally.

Canon 6208

As all the false and fraudulent seven (7) sacraments of Baptism, Confirmation, Eucharist, Confession, Last Rites, Ordination and Marriage of the Roman Cult have no force or effect spiritually or temporally, they are are hereby declared nunc pro tunc now as then) reprobate, to be suppressed and never permitted to be revived.

Article 103 - Nobilitum (Nobility)

Canon 6209

The term nobilis and nobilitum, also known as “noble” and “nobility” respectively are words first introduced in history by Charles Martel with the introduction of uniform titles and ranks and associated criteria in accordance with the promulgation of the Instatutum (“Institutiones”) in 738.

Canon 6210

The Latin word nobilis is a corruption of the ancient Gaelic and Greek term gnosis meaning “wisdom, worthy or enlightened”. It is consistent with the Sacré Loi (Sacred Law) of the Carolingians whereby the claim of right to nobility was no longer simply by birthright, but by demonstration of worthiness through knowledge, education and character.

Canon 6211

In accordance with Sacré Loi (Sacred Law) and the first true laws of the Catholicus Ecclesia (Catholic Church) since the 8th Century, an heir could legally and lawfully be disinherited if they were incompetent or immoral in character.

Canon 6212

The names of the new titles of nobility were chosen in honor of the traditions of the Cuilliaéan Holly Kings and to reinforce the character expected of nobles, including:

(i) Lord (from Latin laudis meaning ‘worthy, meritous’); and

(ii) Baron (ancient Gaelic bara/barra meaning ‘rod or measure of value’); and

(iv) Ealdormen (ancient Gaelic meaning effectively ‘men of good spirit’, later called "aldermen").

Canon 6213

Sacré Loi (Sacred Law) introduced major land reform associated with the new three-tier noble classes as the territorial divisions of Marche, Maner and Village:

(i) Marche, (march or mark) from Latin marca originally meaning “frontier, boundary” was the territorial divisions assigned to a Lord; and

(ii) Maner, (manor) from Latin manere meaning “to possess and abide (by agreement)” was the estate assigned to a Baron; and

(iii) Village from Latin villa, meaning “country home” was the small plots of land and homes granted under the control of Earls.

Canon 6214

A Marche is a basic regional land unit equivalent to the modern boundaries of a country under the Carolingian Sacred Law system of land administration from the 8th Century CE onwards, replacing the Duchy of the Holly Roman Empire (Byzantine Empire) in Europe.

Canon 6215

Under Charles the Younger (742-768), the nine (9) Marches were Britannia (England), Alba (Scotland), Neustria (Central/Northern France, Belgium), Aquitania (Southern France, Pyrennes), Austrasia (West Germany), Frisia (Netherlands), Burgundia (Southern Germany, Switzerland), Alamannia (South West Germany, Liechtenstein) and Regnum Italiae (Italy, Southern Austria)

Canon 6216

Under Charlemagne, seven (7) additional Marches were added being Saxonia (Northern Germany, West Poland), Bohemia (Czech Republic, part South Poland), Moravia (Slovakia, Hungary), Bavaria (South East Germany, Northern Austria), Carinthia (North Croatia), Pannonia (Bosnia, North Serbia) and Croatia (Southern Croatia and Albania).

Canon 6217

The claim that the Marches were aggregated into East Francia, Middle Francia and West Francia under the Treaty of Verdun in 843 CE is a deliberate 14th Century fraud designed to justify the treasonous and murderous ambitions of the Capet Dynasty that claimed West Francia from the 10th Century, while Henry, the Archbishop of Mainz (Ottonian Dynasty) claimed East Francia also from the start of the 10th Century after helping assassinate the last bloodlines of the Carolingians.

Canon 6218

The Sacré Loi (Sacred Law) was horribly manipulated by the 15th Century and renamed "salic" claiming it to be a custom of the Salian tribe to elect only male members, with no mention whatsoever on the sacredness of the laws invoked by Charles Martel forbidding non-Christian, incompetent or immoral persons from inheriting noble title.

Article 104 - Scriptura (Official Text)

Canon 6219

Scriptura Manualis (“Scripture Manual”), also known simply as “Scriptura” and also as simply the “Manual” is the name of the first and most detailed set of document style standards ever published in history by which all official texts were to be composed including but not limited to: type of paper, color of ink, format, language, type style, topic, grammar, content, folding and binding. The first Scriptura was published in 738 CE under the reign of Charles Martel.

Canon 6220

The word scriptura comes from the Latin word scriptio and means “official style of writing, composition and structure of documents”. The word manualis comes from Latin meaning “by one’s own hand; by hand”. The meaning of the word “scripture” as text predominantly of a sacred and ecclesiastical nature only appears in the 16th Century.

Canon 6221

The Pippins (Carolingian) Kings were arguably the most educated rulers Europe had ever seen for over a thousand years, with Charles Martel and his sons fluent in reading, writing and speaking Latin, Greek, Gaelic and many variations and possibly other languages as well. Any claim that the Pippins were even “semi-literate” is a deliberate and terrible slur on their accomplishments.

Canon 6222

Not only did the Carolingians under Charles Martel introduce a new uniform and secular language for their empire called Anglaise, in the 8th Century, but Charles Martel is also the first major leader in history to introduce a standard form of “lower case” writing both in Anglaise and Latin known as “miniscule”. Thus by being the first to create an easy to read, standard of lower case letters and writing in Latin and Anglaise, Charles Martel may accurately be called the Father of modern bicameral (upper and lower case) written language scripts.

Canon 6223

The miniscule characters of European languages, including Latin are almost entirely based on the standards of character and grammar defined under the reign of Charles Martel in the 8th Century, including the lower case “s” and “f” being the same character.

Canon 6224

To promote competence in the historic invention of grammar, in the 8th Century, the Carolingians introduced a completely new system and syllabus of education called Trivium, Quadrivium and Universum:

> (i) Trivium meaning in Latin “the three ways” was the “primary” and essential study required of all officials and nobles of the Carolingian Empire in Grammatica, Logica and Rhetorica; and
>
> (ii) Quadrivium meaning in Latin “the four ways” was the “secondary” and essential study of all senior nobles, merchants and artists being Arithmetic, Geometry, Music and Astronomy; and
>
> (iii) Universum meaning in Latin “universe (of knowledge) or philosophy” was the tertiary and final studies required of all senior clergy and members of the royal family.

Canon 6225

Any claim that the miniscule of Latin is derived from half uncial, or that the original and first characters of miniscule are derived from a source other than the Carolingians in the 8th Century is a deliberate fraud and designed to belittle the historic competence and abilities of this European dynasty.

Canon 6226

The Sacré Loi (Sacred Law) of Scriptura is historic under the Carolingians of the 8th Century as the first leaders in history to forbid the use of writing material created from the skin or intestines of animals or human beings. Instead, the court of Charles Martel created new standards for writing material in the form of high quality linen made from the hemp plant which they called velum, in honor of the Latin words original meaning of “sails, curtains and awnings” made of linen.

Canon 6227

The claim that vellum, comes from Anglaise velin and represents authorized texts written on calf or sheep skin under the Carolingians is a terrible fraud and affront to the Sacré Loi (Sacred Law) of Scriptura of the Carolingians that forbid any writing on the skin of animals.

Canon 6228

In terms of the medium for writing, the Scriptura of the 8th Century CE established clear rules for the forms of writing material, the creation of originals, copies and their safe keeping which have remained the foundation of Sacré Loi (Sacred Law):

(i) Completed original texts were to be written on one (1) continuous scroll of the finest white linen called “velum” to then be stored at an official Cancellocum (Chancery Archive); and

(ii) Individual pages of reports were to be bound into folios, or liber (books); and

(iii) Copies of original texts would then be issued on either bound or separate sheets of linen or paper under official seal by the scribes of the scriptorium within the Cancellocum (Chancery Archive).

Canon 6229

The effect of the 8th Century Carolingian ban under Sacré Loi (Sacred Law) of Scriptura in the use of animal or human skin as a writing material, replaced by the finest manufactured linen (“velum”) or paper was an explosion in the production of manuscripts on account of the abundance and cheapness of linen and paper as the new official writing medium of Europe.

Canon 6230

In terms of the language for writing, the Scriptura of the 8th Century CE reinforced Latin as the highest language and for use in the transcribing of sacred texts, official laws while Anglaise was used for secular information and less orders.

Canon 6231

In terms of grammar of writing, the Sacré Loi (Sacred Law) of Scriptura of the 8th Century Carolingian Empire established clear standards which remain the foundational rules of valid Grammar for all European Languages, namely:

(i) All valid writing under Sacred Law and Scripture is from left to right and from the top of a page to its bottom; and

(ii) Letters are to be separated from one another, written in the same size to each other and generally in a straight line from left to right across the page; and

(iii) Excluding the first majuscule letter of a page, letters are to be functional to a word and phrase, not ornamental; and

(iv) Abbreviations are generally not permitted as each word must be properly expressed; and

(v) Words are generally to be separated from one another; and

(vi) Words are to contain the same letter characters as is considered its standard spelling; and

(vii) All texts or books must begin with its incipit (beginning phrase) in majuscule; and

(viii) Sentences begin with a majuscule and are separated by either an interpunctus (full stop) or punctus elevates (semi-colon).

Canon 6232

In terms of the publication of formal texts and instruments of authority, the Sacré Loi (Sacred Law) of Scriptura of the 8th Century Carolingian Empire established clear standards which remain the foundational rules of what constitutes a valid legal and lawful instrument today, namely:

(i) The insignio of the inventor or scriptor of the text meaning their distinguishing mark, seal, badge, decoration or name; and

(ii) The obsignio of the official authorizing the instrument being their sign, or official seal; and

(iii) The testabus of the obsignio meaning a sentence or phrase as a testification or attestation, usually at the bottom of a document that it has been duly authorized; and

(iv) The imprimo being the distinguishing mark, seal, decoration or watermark of the *cancellocum* (publishing location) from which the instrument was issued.

Canon 6233

At the end of the 12th Century, the Roman Cult introduced its own ornamental, complex, occult and difficult to read typeface by which all official documents of the Cult of the Vatican were to be recognized known as “textualis”, black letter, “gothic” or simply “text” from the Latin word texo meaning “to weave; to plait; to contrive”. The Roman Cult ordered from the middle of the 13th Century that all text not written in “text” were to be automatically destroyed.

Canon 6234

In the 15th Century, in order to control the publication of texts by the new invention of printing presses, the Roman Cult introduced the “imprimatur” system based on the perversion and contempt of the original and true canon law of the Catholic Church:

> (i) Imprimi potest (“it can be printed”) replaced the obsignio of the official authorizing the instrument; and
>
> (ii) Nihil obstat (“nothing hinders (its publication)”) replaced the testabus of the obsignio under original Sacré Loi (Sacred Law) of Scriptura; and
>
> (iii) Imprimatur (“let it be printed”) replaced the tradition of the imprimo of the chancery from which the instrument was issued.

Canon 6235

Any text written on the skin or intestines of an animal or human being is in direct conflict and contradiction to the Sacré Loi (Sacred Law) of Scriptura first outlined by the Carolingians of the 8th Century and therefore cannot be known as scripture, having no force nor effect under sacred law, nor may it be regarded as valid under true canon law of the Catholicus Ecclesia (Catholic Church).

Canon 6236

As all papal bulls of the Roman Cult since inception in the 11th Century onwards have been written on either human skin or the skin of animals, all papal bulls are in defiance of the original and true canons of the Catholic Church, open defiance of Sacré Loi (Sacred Law) of Scriptura first outlined by the Carolingians in the 8th Century and therefore by definition cannot be regarded as sacred, valid, legal, lawful, moral nor having any force or effect in law.

Canon 6237

As all papal bulls of the Roman Cult since inception in the 11th Century onwards by definition are invalid, illegal, unlawful, immoral, having no force or effect as they have all been written by tradition on either the skin of human beings or animals, any subsequent grant, charter, claim, authority, institution created as a result of a papal bull are hereby nunc pro tunc (now as then) dissolved, cancelled and voided.

Canon 6238

As the Roman Cult deliberately contravened the Sacré Loi (Sacred Law) of Scriptura in the medium of writing on animals skins and human skin, in failing the possess the proper authority to issue documents as the Catholic Church, in creating a typeface to destroy the standards of Scriptura, nothing issued by the Roman Cult, also known as the Holy See, also known as the Vatican since its inception may be ecclesiastically, legally or lawfully known as “scripture”.

Article 105 - Sacré Rit (Holy Writ)

Canon 6239

Sacre rit, or “Holy Writ” are two names for a type of peremptory precept adhering to “Scriptura” first invented in the 8th Century under the Carolingians, issued under authority of the Sovereign from a Cancellocum (Chancery Publishing Scriptorium) to an officer, agent or subject to perform or cease some act or attend some place and answer some claim or controversy. All writs are ultimately derived from the original form, purpose and structure of “Sacre rits”.

Canon 6240

The word rit comes from the Latin word rite meaning “proper formality, ritual, ceremony or manner”. Therefore, the first and original meaning of Sacre rit, or “Holy Writ” is “a form of action consistent with proper formality, ritual, ceremony or the manner of the law”.

Canon 6241

As a precept issued under the authority of a Sovereign, a “Holy Writ” is a rule or teaching principle especially directed towards the personal conduct of one or more persons, that of itself does not create any new universal law nor grant any particular permanent right. The word precept coming from the Latin praecipere meaning “to teach, admonish or direct”.

Canon 6242

As a peremptory instrument from a Sovereign, a properly authorized issued “Holy Writ” is not subject to debate, appeal and is considered absolute, decisive, conclusive and final. The word peremptory coming from Latin peremptus meaning “to destroy, to prevent or kill”.

Canon 6243

As an ecclesiastical instrument always issued from the cancellocum, a writ by its very name and nature from its origin is an absolute and precise instrument that must conform to the strictest standards to be considered valid. Therefore, from its inception under the Carolingians in the 8th Century, a writ is only valid if it possesses the following attributes:

(i) An associated memorandum of petition or simply “memorandum” signed and witnessed by at least three other parties; and

(ii) The insignio of the inventor or scriptor issuing the writ meaning their distinguishing mark, seal, badge, decoration or name; and

(iii) The obsignio of the official authorizing the writ being their official seal; and

(iv) The testabus of the obsignio meaning a sentence or phrase as a testification or attestation, usually at the bottom of a document that it has been duly authorized; and

(v) The imprimo being the distinguishing mark, seal, decoration or watermark of the cancellocum (publishing location) from which the writ was issued.

Canon 6244

Since the creation of the concept of a writ in the 8th Century by the Carolingians, Holy Writs have been the means by people were called (summonsed) to official meetings such as parlomentum (parliament) as well as the commencement of all valid legal proceedings, as demonstrated by the two (2) legal maxims that underpin Sacred Law and the foundation of Western Law and Catholic Law:

(i) Valida rit dat genuit ad actionem meaning "a legitimate writ gives birth to legal action"; and

(ii) Nulli rit est non actio meaning "when no writ exists, no right of action exists (in law)".

Canon 6245

In the 13th Century, the Venetians through King Edward I of England (1272 – 1307) reintroduced the concept of “writs” as prerogative being able to be issued without direct order from the Sovereign or his officials, but “franchised” through the privatization of law to the Arte de Guidici e Notai known as the Guild of Judges and Notaries of Venice, the sale of Thorne Island (Westminster) and the establishment of curia (courts) under their control.

Canon 6246

While the law of England was privatized to Arte de Guidici e Notai known as the Guild of Judges and Notaries of Venice from the 13th Century, the foundational obligation of sacred and western law that a valid writ must always be issued first to give rise to a legal action continued to be honored until 1848 with the introduction of the Summary Jurisdiction Act and the Indictable Offences Act.

Canon 6247

As the Parliament of Great Britain and Ireland chose to openly defy the foundations of sacred law, western law, Catholicus Ecclesia (Catholic Church) Law and their own claims and terms of the operation of the courts through the abandonment of the issue of valid writs to commence any legal action from 1848, all legal judgments, orders, motions and sentences since this moment throughout all legal jurisdictions are therefore invalid, illegal, unlawful and null and void.

Canon 6248

Any court, owing its origin and general functions to the court system of Great Britain no longer issues valid writs to commence any legal action, such failure to adhere to the foundations of sacred law, western law and true Catholicus Ecclesia (Catholic Church) Law renders any subsequent judgments, orders, motions and sentences from the time of abandonment therefore invalid, illegal, unlawful and null and void.

Article 106 - Biblia Sacra (Holy Bible)

Canon 6249

The Biblia Sacra, also known as the “Holy Bible” is the first official Christian translation and edit promulgated in Latin from 738 CE of the Bibliographe or βιβλιογράφη first officially published by Constantine in 326 CE.

Canon 6250

The name of the Divine Creator listed by the Carolingians in the first Biblia Sacra (Holy Bible) in Latin in the 8th Century was Yehovah (Yahovah, or Jehovah) in honor of the Yahudi being the original and true name of the “Israelites” who followed the religion of Akhenaten (Moses).

Canon 6251

As the true name for the Divine Creator used by the Carolingians in the 8th Century to found the Catholicus Ecclesia (Catholic Church) was Yehovah (Yahovah, or Jehovah), any text that uses such names as YHWH (Yahweh) or the Persian name for Satan and Sabaoth called “God”, “Lord God” or “Gad” is the height of blasphemy and in open defiance of the true original teaching of both Imperial Christianity and the Romanum Catholicus Ecclesia (Catholic Church).

Canon 6252

The main features of the first, true and official Catholic Biblia Sacra (Holy Bible) are:

(i) The name of the the two (2) main sections by which the Book was divided were re-named vetus testamentum (old covenant) and novum testamentum (new covenant); and

(ii) The Gospel of Peter was introduced to make him into the anointed leader. The old gospels were modified so Peter was made the leader not James, brother of Jesus; and

(iii) The Acts of the Apostles were introduced in order to describe the mission to Rome.

(iv) There remained none of the Persian or mithraic symbolism corrupting the text, nor of the crucifixion or resurrection, nor description of “sin”.

Canon 6253

In the 16th Century, the Roman Cult funded and sponsored by the Magyar of Venice issued the Vulgate – a complete and total corruption of the very purpose and function of the βίβλος (biblos) to end Mithraism, glorify the name of Esus and restore Sacred (Holly) Law.

Canon 6254

In the 13th Century, the most sacred Nazarene texts written by Esus Christos such as the “Wisdom of Iesus” was corrupted into the proverbs, the “Song of Iesus” was corrupted to be something wholly different as Solomon’s Song and the Psalms of Iesus became the Psalms of Saul in reference to the mythical founder of the Menesheh High Priests of Tarsus.

Canon 6255

The Gospel of Luke is a complete 13th Century fake, with the word Luke derived from the Ancient Greek λυκοσ (lukos) meaning literally “Gospel of the Wolves” in reference to the Magyar-Khazar Venetian parasites.

Canon 6256

During the 16th and then 17th Century, the Sabbatean Cult succeeded in publishing the King James Bible and its revisions to include a wholly false history and massive fraud of scriptures and law that resulted in a text that bears little resemblance to the true and original Christian Bible.

Canon 6257

As the Vulgate and the King James Bible are deliberate frauds aimed at corrupting the very purpose and reason for existence of the true and original Christian Bible, they are hereby rendered null and void, having no legal effect nor force of law with any and all subsequent claims of authority, statutes and laws rendered null and void.

Canon 6258

As the Vulgate and the King James Bible have no legal effect, credibility, authority or legitimate existence, all references to source known as “bibliography” begin with the most sacred Covenant Pactum De Singularis Caelum, associated covenants and pacts and these Canons.

Article 107 - Parlomentum (Parliament)

Canon 6259

Parlomentum, from which the word “Parliament” originates, is an official term first created under Charles Martel (737-741 CE) in March 738 CE to uniquely describe a mandated assembly of all nobles and clergy summonsed each year from across the Carolingian Empire to hear, discuss, debate and approve matters of legal importance.

Canon 6260

The word “Parlomentum” is derived from the Latin words parla meaning “equal speech” and mentum “by like agreement, character, chin”. Hence the original literal meaning of “parliament” is a meeting of equal speech and character by like agreement”.

Canon 6261

A new term was first applied from 738 CE to describe the laws introduced, discussed and debated in Parlomentum (Parliament) called Capitula (Capitulum as singular) meaning in Latin “from the head; prominent part or division of a chapter or section”.

Canon 6262

A “parliament” by definition and the original legal and ecclesiastical meaning of the term, is a legislature whose power and function are in accordance with Sacré Loi (Sacred Law) as first instituted by the Franks from the 8th Century. A body that is not in accord with the precepts of Sacré Loi (Sacred Law) cannot therefore be properly called a “parliament” but some lesser body.

Canon 6263

As Parlomentum (Parliament) officially met each year on the “Ides” or middle of March (14th / 15th), another traditional title was used for the assembly being “Campus De Marche” or simply “the meeting in March”. However, at the beginning of the Reign of Charles the Younger (741-768), Parlomentum was officially moved to the first of May and became a body exclusively of Barons, while the original assembly retaining the name Campus De Marche became exclusively for Lords.

Canon 6264

Under the bicameral legislative model first introduced by Carolingian leader Charles the Younger (741-768), the House of Lords being the Campus De Marche were required to first “pass” any capitulum (cap.) in March before it was permitted to be sent to the House of Barons being Parlomentum (Parliament) for a vote in May. Thus, from 741 CE, the Franks invented for the first time in history an “upper house” and “lower house” or bicameral legislative model of government.

Canon 6265

Both Parlomentum (Parliament) and the Campus De Marche were effectively dissolved upon the arrival in West Francia (France) of the self styled “Capet” Dynasty in the early 10th Century and the powerful Archbishop (Metropolitan) of Mainz Henry “the traitor”, who proclaimed himself King of East Francia in 919 CE after conspiring with the Capet to murder ever last blood descendent of the Carolingians.

Canon 6266

The word Parlomentum was briefly revived for a few months by Lord de Montfort of Gascony in 1265 during his bitter struggle with the Plantagenet Dynasty for approval of the Venetian-Magyar and control of England. However, the term did not return to permanent use until the reign of Edward III of England in 1341 when he abolished the old Royal Council and replaced it with a Parliament of two (2) Chambers an Upper Chamber and Lower Chamber, thus separating the clergy and nobles into the higher and knights and burgesses into the lower. The presiding officer of the Lower Chamber was the Prolocutor.

Canon 6267

While ordinances issued by various Monarchs of England since Edward I (1272-1307) revived the tradition in Sacré Loi (Sacred Law) of naming ordinances as “capitulum” or cap. for short, the first time ordinances were properly debated and passed by a “parliament” was under King Henry VIII (1509-1547). Therefore, all ordinances called cap. or c. or caput. or capitulum prior to the reign of Henry VIII may be argued as invalid by such fraud and deliberate error.

Canon 6268

Any court, owing its origin and general functions to the court system of Great Britain no longer issues valid writs to commence any legal action, such failure to adhere to the foundations of sacred law, western law and true Catholicus Ecclesia (Catholic Church) renders any subsequent judgments, orders, motions and sentences from the time of abandonment therefore invalid, illegal, unlawful and null and void.

Canon 6269

While ordinances issued by various Monarchs of England since Edward I (1272-1307) revived the tradition in Sacré Loi (Sacred Law) of naming ordinances as “capitulum” or cap. for short, the first time ordinances were properly debated and passed by a “parliament” was under King Henry VIII (1509-1547). Therefore, all ordinances called cap. or c. or caput. or capitulum prior to the reign of Henry VIII may be argued as invalid by such fraud and deliberate error.

Article 108 - Campus De Marches (House of Lords)

Canon 6270

The phrase Campus De Marche was first coined to describe the first meeting in history of the first “parliament” (parlomentum) summonsed by Charles Martel (737-741 CE) in March 738 CE of all nobles and clergy summonsed each year from across the Carolingian Empire to hear, discuss, debate and approve matters of legal importance.

Canon 6271

The phrase Campus De Marche comes from Latin and means either “theatre or meeting of March” or “meeting of boundaries” with campus meaning “place, arena, meeting” and mar/margo meaning “month of March; edge, border, boundary”.

Canon 6272

As Parlomentum (Parliament) officially met each year on the “Ides” or middle of March (14th/15th), the title Campus De Marche was used interchangeably to denote simply “the meeting in March”.

Canon 6273

At the beginning of the Reign of Charles the Younger (742-768), Parlomentum was officially moved to the first of May and became a body exclusively of Barons, while the original assembly retaining the name Campus De Marche became exclusively for Lords. The House of Lords being the Campus De Marche then became the “house of origination”, while the Barons of Parlomentum (Parliament) in May became the “house of review”.

Canon 6274

The Campus De Marche was effectively dissolved upon the arrival in West Francia (France) of the self styled “Capet” Dynasty in the early 10th Century and the powerful Archbishop (Metropolitan) of Mainz Henry “the traitor”, who proclaimed himself King of East Francia in 919 CE.

Canon 6275

The concept of a “House of Lords” and “Campus De Marche” was revived by the Venetian - Magyar under guidance to Henry VIII of England in the 16th Century in the introduction of a complete model of “parliament” including the House of Commons.

Canon 6276

The Campus De Marche as a foremost forum in history was corrupted in the 17th Century by the Venetian - Magyar to the meaningless title “Champs de Mars” to attempt to hide the true origin of rule by equality and parliament.

Article 109 - Consistorium (Consistory)

Canon 6277

Consistorium, also known as “Consistory”, is a term first used by the Carolingians in the 8th Century to describe the official legislative ecclesiastical body responsible for debating and approving the rules and standards or “canons” of the newly created Catholicus Ecclesia (Catholic Church).

Canon 6278

The term Consistorium comes from the earlier Latin word consist meaning “to standard form, to solidify, to take up position or duty”.

Canon 6279

The first Consistorium was held in late 742 in Paris at which a number of the first rules and regulations of the newly formed Catholicus Ecclesia (Catholic Church) called Iuris Canonum, or “Canon Laws” were approved, including (but not limited to):

(i) The new rule that a “thing not named in Latin, has no ecclesiastical authority” under Sacré Loi (Sacred Law) was approved; and

(ii) The doctrine of the Latin Rite and supremacy of the Catholicus Ecclesia (Catholic Church) as the one (1), true and only universal apostolic church above all other Christian faiths was approved; and

(iii) The positions of Primates equivalent to Lords of the Church, Bishops equivalent to Barons of the Church and Priests equivalent to Aldermen of the Church were approved; and

(iv) The doctrine of the Church as supreme tenants and stewards of the land and secular leaders (Lords, Barons and Aldermen) as their “vassals” was approved; and

(v) The Primates for the Metropolitans of Britannia, Scotia, Aquitania, Austrasia, Frisia, Burgundia and Alamannia were elected; and

(vi) The candidate Carloman, son of Charles Martel was unanimously elected Vicarius Christi Zacharias and Primate of Regnum Italae.

Canon 6280

The concept of Consistorium was taken over by the Roman Cult around the 13th Century and has remained an essential component of their formal operation and claims.

Article 110 - Instatuti (Institutions)

Canon 6281

The Instatuti, also known as the Institutions, is the compendium of Sacré Loi (Sacred Law) promulgated to the first parlomentum (parliament) in 738 CE and the first text written in the new language of Anglaise. Thereafter, the word became synonymous with the master compendium of capitulum (ordinances) passed by parlomentum and the campus de marches until the collapse of the Carolingian Empire.

Canon 6282

The word Instatuti (institutions) comes from the Latin in+statutum meaning literally “the collection of statutes (laws)”. Thus the promulgation of the Instatuti in 738 CE also represents the first official statutes issued under Catholic Law, Sacred Law and Western Law as it is known today.

Canon 6283

In regards to the first principles of law through the Instatuti (Institutions), ten (10) maxims or “decem mandatum” summarize the foundations of true Catholic (Christian) Law, Western Law and Sacre Loi (Sacred Law):

(i) Lex est scripta meaning "(all) law is written"; and

(ii) Lex est supra meaning "law is the highest (supreme)"; and

(iii) Lex prohibet vel sinit actus quosdam meaning "(the) law prohibits or permits certain acts"; and

(iv) Nemo est supra legis meaning "no one is above the law"; and

(v) Salus populi est suprema lex meaning "the safety of the people is the supreme law"; and

(vi) Nulla poena sine lege meaning "no penalty (may exist) without a law"; and

(vii) Iustitia nunquam contravenit legem meaning "justice never contradicts the law"; and

(viii) Praescriptio est discernere per legem quid sit justum meaning "remedy is to discern through law what is just"; and

(ix) Ubi lege ibi praescriptio meaning "where there is a law, there must be a remedy"; and

(x) Fiat iustitia et pereat mundus meaning "let there be justice though the world perish".

Canon 6284

The first principles of the action of law or “fundamentum actiones legem” defined through the Instatuti (Institutions) upon the ten (10) mandates “decem mandatum” may be summarized by eighteen (18) maxims that remain the foundations of true Catholic (Christian) Law, Western Law and Sacre Loi (Sacred Law) being:

(i) Pars iuris legis forma meaning "(the) form of (the) law is part of (the) law"; and

(ii) Factum sub lege viva voce meaning “(all) action under law is by word of mouth”; and

(iii) Actus placuit legem cogita causa actio meaning "acts decided (in) law (must) reflect cause of action"; and

(iv) Actus bona legem potest non iniuriam meaning "(the) acts of valid law can do no injury (wrong)"; and

(v) Non iniuriam legem non causam actio legem meaning "no injury (to) law no reason (cause) for action (by) law"; and

(vi) Jus non legitimam facit injuria meaning "(a) right cannot be legitimate (legal) from doing a wrong". In other words, “the end does not justify the means”; and

(vii) Actio non datur non diminuitur meaning "(an) action is not granted to one (who is) not injured"; and

(viii) Causa proxima, non remota spectatur meaning "the immediate, and not the remote (or possible future) cause is to be considered; and

(ix) De dolo actionem non potest meaning "(a) legal action cannot arise from fraud"; and

(x) Nullus lucrum commodum ex iniuria sua meaning "no one (can) derive an advantage from his own wrong"; and

(xi) Quod ab initio nullum non fit bona super tempus meaning "what is invalid from the beginning does not become valid over time"; and

(xii) Actus non facit reum nisi mens sit rea meaning "(the) act does not make one culpable unless there be a criminal intent"; and

(xiii) Cogitationis poenam nemo patitur meaning "no one (may) suffer punishment for mere intent"; and

(xiv) Nemo bis idem reus meaning "no one (is) accused of the same thing twice"; and

(xv) Nemo tenetur seipsum reus meaning "no one is bound to accuse himself"; and

(xvi) Nemo punitur pro alieno delicto meaning "no one is punished for the crime of another"; and

(xvii) Unus praesumitur bonus donec probetur reus meaning "one (is) innocent until proven culpable"; and

(xviii) Quod necesse vita est proprium licitum defendit meaning "what is (done out of) necessary to defend one's own life is lawful (and legal)".

Canon 6285

The first principles of the operation of law or “principia operatio legem” “defined through the Instatuti (Institutions) upon the mandates of law (“decem mandatum”) and actions of law (“fundamentum actiones legem”) may be summarized by sixteen (16) maxims that remain the foundations of true Catholic (Christian) Law, Western Law and Sacre Loi (Sacred Law) being:

(i) Ad actionem in lege est natus ex lege sui te (suite) meaning "the right to action in law is born from the rights (law) of the individual (you)"; and

(ii) Non potestatem actione in legem, non potestate procedere in legem meaning "no authorized form of action in law, no authority to proceed in law"; and

(iii) Memorandum cum tres testes praebet ad causam meaning "memorandum (of petition) with three witnesses gives rise to legal claim (of cause)"

(iv) Valida rit dat genuit ad actionem meaning "a legitimate writ gives birth to legal action"; and

(v) Nulli rit est non actio meaning "when no writ exists, no right of action exists (in law)"; and

(vi) Qui facit per alium, facit per se meaning "he who acts through another acts himself"; and

(vii) Ei incumbit probatio qui dicit, non qui negat meaning "the burden of the proof lies upon him who accuses, not he who denies"; and

(viii) Nemo iudex in causa sua meaning "no man shall be a judge in his own cause"; and

(ix) Reus non opus respondere usque post plainte dicitur meaning "(an) accused does not need to respond until after the controversy is expressed"

(x) Reum iudicari non potest nisi postquam dictum plainte et plenus meaning "(the) accused cannot be judged until after the controversy and their defense is spoken"

(xi) Iusticiar non potest injuriam sibi datam punire meaning "(a) judge cannon punish a wrong done to himself"; and

(xii) Qui non negat, causam dicit meaning “one who does not deny, affirms the accusation”; and

(xiii) Fatetur facinus qui iudicium fugit meaning "he who flees judgment confesses his culpability"; and

(xiv) Reus audiri iure eligendi presidio (iusticiar) vel tribunal meaning "accused has the right to choose to be heard before a senior judge or tribunal or

(xv) Reus non condemnari, nisi tri el (trial) peractum meaning "an accused cannot be found guilty unless (trial) three pieces of evidence may be attributed";

(xvi) Iuduces tenentur exprimere causam sententiae suae meaning "Judges are bound to explain the reason of their judgment".

Canon 6286

The few capitulum claimed to still be in existence from under the reign of the Carolingians are all deliberate frauds designed to hide the true and original law at the formation of the Catholicus Ecclesia (Catholic Church), Sacred Law and Western Law.

Canon 6287

Upon the collapse of the Carolingian Empire by 10th Century CE, the prolumgation of the Instatuti (Institutions) as a consolidation of capitulum (ordinances) also ceased. However, under the reign of Edward I of England (1272 – 1307) the Venetians assisted in reintroducing the concept of the capitulum and Instatuti as “Statutes”, including numerous deliberate corruptions of core maxims of the Catholicus Ecclesia (Catholic Church) and western law such as:

(i) Rex est Lex meaning "the King is the law"; and

(ii) Rex non potest peccare meaning "the King can do no wrong"; and

(iii) Consuetudo loci observanda est meaning "the custom of the place is to be observed"; and

(iv) Optima legum interpres est consuetudo meaning "the best interpreter of laws is custom"; and

(v) Argumentum ab auctoritate fortissimum est in lege meaning "an argument drawn from authority is the strongest in law"; and

(vi) Iudex est lex loquens meaning "a judge is the law speaking".

Canon 6288

As all “Statutes” formed from the 13th Century onwards in England and Europe are predicated on the deliberate and conscious corruption of the founding maxims of Western Law and true Catholic Law, all subsequent capitulum, ordinances, acts, charters and bills are invalid, illegal, unlawful and therefore null and void nunc pro tunc (now as then).

Canon 6289

In the 16th Century, the Roman Cult reintroduced the concept of the Institutions through the absurd and horrendous fraud known as the Corpus Iuris Canonum claimed to have been crafted by Justinian in the 6th Century CE.

Canon 6290

As the hierarchy of the Roman Cult, also known as the Holy See and the Vatican deliberately and willingly participated in the creation of fraudulent laws through the false claims of the Institutions being part of an elaborate hoax being Corpus Iuris Canonum, such action may be taken as a formal confession to the Divine Creator and abjuration from any authority or right to represent any form of law. Therefore, nothing promulgated by the Roman Cult, also known as the Holy See since the 16th Century has any force or effect of law and is automatically invalid, illegal, unlawful, immoral and null and void nunc pro tunc (now as then).

Article 111 - Coronatum (Coronation)

Canon 6291

The ritual of Coronatum, also known as “Coronation”, being the formal investiture of a sovereign through a series of formal rituals including the placement of a crown upon their head, was first invented and introduced as a key Sacrament of Sacré Loi (Sacred Law) by the Carolingians in the 8th Century CE.

Canon 6292

The word coronatum is Latin for “placement (on the head) of a crown or garland; encirclement (circumscription) as a ritual of sanctification”.

Canon 6293

The significant differences with the Carolingian ceremony of Coronation to any previous formal ritual or ceremony of investiture of a ruler or leader are:

(i) The candidate must first be declared of suitable character and exemplification of the true seven (7) sacraments of the Catholic Church as “notorious” candidates were automatically ineligible; and

(ii) The candidate must secondly have been elected either by unanimous acclamation or ballot from “elector” nobles; and

(iii) The candidate must thirdly profess a sacred oath before the electors, the church and members of the public, to serve as a true Christian sovereign; and

(iv) A legitimate vicar, primate or bishop holding apostolic authority then anoints the candidate as having the authority of heaven as well as earth, followed by a call for any contrary view; and

(v) The candidate was then crowned as sovereign; and

(vi) The candidate was then handed two symbols of authority, as the most senior tenant of the church in the form of the globus cruciger or “royal orb” and secondly as the highest secular judge in the form of sceptrum iustitia or “sceptre of justice” or “main de justice” tipped with the fleur de lys as the imperial symbol of the sangreal, or “Holly bloodlines” of France since the times of the first Merovingian kings; and

(vii) From the 13th Century, a third symbol being a rod, often adorned with the symbol of the “dove” symbolizing fealty to the Roman Cult and absolutely authority was added during the coronation ceremony of Edward I of England.

Canon 6294

The Vicarius Christi, or Vicar of Christ was also required to undergo a formal Coronation ceremony to legitimize their position and temporal authority, with the first coronation occurring of Carloman as Zacharias in 751 CE in Rome.

Canon 6295

The last Coronation of a candidate claiming to be Vicarius Christi and therefore head of the Romanum Catholicus Ecclesia (Catholic Church) was Giovanni Battista Montini also known as Paul VI in 1963.

Canon 6296

No candidate claiming to be Vicarius Christi or head of the Romanum Catholicus Ecclesia (Catholic Church) can justify such a claim if they have not undergone the requisite coronation to the position which has existed since the creation of the Catholicus Ecclesia (Catholic Church) in the 8th Century.

Article 112 - Soldus (Coin)

Canon 6297

In the early 8th Century all Imperial Drachme within Carolingian territory were ordered to be melted down and re-issued as “soldus” in honor of the ancient gold coin “solidus” issued in the last decades of the Western Roman Empire. However, a harsh economic recession brought on by the embargo of trade by Antioch (Constantinople) including a critical shortage of gold forced the abandonment of the physical “soldus” to become the first “virtual money” unit in European history as the “solde” and “sol” with the introduction of the silver scillinn (shilling) and the copper peni (penny) in 738 CE.

Canon 6298

In response to the economic crisis of 735 to 738 CE, Charles Martel introduced for the first time in history a monetary system based on the monthly and annual output of peasants as the core units of currency being the copper peni (penny), silver scillinn (shilling), paper certificate (sol) and pund (pound) measure:

(i) The copper “peni” (penny) or “pence” from “penitus” was traditionally founded on the measure of reward for a month’s work for a peasant; and

(ii) The silver “scillinn” (shilling) from the ancient Gaelic scil (skill) meaning “distinction, applied knowledge or ability” and linn meaning “time period or age of effort” was founded on the measure of one year’s good work for a peasant, or twelve (12) copper peni (penny); and

(iii) The paper sol (solidus or solde) replaced the absence of gold and represented a paper certificate for five (5) silver scillin (shillings) issued by and redeemable from the regis camera (royal treasury vault); and

(iv) The measure of one pund (pound) equal to twenty (20) silver scillin (shillings) or five thousand four hundred (5400) “wheat” grains or around three hundred fifty (350) grams of silver.

Canon 6299

The claim that a “King Offa or Mercia” is the inventor of a silver penny in the 8th Century CE and that Charlemagne adopted the terms solidi and denarii is completely false and designed to hide (a) the original meaning, purpose and function of money under the Carolingians and the Catholicus Ecclesia (Catholic Church) and (b) confuse the origin of the silver Venetian denarii introduced at the end of the 12th Century.

Canon 6300

The monetary system invented by the Carolingians in the 8th Century is unique in European history as:

(i) The monetary units and system demanded that nobles engage their peasants in the economy of the region by paying them minimum “wages” in addition to whatever, they had traditionally kept and harvested for their food and lifestyle; and

(ii) Because the monetary units were based on “sweat equity” of the lowest members of society, it enabled for the first time a complete model of economic value and output whereby everything could be priced including the output of peasants, the value of land (measured in output), crops, livestock and goods; and

(iii) The Carolingian system inadvertently ended the tradition of pure “socialism” of communal property of peasants, their ability to grow food and tend crops for “free” as all such elements could now be calculated as having value in the economy; and

(iv) The Carolingian monetary system also exposed peasants to the dynamics of economic “booms” and “busts” through inflation and deflation of currency, cost of goods with a direct impact on their survival, without the means themselves to adjust their own prices of labor.

Canon 6301

The introduction of the first “paper money” backed by gold as gold certificates or sol (solde, or soldus) as well as silver and copper coins at first enabled the Carolingians to expand the economies of European regions and thus expand industry, commerce, learning and science. However, several consequences of the monetary policy appeared by the end of the reign of Charlemagne that ultimately contributed to the break up of the Empire:

(i) The use of copper as a base currency without adequate supplies, given its domestic use at first produced a shortage of copper and then an over supply of copper, affecting price stability and fueling crime; and

(ii) Silver also suffered critical shortages and over supply, affecting price stability; and

(iii) Metal substitution counterfeiting, particularly in the use of copper within silver coins continued to increase resulting in inflation; and

(iv) Sol certificates for gold became so popular with merchants and attractive to counterfeiters that the issue of money certificates from the cancellocum (chancery) increasingly became more sophisticated; and

(v) Sol certificates for gold enabled merchants to introduce fractional accounting on paper rather than “clipping” coins, contributing to hyper inflation at the end of the Empire; and

(vi) Sol certificates for gold promoted the withholding of the reintroduction of gold coins as those with gold could stand to make many times their fortune in sol certificates.

Canon 6302

To try and maintain order on gold certificates, the Carolingians continued to order the minting of solde (solidi) gold coins for each reign and on special occasions for circulation, but did not fully eliminate the practice of sol gold certificates until the collapse of the empire by the 10th Century.

Canon 6303

The claimed capitulum (capitulary) of Pippin (750 CE), Frankfort (794 CE), Aix-la-Chapelle (797 CE), Diedenhoden (805 CE) and Aix-la-Chapelle (817 CE) are all deliberate and clumsy Venetian and Vatican forgeries designed to hide the function and purpose of the original money system of the Carolingians and the founders of the true Catholicus Ecclesia (Catholic Church).

Canon 6304

The failure to effectively reform the monetary system of the empire, contributed substantially to the eventual collapse of the Empire due to hyper inflation. The contribution of sol gold certificates to the economic collapse of Europe at the end of the 9th Century and beginning of the 10th Century is a significant factor why direct paper based money back by either gold or silver was “banned” from being reintroduced for another six hundred (600) years.

Canon 6305

The disaster of the Carolingian money system in causing the collapse of peasant and village life due to the economic collapse of the Empire is a significant reason towards the openness of the peasants to abandon “progress” and “technology” and embrace the feudal model offered by nobles loyal to the Roman Cult and Venetians by the 12th Century.

Canon 6306

The collapse of trade, industry and economies of Europe due to the economic mismanagement caused by the Carolingian financial model from the end of the 9th Century is a significant contributor to the reason so many lower nobles and military leaders chose to align themselves to the Venetian - Roman model, against the French and Saxon Popes and Emperors from the 11th Century onwards.

Article 113 - Gild (Honor Price)

Canon 6307

The term Gild is a word officially used in law under the Carolingians to describe the associated Honor Price associated with any alleged transgression whereby a payment would be made rather than the requirement for blood revenge. This system was a complete resurrection of “honor price” under the Holly many centuries before.

Canon 6308

There existed no “gild” price for slaves under the Carolingian Empire as both: Sacre Loi (Sacred Law) and the true Canon Law of the Catholicus Ecclesia (Catholic Church) were founded on the maxim: nemo potest servus alteri meaning “no man may take another as (a) slave”. Any reference to the permission for slavery in any history or text claimed from the Carolingians is therefore a fraud.

Canon 6309

Consistent with the invention of honor price under Holly law, the size and scale of gild introduced in 738 CE was determined by the social rank of the victim relative to the “base” price for death or injury to a peasant:

(i) A bonded peasant (by debt, or agreement) equaled a gild price of fifty (50) scilling (shillings). By the end of the 9th Century, it had risen to over one hundred (100) shillings; and

(ii) A freeman equaled a gild price of one hundred (100) scilling (shillings) and by the end of the 9th Century had inflated to two hundred (200) shillings; and

(iii) A priest equaled a gild price of one hundred and fifty (150) scilling (shillings) and by the end of the 9th Century had risen to over three hundred (300) shillings; and

(iv) A bishop or baron equaled a gild price of three hundred (300) shilling and by the end of the 9th Century had risen to over six hundred (600) shillings; and

(v) A lord (marche) or primate equaled a gild price of six hundred (600) shilling, which by the end of the 9th Century rose to over twelve hundred (1,200) shillings; and

(vi) A king also had a gild price listed at fifteen thousand (15,000) shillings at the start, rising to over thirty thousand (30,000) shillings by the end of the 9th Century.

Canon 6310

Under Sacre Loi (Sacred Law) and Canon Law of the Catholic Church, the full index of gild prices had to be posted and remain as a form of public notice called a gild prise lista (gild price list) on the door of the main churches for every major village, town and city.

Canon 6311

The use of the word “weregild” being the combination of were (man) and gild being “honor price” is a deliberate concoction and fraud designed to confuse and hide the words gild, gold and guild as being used independently and on their own in usage.

Canon 6312

The application of Gild prices collapsed with the collapse of the Carolingian Empire in the 9th Century, but was resurrected at the end of the 12th Century in the creation of an internal currency (gilda) and debt (guilte) system by the Italian Guilds of Florence, Genoa and Venice:

(i) Gilda, or “gild” was the name given to a form of paper credit, equivalent to a gold certificate whereby bona fide members of guilds could trade and exchange between one another and then convert into gold. Gild became synonymous with gold for this reason and is the origin of the word; and

(ii) Guilte or “guilt” was the name given to a form of paper debt, whereby debts owed to the members of the guilds could be traded and exchanged between one another and then settled.

Canon 6313

A further corruption of the concept of “gild price” occurred in the late 13th Century with the introduction of the poena summa index meaning “penalty (punishment) sum list” whereby those that were found to be culpable were required to pay both for their punishment and for compensation for their transgressions. By the 16th Century, the poena summa index posted on church notice boards had become something resembling a list of tortures, reaching a peak in the 18th Century.

Canon 6314

The concept of “guilt” and the existence of debt being evidence of a form of transgression was a concept first created by the Venetians and their Roman Cult (Vatican) vassals in the 13th Century. However, the use of the word “sin” had not yet been invented with this concept. Any claim of older provenance, especially in association with the Tertullian Tyrant known as Augustine of Hippo is a 16th Century fraud.

Canon 6315

The invention of sin as a concept associated with “guilt”, especially the grand hoax known as “original sin” was not concocted by the Venetians and the Roman Cult until the 16th Century as part of a new financial framework for “monetizing sin”.

Canon 6316

In the development of bonds as negotiable instruments, the maximum amount the surety is obligated to pay in the event the principal defaults is called the “penal sum” in direct reference to this system.

Canon 6317

The failure to honor the obligation to make public the penal sums of associated crimes under western law since the 16th Century CE renders the legitimacy and effect of such penalties null and void in having failed to inform any “guilty” party of the full “guilt price” and the poena summa (penal sum) of the associated crime.

Article 114 - Cancellarium (Chancery)

Canon 6318

A Cancellocum is the term invented under the Carolingians in the 8th Century to describe a secure repository and archives of original scriptura (official documents) and other manuscripts of importance and its associated scriptorium.

Canon 6319

The term Cancellocum comes from two Latin words canceli meaning “a grating, enclosure or barrier separating a private or “sacred” space from public space” and locus or locum meaning “place, site, room, position, topic, subject or argument”. Hence, the literal meaning of cancellocum was “a private sacred space for the secure archiving of manuscripts and official documents”.

Canon 6320

The Cancellocum (Archives) possessed from its foundation in the 8th Century under Carolingian Law a number of key functions, including:

(i) Completed original texts were written on one (1) continuous scroll of the finest white linen called “velum” to then be stored at an official Cancellocum (Chancery Archive); and

(ii) Individual pages of reports were to be bound into folios, or liber (books) also stored at the Cancellocum (Chancery Archive); and

(iii) Copies of original texts and official edits, commands and new laws were issued on either bound or separate sheets of linen or paper under official seal by the scribes of the scriptorium within the Cancellocum (Chancery Archive); and

(iv) Sol (Soldi) Gold Certificates were issued from the Cancellocum (Chancery Archive) from 738 CE until their abandonment as a form of temporary money at the end of the 9th Century.

Canon 6321

All valid instruments issued by a Cancellocum (Archives) from the beginning under the Carolingians in the 8th Century possessed the imprimo being the distinguishing mark, seal, decoration or watermark of the cancellocum (publishing location) from which the instrument was issued. This is the origin of the concept of the watermark.

Canon 6322

It remains a fact of western law that instruments not issued on correct watermarked stationary by a valid Chancery (Cancellocum) cannot be regarding as having force or effect.

Canon 6323

During the 12th Century the Venetians and their Roman vassals created a corruption of the concept of the cancellocum in the form of cancellorum and cancellariae as a site not for the safe keeping of official texts and manuscripts, but for their deliberate corruption, forgery and false manufacture. The word cancellaria comes from the Latin canceli and lari/larus, the name of a mythical bird of the “sea” that devours all it finds.

Canon 6324

During the 13th Century the Venetians and their Roman vassals in England created the first concept of the court of chancery or Curia Cancellariae via the Charter of Westminster in 1295.

Canon 6325

In 1612, the Roman Cult under Pope Paul V (1605-1621) reintroduced the concept of an archive for its corrupted manuscripts, forgeries, frauds and captured texted called Archivum Secretum Vaticanum or “Vatican Secret Archives” with the word archivum invented after the ancient Greek word a??e?? (archeío) meaning “file, journal or store of records of a town” from a??e??? (arkheion) meaning “town hall or building”.

Canon 6326

As all Chanceries under the Roman Cult and their Venetian overlords since the 12th Century are based on the corrupt concepts of cancellorum and cancellariae rather than cancellocum, all instruments issued by such corrupt entities are hereby invalid, unlawful, illegal and therefore null and void nunc pro tunc (now as then).

Article 115 - Placitum (Court)

Canon 6327

Placitum is the official term invented and introduced by the Carolingians in the 8th Century for locations and processes of judicial review or arbitration of smaller property disputes, civil matters and non-capital crimes (i.e. crimes that did not carry a death sentence).

Canon 6328

Under the Instatutum, (“Institutions”) of Sacré Loi (Sacred Law) first introduced by Charles Martel in 738 CE, all disputes between smaller estates known under Carolingian law as “peto sessionis” (petty sessions) were to be heard in “Placitum”, while all serious property disputes and crimes carrying the death penalty called “quatio sessionis” were to be heard in “Manorum” being at the Manor Hall of the Baron to whom the accused served.

Canon 6329

In accordance with the Sacré Loi (Sacred Law) defined by the Carolingians in the 8th Century, a Placitum was presided over by one (1) to three (3) justices of the peto (petit sessionis) known as Iustitia Petit sworn under solemn oath to uphold and protect the law. The most senior of the Iustitia Peto (Petit) was known as a Praesideo, or if only one Iustitia Peto (Petit) was hearing the matter, he was known as the Praesideo. The term “praesideo” comes from Latin meaning “a guardian, defender, director or ruler of (sacred) law” and is the origin of the word “president”.

Canon 6330

Since 742 CE, all valid Justices of the Petty Estates Iustitia Peto (Petit) Sessionis were appointed by the Sovereign on recommendation of most a senior Judge under a Lord of the Marches known as the Iusticiarius (Justiciar) by Signed and Sealed Public Notice called litterae patens (letters patent) which literally means “an open letter”.

Canon 6331

A Justice of the Petty Sessions, also later known as a Justice of the Peace and a Iustitia Peto (Petit) is invalid and not permitted to hear matters or dispense judgments unless they are duly commissioned by means of litterae patens (letters patent) from the Sovereign.

Canon 6332

The title Justice of the Peace is directly derived from the original title invented by the Carolingians known as Iustitia Peto (Petit Sessionis) and first appeared in 1361 through the promulgation of the Justices of the Peace Act 1361 by King Edward III of England (1327 – 1377).

Canon 6333

In accordance with Sacré Loi (Sacred Law), the process of how a controversy was brought before a Placitum and then adjudicated as process (processio) remains the foundation of judicial procedure of western law, Catholic Law as origo, medio and fini being:

> (i) Origo processio (the origin of process) meant that before a controversy would be agreed to be heard, the nature of the complaint was required to be documented (written) into a Memorandum of Petition, signed and witnessed by three (3) witnesses. If it was found to have merit, then the Iustitiae Petit (Justices of the Petty Sessions) consented under solemn oath to resolve the matter and a Sacred Writ (rit) would be issued to compel the other parties to attend; and
>
> (ii) Medio processio (the process, later known simply a “mesne”) meant that the party who initiated the complaint would then speak their claim known then as the plainte. Once they had finished, the accused then was granted the right to speak to summarize their defense known as the plene, later known simply as the “plea”; and
>
> (iii) Fini processio (end of the process) meant that only after the accused had expressed their plene were the justices permitted to decide whether sufficient evidence existed for a judgment or more thorough investigation was required, known as a tri el (trial) whereby at least three (3) pieces of evidence were needed to be presented to find the accused culpable; and
>
> (iv) If a man or woman was found culpable, then they still had the opportunity to pray for clemency from the baron or bishop of the area, who could then choose to review the matter and decide if clemency was warranted.

Canon 6334

To increase the speed of justice, by the end of the 9th Century, both the plainte and plene (defense) were formalized into certain summary styles of presenting opening and closing words and phrases indicating the nature of the plaint and the nature of any plenus (defense) with greater emphasis arising towards the “treil” (trial) as an adversarial contest of the alleged evidence associated with the plainte.

Canon 6335

While the Carolingian empire collapsed by the end of the 9th Century, the model of justice dispensed through Placitum and Manorum (Manor Halls) continued to be used widely across Europe including places such as England, France, Saxony and Italy well into the 15th Century.

Canon 6336

In the 13th Century under the privatization of law in England to the Venetian Judges and Notary Guild through the Charter of Westminster, the right of the defendant to present an equal amount of time for introducing their defense was reserved as a right known as licentia loquendi meaning “freedom of expression” and instead plenus was corrupted to the concept of “plea” whereby the accused was afforded a limited number of mechanical and formal answers from which to choose to summarize their defense.

Canon 6337

In the 19th Century under the wholesale corruption of the legal system of the United Kingdom and associated nations, the right to plea according to a range of mechanical and formal system of phrases, incorporating specific elements of defense was reduced to simple one or two word statements, with several traditional pleas no longer permitted.

Canon 6338

As the 13th Century privatized court system of Westminster created by the Venetians with the English and Roman Cult deliberately corrupted the original right for equal summary of defense through plenus into the unequal system whereby defense was no longer afforded equal right at the introduction of a controversy, such willful corruption and injury of the law therefore renders any and all subsequent court rulings, orders, sentences invalid, illegal, unlawful and null and void ab initio (from the beginning).

Canon 6339

As the 19th Century legal profession chose to utterly destroy their own system by corrupting it entirely through the introduction of the absurd plea system of a few word summary of defense against an unequal amount of time afforded the prosecution, all subsequent court rulings, orders and sentences are: invalid, illegal, unlawful and null and void ab initio (from the beginning).

Article 116 - Iuris Canonum (Canon Law)

Canon 6340

Iuris Canonum, also known as the “Canon Law”, is a term first used by the Carolingians in the 8th Century upon their creation of the Catholic Church in the same period and the promulgation of its new laws following the first Constitorum (Consistory) in 742 CE.

Canon 6341

The word Canon in Latin means “rule, norm, measure, standard” and originates from the Ancient Greek κανών (kanón) meaning “measuring rod, standard”.

Canon 6342

Upon the creation of the Romanum Catholicus Ecclesia (Catholic Church), also known as the Catholicus Ecclesia (Catholic Church) by Charles Martel and his family in the 8th Century as an open rejection of the Imperial Christian Church of Antioch (Constantinople), the highest law was declared to be Canon Law (Iuris Canonum) published as Decretum (Decrees), followed by secular law as in the compilation of Capitulum (Ordinances) published as the Instatutum (Institutions).

Canon 6343

The first publication of Iuris Canonum (Canon Law) in the history of the Catholicus Ecclesia (Catholic Church) was in 742 CE and the Decretum Gratiarum or “the Decree of Graces (of God)” in which the equality of law, the seven sacraments being Honestus, Fidelis, Virtus, Iustus, Penitus, Caritas and Clementis and the supremacy of the church were expounded.

Canon 6344

Any reference in either a valid Convenia (Covenant) or Carta (Charter) to the phrase “By Grace of God” is a direct reference to the authority and validity of an instrument issued under the true original Decretum Gratiarum and Iuris Canonum (Canon Law) of the Catholicus Ecclesia (Catholic Church) first promulgated by the Carolingians in the 8th Century.

Canon 6345

The Decretum Gratiarum or “the Decree of Graces (of God)” as the original promulgation of Iuris Canonum (Canon Law) were later sabotaged and corrupted by the Venetian controlled Roman Cult by the mid 12th Century by calling them the Decretum Gratis (Decree of Nothing) and then by the 16th Century as Decretum Gratian claiming it to be the foundation of an alleged 12th Century writer “Gratian” who then contributed to the work known as Corpus Iuris Canonum (Body of Canon Law).

Canon 6346

Any claim that the word “canon” was used in association with any ecclesiastical law prior to the 8th Century CE is an absurd fraud and designed to hide the founders of the Catholicus Ecclesia (Catholic Church) and the first and true publications of Canon Law.

Canon 6347

In 1234, Ugolini di Conti, also known as Pope Gregory IX published the first canon laws dedicated for the Roman Cult known as Decretum Gregorii Noni (Decree of Gregory IX) whereby he solidified the Satanic practices of the Roman Cult and proclaimed Venetian-Roman supremecy over the true and apostolic successors of the original Frankish founders of the Catholicus Ecclesia (Catholic Church).

Canon 6348

As the Venetians and Roman Cult openly repudiated the founding and true Iuris Canonum (Canon Law) of the Romanum Catholicus Ecclesia (Catholic Church) in favor of creating their own fraudulent canons, no edicts, ordinances, statements or claims issued by the Vatican, also known as the Holy See, also claiming to be the Roman Catholic Church have any force or effect, are heretical to the Catholic faith and Christian faith, illegal, unlawful and therefore null and void ab initio (from the beginning).

Canon 6349

As these canons known as Corpus Iuris Divini Canonum and the Living Body of Divine Canon Law are the true successors and continuation of Iuris Canonum (Canon Law) first founded by the Carolingians in the 8th Century CE, these canons are therefore the one and only true canons of the Romanum Catholicus Ecclesia (Catholic Church) also known as the Roman Catholic Church, also known as the Holy See and no other.

Article 117 - Covenant (Agreement)

Canon 6350

A Convenia (Covenant) or “venia” for short, is a formal instrument and style of agreement or “pact” first formed under the Carolingians from the 8th Century CE as the primary means by which all legal and lawful property transactions and conveyances were to be made.

Canon 6351

The word convenia (covenant) created by the Carolingians in the 8th Century CE is derived from the Latin con meaning “with” and venia meaning “favor, permission, kindness, grace, esteem or forgiveness”.

Canon 6352

In accordance with the standards of Scriptura invented by the Carolingians in the 8th Century, the original version of the Convenia (Covenant) was to be given to the immediate cancellocum of the region or manor as the official archives with the parties then each receiving an authorized copy or “certificate” of the original. A Covenant not recorded in this manner, was not considered valid.

Canon 6353

Since its invention in the 8th Century CE, all valid Convenia (Covenant or Venia) have been required to possess the eight (8) essential elements Incipio (Beginning), Oratio (Prayer), Exordio (Introduction), Condicio (Conditions), Decretio (Decree), Obsignio and Insignio, Testificatio (Attestation) and Acceptio (Acceptance):

(i) Incipio (Beginning) at the very top of the instrument, usually in majuscule (capitals) being Omnibus Christi fidelibus ad quos presents littere peruenerint <> salutem sempiternam meaning “To all the faithful of Christ to whom these present letters shall come <> everlasting greeting; and

(ii) Oratio (Prayer) as the opening words before any actual gift, grant or permission being Graciam quam a deo gracis accepimus libenter fidelibus populis dispensare cupientes omnibus uere confessis contritis meaning “By the Grace of God, from whom all favors are gladly accepted by the faithful, desiring then to dispense (them) to (those/one) who confess true contrition”; and

(iii) Exordio (Introduction) being the introductory sentence or words indicating a summary of the grant or conveyance, or simply the word grant is made; and

(iv) Condicio (Conditions) being the listing of any conditions, obligations and terms of performance, by Roman numeral (if any) to the grant or conveyance outlined by the first three (3) elements; and

(v) Decretio (Decree) being the decree that the instrument had been handed (delivered) to become public notice also known as “patenting” being In cuius rei testimonium has litteras nostras fieri fecimus patentes meaning “In Witness whereof we have caused these our Letters to be made patents (public notice)”; and

(vi) Obsignio of the official authorizing the instrument being their sign, or official seal; and

(vii) Insignio of the inventor or scriptor, also known as the “signati recordis” being usually a wax seal of their distinguishing mark, seal, badge, decoration or name connected by red and/or gold cord to the linen; and

(viii) Testificatio (Attestation) being the testification of the maker that it is their wish reflected in the covenant being Teste me ipso apud <> then date in Latin meaning “Witness myself at the place <> date”; and

(ix) Acceptio (Endorsement) of the party receiving the gift, usually on the back of the instrument with the Latin word acciputur meaning “it is accepted” handwritten and then their insignio and any obsignio if they possess a seal or symbol. This is the source of the modern concept of endorsement.

Canon 6354

In accordance with the standards of Scriptura invented by the Carolingians in the 8th Century, if the fundamental form of a Convenia (Covenant) was defective, the instrument itself would be defective legally and lawfully.

Canon 6355

In accordance with the standards of law defined by Instatutum (Institutions) by the Carolingians from the 8th Century, all forms of agreement such as Convenia (Covenant), Carta (Charter) or other Pacts were subject to sixteen (16) principles (maxims) of law:

(i) In bona fide meaning "(all agreements are made) in good faith"; and

(ii) Forma legalis forma essentialis meaning "Legal form is essential form"; and

(iii) A verbis legis non est recedendum meaning "(in agreements) from the language of the law there must be no departure"; and

(iv) Dictum meum pactum meaning meaning "my spoken word [is] my covenant"; and

(v) Pacta sunt servanda meaning meaning "agreements are to be kept"; and

(vi) Conventio non vincit legem meaning "an agreement can not overcome the law"; and

(vii) Nemo contra factum suum venire potest meaning "no man may contradict his own agreement"; and

(viii) Cujus est dare ejus est disponere meaning "he who has a right to give, has the right to dispose of the gift"; and

(ix) Locum pactum regit actum meaning "The place of the agreement governs the act"; and

(x) Pactum nulla res est non valet meaning "An agreement of a non-existent thing is not valid"; and

(xi) Nihil oritur in consensu sine conditiones meaning "No action arises on an agreement without conditions"; and

(xii) Mala grammatica non vitiat pactum meaning "Bad grammar does not vitiate an agreement"; and

(xiii) Consensus facit pactum meaning "Consent makes the agreement (valid)"; and

(xiv) Nemo tenetur ad impossibile meaning "No one is bound to an impossibility"; and

(xv) Nemo est, nisi sciat cum quod convenit meaning "no one is present unless he knows with what he agrees"; and

(xvi) Nemo potest sibi devere meaning "No one can owe to himself".

Canon 6356

From their inception in the 8th Century CE, Convenia (Covenant) and associated rules of form were almost wholly restricted to the noble classes. Agreements between a noble and their vassals in turn were managed through a detailed entry in the Maner Role as to the purpose of the record, any special terms of the lease and some kind of mark as agreement of the tenant.

Canon 6357

As the original of all valid Convenia (Covenant) were supposed to be stored safely at a cancellocum (archive), one who claimed possession (right of use) of land or property by convenia (covenant) was required to produce their copy of the convenia (covenant) in any legal dispute. Failure to produce a copy and the failure to find the original rendered such claim to the property null and void.

Canon 6358

While the Carolingian empire collapsed at the end of the 9th Century, the format and use of Convenia (Covenant) continued until major changes were instituted under Tedaldo Visconti of Venice as Pope Gregory X (1271-1276) at the end of 1275:

(i) Visconti issued a papal bull (now missing) that declared “usury” or the charging of interest a mortal sin for any Christian punishable by death and forbid various khazar merchants and guilds from providing services other than those who had “converted”; and

(ii) King Edward I of England and Wales (1272-1307), King Rudolph I (Habsburg) of Germany (1273-1291) began forcible seizing of property and began expulsions of Medici (Florence), Genovisi (Italian) and Sephardi (Spanish) Khazar bankers while granting exclusive access to the Venetians as servi camerae regis ("serfs of the royal treasury”); and

(iii) The issue of Convenia (Covenants) were restricted now as “Indulgentia” or simply “indulgences” issued and “sold” by the church; and

(iv) A new statuted form of agreement based on similar elements of a convenia (covenant) was introduced called a “deed” from de ed in Latin meaning “edition of <name>” as a registered published instrument.

Article 118 - Carta (Charter)

Canon 6359

A Carta (Charta or Charter) is a form of Convenia (Covenant or Venia) first issued as “sovereign grants” under the Carolingians from the 8th Century CE onwards that combines some form of map, survey or inventory granted as part of the Convenia (Covenant). The word Carta (Charta) in Latin means “map or inventory (list)”.

Canon 6360

Since its invention in the 8th Century CE, all valid Carta (Charta or Charter) have been required to possess seven (7) essential elements Incipio (Beginning), Oratio (Prayer), Exordio (Introduction), Condicio (Conditions), Decretio (Decree), Obsignio and Insignio and Testificatio (Attestation):

(i) Incipio (Beginning) at the very top of the instrument, usually in majuscule (capitals) being <> Dei Gratia Rex Romanorum meaning “<> by the Grace of God, King of the Romans”; and

(ii) Oratio (Prayer) as the opening words before any actual gift, grant or permission was usually customized and intertwined in the Exordio (Introduction)”; and

(iii) Exordio (Introduction) being the introductory sentence or words indicating a summary of the grant or conveyance, or simply a grant is made; and

(iv) Condicio (Conditions) being the listing of any conditions, by Roman numeral (if any) to the grant or conveyance outlined by the first three (3) elements; and

(v) Decretio (Decree) being the decree that the instrument had been handed (delivered) to become public notice also known as “patenting” being In cuius rei testimonium has litteras nostras fieri fecimus patentes meaning “In Witness of what we have caused these our Letters to be made Patents”; and

(vi) Obsignio of the Sovereign authorizing the instrument being their sign, or official seal; and

(vii) Insignio of the Sovereign, also known as the “signati recordis” being usually a wax seal of their distinguishing mark, seal, badge, decoration or name connected by red and/or gold cord to the linen; and

(viii) Testificatio (Attestation) being the testification of the maker that it is their wishes reflected in the covenant being Teste me ipso apud <> then date in Latin meaning “Witness myself at the place <> date”.

Canon 6361

Under Iuris Canonum (Canon Law) first formed by the Carolingians, all nobles as Sovereign tenants of their own realm, were granted such right under Sacred Carta (Charter):

(i) The first Carta (Charters) issued were to the nine (9) Marches being Britannia (England), Scotia (Scotland), Neustria (Central/Northern France, Belgium), Aquitania (Southern France, Pyrennes), Austrasia (West Germany), Frisia (Netherlands), Burgundia (Southern Germany, Switzerland), Alamannia (South West Germany, Liechtenstein) and Regnum Italiae (Italy, Southern Austria) by Charles the Younger (742-768); and

(ii) The second Carta (Charter) issued were to the seven (7) additional Marches being Saxonia (Northern Germany, West Poland), Bohemia (Czech Republic, part Sth Poland), Moravia (Slovakia, Hungary), Bavaria (South East Germany, Northern Austria), Carinthia (North Croatia), Pannonia (Bosnia, North Serbia) and Croatia (Southern Croatia and Albania) by Charlemagne.

Canon 6362

The Carta (Charter) issued to the original Marches under Carolingian rule from the 8th Century represent the historic foundation of all land title under Western law.

Canon 6363

As a Carta (Charter) under Iuris Canonum (Canon Law) from the 8th Century CE represented the primary instrument of authority granting the right of rule to a particular family by the highest sovereign and the church, the Carta (Charter) has traditionally remained the cornerstone of law upon which the law of a particular realm is based, with subsequent laws or ordinances (capitulum or cap.) added to it.

Canon 6364

Similar to Convenia (Covenant), Carta (Charters) were supposed to be stored safely at a cancellocum (archive). Therefore (in theory) if the right of rule of one (1) family or leader was challenged, or the borders of their land were challenged then a copy of the original charter was required to be produced. Failure to produce a copy and the failure to find the original rendered such claim to the property null and void.

Canon 6365

From the 12th Century onwards, the original Carta (Charter) granted to noble families across Europe starting with the Carolingians were systematically hunted down and destroyed by agents of the Roman Cult. As there are no original Carta (Charter) left for the Marches, all land title for Europe from the beginning of the 13th Century therefore legally and lawfully reverted back to the land title reforms of the Celts and the Holly from the 6th Century BCE.

Canon 6366

In the 13th Century, the Roman Cult returned to the Carolingian format for issuing Carta (Charter) to vassals beginning with King John I of England in 1216. Thereafter, all vassal kings on land claimed by the Roman Cult were to have a Carta (Charter) or Magna Carta (Great Charter) issued at the commencement of their reign as the basis of all secular law of the realm to which the king would then add their ordinances as capitululm (cap.). The practice ceased in England under Henry VIII (1509-1547) following the creation of the Church of England.

Canon 6367

As the Magna Carta (Great Charter) of English monarchs prior to Henry VIII have been wholly corrupted, including the deliberate corruption of the system of law and statutes of the realm, all claimed laws, ordinances, charters and grants claimed to still have any force or effect before the time of Henry VIII (1509-1547) are therefore invalid, illegal, unlawful, having no force or effect of law and null and void ab initio (from the beginning).

Article 119 - Capitulum (Ordinance)

Canon 6368

Capitulum, or capitula, or cap. for short is a Latin term first used in law in the 8th Century by the Carolingians to describe ordinances that were debated and passed by a parliamentary body.

Canon 6369

The word capitulum and capitula in Latin means literally “article, important section or chapter” and its use in reference to laws under the Carolingian Empire from the 8th Century was the practice of binding various capitulum to other ordinances as additional chapters to the body of law known as the Instatutum (Institutions) simply meaning “the statutes of law”.

Canon 6370

All claimed capitulum or capitula from the Carolingian era that are not in accord with these canons are hereby declared as deliberately fraudulent and designed to hide the origin of both Sacred Law and the original canons of the Catholicus Ecclesia (Catholic Church) created in the 8th Century CE.

Canon 6371

Following the decline of the Carolingian Empire by the start of the 10th Century, the use of the word capitulum or “cap.” fell into decline until is resurrection under the Venetians and English in the 13th Century under Edward I of England (1272 – 1307) for subsequent ordinances. Each ordinance passed during a session of parliament, usually corresponding to a year of the reign of the monarch were then issued in roman numeral order as “Cap.I”, “Cap.II” etc.

Canon 6372

All claimed Capitulum or “Cap.” allegedly issued under previous monarchs to Edward I of England (1272 – 1307) are either deliberate frauds or manipulations designed to hide the fact that the use of the system for identifying ordinances in line with the sacred law system of the Carolingians did not start until after 1276.

Canon 6373

All claimed valid public ordinances debated and passed by a “parliament” of England, Great Britain or the United Kingdom since the time of Edward I of England (1272 – 1307) are entitled by the Year of reign (in Latin) of the Monarch, their name and then the Capitulum or “Cap.” number. The use of standard descriptions of “acts” or “bills” did not occur until the middle of the 20th Century.

Article 120 - Lend (Land)

Canon 6374

The words Lend and Land are terms first invented by the Carolingians in the 8th Century CE under Sacré Loi (Sacred Law) to define a new concept whereby all the earth was absolutely owned by the Divine Creator, with the Catholicus Ecclesia (Catholic Church) created by the Carolingians by 741 CE as perpetual trustees of the “land”. Everyone else then only had “right of use” as tenants from the church and therefore could only ever own “lend”.

Canon 6375

The word land is originally derived from ancient 1st Millenium BCE Irish term lann meaning “an enclosed piece of ground; a place”. The term “lann” was introduced as part of the historic 3rd Century CE law reforms of Holly (Cuilliaéan) Irish Leader Cormac Mac Art which also saw the invention of such concepts as “lease”, “terrain”, “acre” and “survey”.

Canon 6376

Prior to the conquest of territory by the Roman Empire, the Celtic Empire was based on the concept that all earth was “owned” by the Cuilliaéan (Holly) as the Divine Messengers, or “Living Gods” with authority then passed to leaders and chiefs. In contrast, the Romans adopted a “socialist” model of ownership whereby all territory was claimed “in commune” for Rome. The Carolingian model of the 8th Century introduced a new notion by claiming a “Church” or entity, association or company of people held absolute “ownership”.

Canon 6377

In terms of tenancy of land (lend), the Carolingians in the 8th Century CE introduced the concepts of Tenant and the Tenancy Agreement (from Latin tenere meaning to ‘hold/keep’) which meant literally “one who holds land by tenure” – with tenure meaning “an agreement for holding immovable property (tenement), equivalent to lease.”:

(i) The one who granted the tenancy was known as the “lord” or “landlord” of the tenancy; and

(ii) The one who received the tenancy was known as the “valet” or simply the tenant; and

(iii) The valet (tenant) as well as the landlord were required to formally pledge themselves to each other in accordance with the true and original sacraments of the Catholic Church through a solemn ceremony known as committo meaning literally “to join, bring together, bestow or assign”; and

(iv) The landlord was then bound as patronus and senior or “father” to the tenant to act honorably and with kindness; and

(v) The tenant was then bound as iunior or “younger” to the landlord as their “father” and patron under fidelitas or “faithfulness”.

Canon 6378

In terms of maxims of law, the Carolingians in the 8th Century CE set in place a series of fourteen (14) key maxims by which all tenancies and land were to be honored:

(i) Tenere sequitur legem meaning "tenancy follows the law"; and

(ii) quod natum ex terra est de solum meaning "what is born from the soil is part of the land"; and

(iii) Aqua comitatur solo meaning "the water accompanies the soil"; and

(iv) Fructus pendentes pars fundi videntur meaning "Hanging fruits make part of the land"; and

(v) Ius descendit et non terra meaning "A right descends, not the land"; and

(vi) Domus sua cuique est tutissimum refugium. Every man's domicile (home) is his castle; and

(vii) Nullus tenetur cogendum domo meaning "No man is bound to be forced from his home"; and

(viii) Concessit sessionem non maius a quo derivata meaning "the session (estate) granted cannot be larger than that from which it is derived"; and

(ix) Sessionem concessit potest non iterum concessum meaning "the session (estate) granted cannot again be granted (at the same time)"; and

(x) Non potest tenere eadem session statim de duo plures landlords meaning "No man can hold the same session (estate) immediately of two or several landlords"; and

(xi) Nemo potest esse tenes et dominus meaning "no man can be at the same time tenant and landlord of the same tenement"; and

(xii) Dominus potest exigere bis tributa tenet idem meaning "a landlord cannot demand twice payment from a tenant for the same thing"; and

(xiii) Iunior tenet ius equitatis meaning "(the) junior (tenant) holds the right of equite"; and

(xiv) Ius redemptionis non extinguetur praeter delictum meaning "the right of redemption cannot be extinguished except by delinquency".

Canon 6379

To ensure uniformity of leases and rights of use of land, the Carolingians in the 8th Century CE introduced the first hierarchy of tenancies and leases in history being:

(i) The Lords held tenancies under Carta (Charter) known as a Tenens in Capite (Tenant in Chief); and

(ii) Barons held tenancies under Lords under Carta (Charter) or Convenia (Covenant) called Tenens in Manor (Tenant in (the) Manor); and

(iii) Villages held common land (Culturae) in tenancy known as Tenens in Communis (Tenancy in Common) under Barons, while individual families may also have held land as Tenens ad vitam (Tenant for Life), Tenens ad annum (Tenant for Years) or Tenens ad voluntate (Tenant at Will).

Canon 6380

Under the Carolingian invention of land and property law in the 8th Century CE, Tenens in Communis (Tenancy in Common) was one (1) of the types of tenancies granted by Barons to village land held “in common”, usually called “culturae”.

Canon 6381

Under the Carolingian invention of land and property law in the 8th Century CE, Tenens ad vitam (Tenant for Life) was one (1) of the type of tenancies granted by Barons to valet (tenants) whereby one held lands or tenements for the term of their own life.

Canon 6382

Under the Carolingian invention of land and property law in the 8th Century CE, Tenens ad Annum (Tenant for years) was one (1) type of tenancy whereby one had temporary use and possession of lands of tenements not his own by virtue of a lease or demise granted to him by the landlord for a determined period of time, as for a year or a fixed number of years.

Canon 6383

Under the Carolingian invention of land and property law in the 8th Century CE, Tenens ad Voluntate (Tenant at will) was one (1) type of tenancy whereby lands or tenements were let by one man to another, to have and to hold to him at the will of the lessor (landlord). These Tenants at Will were later known as “ward tenants” and then “copyhold tenants” by the start of the 18th Century CE.

Canon 6384

The word “vassal” was never used under the original and true Sacré Loi (Sacred Law) created by the Carolingians in the 8th Century CE as this word was later introduced as part of the corruptions of feudal law of the Venetian - Magyar and Rome in the 13th Century CE.

Canon 6385

The Carolingian system of leases and law of land largely broke down by the end of the 9th Century and beginning of the 10th Century CE to be replaced by the Venetian - Khazar and Roman system of feoudal land by the 13th Century. The word feo and udal are both Khazarian words with feo meaning “livestock, cattle and value derived from their use” and udal meaning “absolute ownership”.

Article 121 - Tax (Donation)

Canon 6386

The concept of universal taxation whereby nobles were expected to offer taxes as a “voluntary donation to the Romanum Catholicus Ecclesia (Catholic Church)” was first introduced by the Carolingians in the 8th Century CE as justified by the fraud of “Peter’s Pence” which implied such donations were an obligation of all good Christians. Taxes and even the very meaning of the word tax has always meant “voluntary gifts to a temple or faith”.

Canon 6387

The word Tax comes from the Latin taxo meaning “a voluntary donation, a sacred (holly) gift of value”. The word is derived from the ancient 1st Millenium BCE Irish word taix/taice meaning “support, donation or patronage” in reference to the most ancient tradition that all monies received by temples and religious were supposed to be given freely, without duress in order to be valid.

Canon 6388

The Carolingians beginning with Charles the Younger in 742 CE are the first to introduce the concept of voluntary universal system of donations of wealth known as “tax” to the fledgling Catholicus Ecclesia (Catholic Church). From its inception, the concept of “tax” has never been mandatory or forced and such concepts are contradictory to its claimed nature under Sacré Loi (Sacred Law).

Canon 6389

To deliberately hide the etymology and provenance of the word tax, all definitions in Latin have been reduced to incorrect and meaningless claims of the word meaning “value or estimate”, while the word is also falsely associated with the yew tree and unsubstantiated claims that the word means “a tribute from a conquering army” or other forced payments.

Canon 6390

The claim that tax and taxus are derivatives of the Roman (Latin) description of the poisonous yew tree is a complete fraud as the word for poison used by the Romans to describe the yew was toxa from which the word “toxic” in English is derived.

Canon 6391

The use of the word tax and other words claiming to be “types of taxes” to imply a form of mandatory payment is a deliberate fraud designed to hide the ecclesiastical and voluntary nature of tax since the inception of the word and the introduction of universal taxation under the Catholicus Ecclesia (Catholic Church) from the 8th Century CE

> (i) A tariff, duty or “portorium” in Latin is a form of obligatory payment demanded at a certain point of entry or departure through the artificial control of the movement of goods and therefore cannot be properly called a “tax”; and
>
> (ii) A fine or penalty is a form of obligatory payment associated with the ancient tradition of “honor price” whereby one who commits an injury offers a payment to the value of the goods or honor price of the individual rather than face the alternative of “blood revenge” for their crime and therefore cannot properly be called a “tax”; and
>
> (iii) A levy, poll or tribute is the deliberate confiscation of a certain portion of property, usually by threat or effect of force and cannot possibly be properly called a “tax”; and
>
> (iv) A rent, socage, burgage, skat, tithe or “first fruits” is an obligatory payment of some value to a land lord in return for rights to hold and use the land which is claimed to be owned by others through some succession of title and cannot possibly be validly called a “tax”.

Canon 6392

Given the artifact known as “Peter’s Pence” was a deliberate fraud created by the Carolingians in the 8th Century CE, the arguments for universal taxation have always been based on a fraud and therefore all forms of taxation and the use of the word “tax” since the 8th Century have also been based on fraud and are fraud.

Canon 6393

The Carolingian system of universal taxation and voluntary donations to the church collapsed at the end of the 9th Century CE. However, the word was revived in the 13th Century under the Venetian - Magyar reforms in England and Germany whereby universal taxation was revived as a voluntary obligation system of payments.

Canon 6394

The requirement for taxation to be a voluntary “gift” in order to be sacred and valid was lost in an explosion of “forced taxation” across Europe from the 17th Century until the 19th Century. However, under the global “reformed” of the Bank for International Settlements, since the 1930’s direct taxation is technically again supposed to be voluntary to be valid.

Article 122 - Maner Role (Manor Roll)

Canon 6395

Maner Role, also known as Manor Rolls and Manor Court Rolls is a system first introduced under the Carolingians in the 8th Century whereby every Baron of a manor was required to keep and maintain certain key records on separate continuous linen rolls including tenants and grants, inflow and outflow of property and monies and records of the settlement of disputes and crimes.

Canon 6396

The word manere comes from Latin meaning “to possess and abide (by agreement)” as well as ralle meaning “performed by”. Hence the literal and original meaning of Maner Role (Manor Roll) was “a list of possessions and agreements by performance (surety)”.

Canon 6397

The idea of the continuous linen rolls held by the manor is similar to the Scriptura rules of a regional cancellocum whereby the original title was the entry on the scrolls, while copies would then be extracted and handed to tenants, those given grants or reports to the church, lord (marches) or sovereign. The manor hall, or manorum therefore acted as a cancellocum of the estate.

Canon 6398

The manor tenant roll since the 8th Century CE, was the primary record of title of tenancy, privilege and grant within the boundaries of the manor until the eventual centralization of land title records in the 19th Century. As a general rule, manor tenant rolls recorded.

(i) The type of tenancy beginning with Tenens in Communis (Tenancy in Common), Tenens ad vitam (Tenant for Life), Tenens ad annum (Tenant for Years) or Tenens ad voluntate (Tenant at Will) and later changing to incorporate other various types of tenancy invented according to Venetian - Roman Law, then Feudal - Vassal Law, then Commonwealth Law; and

(ii) The name of the tenant, any service he was to render for certain privileges or tenancy type and the amount of rent due; and

(iii) Records of the payment of rent or amounts owed in debt of rent.

Canon 6399

The manor court roll since the 8th Century CE, was the primary record of dispute resolution and penalties issued against or in favor of tenants of the manor until the creation of the quarter sessions courts (four (4) times per year) and monthly petty sessions courts by statute from the beginning of the 18th Century. Some manors continued to function as courts until the 19th Century, particularly for tenants in tail.

Article 123 - Missi Domini (Year Book)

Canon 6400

Missi Dominici, or “sent of the lord” in Latin was a yearly report that each Marche (Lord) was expected to prepare and send to the supreme sovereign under the Carolingian Empire from its inception in 738 CE to its eventual collapsed at the end of the 9th Century CE. Hence, the collection of “missi dominici” represents the first “year book” of an empire in Europe since the end of the western Roman Empire.

Canon 6401

By the reign of Charlemagne (768 – 814), specific envoys were appointed called missus regis meaning “envoy of the King” to officially visit each region, senior noble and extract key facts and prepare a report.

Article 124 - Domusde (Day Book)

Canon 6402

The Domusde, also known as the “Domesday Book”, also known as the “Doomsday Book” or “Day Book” is a formal title invented by the Carolingians in the 8th Century CE to describe the requirement each year for every Baron to provide a detailed survey and accounting of property and tenements of their session (estate).

Canon 6403

Beginning from 738 CE, the Domusde was required to be recorded by Barons within the Carolingian Empire in relation to the same period usually around the end of February and beginning of March each year before the great meetings and was confined to a handful of pages per property. The pages were then stitched together by region to create a set of Doomsday Books listing all property across all regions and the Empire.

Canon 6404

The Domusde Book system invented by the Carolingians in the 8th Century is the origin of the obligation for all land holders and nobles to provide an annual good accounting on the same day of their tenements, income and holdings as well as to provide some donation, called “tax” to the church as a share of the proceeds of the year. This system of annual accounting was resurrected in the 16th Century.

Canon 6405

From the creation of the first Domusde (Doomsday) Books in the 8th Century until the collapse of the Carolingian Empire at the end of the 9th Century, at least seventy (70) or more sequential sets of Doomsday Books were created. However, this priceless collection was destroyed along with most official records of the Empire at its collapse and the rise of lords loyal to the Venetian - Roman system.

Canon 6406

The Domesday Book claimed to have been commissioned by William the Conquerer in 1085; is an attempt to reference Sacré Loi (Sacred Law) and the requirement for lords to survey their sessions (estates) every year. However, apart from the seeming failure to produce an annual survey of property and accounts, the alleged text of 1085 “magically” references the form of “allodium” title which was not invented until the late 16th Century. Therefore, the Domesday Book being a copy of Carolingian law must be regarded as a deliberate fraud designed to solidify claimed ownerships of estates by backdating them to the “conquest” or pre-conquest of England.

Canon 6407

As the Domesday Book of England created in the 16th Century but claimed from the 11th Century is a deliberate fraud, all claimed noble titles, land claims and ownership of property contained within it are therefore illegal, unlawful, having no force or effect and therefore null and void ab initio (from the beginning).

2.11 Venetian - Roman Law Form

Article 125 - Venetian - Roman Law Form

Canon 6408

Venetian - Roman Law Form, also known as “Roman Cult Law Form”, "False Catholic Law Form", also known as Salic Law, Maritime Law and Admiralty Law is the Form of sovereign territorial law, sovereign law, noble law, land law, property law and society law first introduced by the Venetian noble families (longhi) from the 11th Century as imposters, corrupters, bankers and merchants against true original law forms of Europe.

Canon 6409

Rome re-emerged as a political and ecclesiastical centre following the creation of the Roman Catholic Church (Romanum Ecclesia Catholicus) by the Carolingians in the 8th Century CE:

(i) Following the surrender of Rome and the forces of Maxentius to Constantine in October 312 CE, Rome immediately lost its imperial standards and authority. By 313 CE, Rome suffered further humiliation in losing any regional religious and administrative authority to the new administrative city under construction known as Philadelphia (Ravenna) on the north east coast of Italy on the Adriatic Sea; and

(ii) In 408 CE, Roman noble and general Flavius Stilcho declared himself Honorius Imperator or “Emperor Honorius” of the “Western Empire” in reference to the previous failed model of the “Western Roman Empire” created under Roman Emperor Diocletian (284 - 305). General Alaric of the Germanic Legions succeeded by August 410 CE in defeating Stilcho (Honorius) and sacking Rome; and

(iii) In January 455 CE, Roman noble Flavius Petronius Maximus rallied the residents and nobles around Rome and declared himself Imperator (Emperor). Pappas Theodosius II (408 - 457) of Antioch (Constantinople) then ordered the city of Rome to be forever “destroyed” and in May 455 CE armies from North Africa and Sicily began a systematic depopulation of Rome and total destruction of its defenses, core buildings and infrastructure that took over forty (40) days to finish; and

(iv) In 491 CE upon the death of Pappas Zeno (474 - 491) of the Holly Roman Empire, Gibuld the chief of the Alamanni crossed the alps with his army and captured Philadelphia (Ravenna) and north-east Italy by 496, but was killed in the process. Gunodbad of Burgundia (473-516) also moved south into Italy while the chief of the Urb (settlement) of Tusculum on the outskirts of the ruins of Rome declared himself Romulus Augustus Imperator (Emperor) and settled a pact with the Burgundians. Due to the wars with Persia, Pappas Anastasias I (491 - 527) was not able to focus on Italy; subsequently his son Justinian I (527 - 565) moved on Italy with Belisarius by 536 CE re-capturing Sicily, Southern Italy, the fortresses around the ruins of Rome and the city of Philadelphia (Ravenna) in the same year, killing Romulus Augustus; and

(v) In 747 CE the Franks invaded Italy against the forces of Pappas Constantine V (741 - 775) capturing Philadelphia (Ravenna) by 747 and then the fortifications around the ruins of Rome and all of northern Italy by 751 CE. Under the Franks, a massive rebuilding and restoration campaign commenced within the ruins and ghost city of Rome with people starting to return and live within the city for the first time in three hundred (300) years; and

(vi) From 841 CE, the forces of Emir Muhammad I Abul-Abbas of the Aghlabid dynasty of the Abbasid Calipate from North Africa began invading Italy, capturing Sicily by 831, Naples by 837, Benevento by 841 and Rome eventually in 847. The success of the Islamic invasion was assisted by the fact the Italian noble families overwhelmingly converting to Islam and sided with the forces of the Aghlabid against the Franks and last vestiges of the Holly Roman Empire (Byzantines); and

(vii) In 872 CE, the forces of Carolingian Emperor Louis II (825 - 876) routed the Islamic forces from Rome back to central Italy. However on his death in 876, a power vacuum emerged across the Empire and the Italian princes took control of Rome with the “counts” of Tusculum proclaiming themselves Pontifex Maximus and resuming pagan and satanic ceremonies at the ruins of the Phrygianum at the Vatican Hill; and

(viii) In 961 CE, Otto I (936 - 983) of Germany invaded Italy and captured Rome, installing the first German Vicarius Christi named Benedict. The Germans held Rome under the Otto dynasty until January 1002 when the Counts of Tusculum succeeded in assassinating Otto III (983 - 1002) ; and

(ix) In 1012 CE, Henry II of Germany (1002 - 1024) arrived in Italy, expelled pagan Pontifex Maximum Sergius from the Phrygianum on Vatican Hill and installed the new German Vicarius Christi Benedict VIII. However, in 1020, the Vicarius Christi was assassinated by Pontifex Maximus Theophylactus who had the german garrison slaughtered and briefly seized power; and

(x) In 1020 CE, Henry II of Germany (1002 - 1024) returned to Italy with two (2) armies and promptly took control of Rome, ordering the massacre of every man, woman and child of the Urbs (outer settlements of Rome) and the complete destruction of Tusculum so “no brick remained”. Pontifex Maximus Theophylactus escaped and was given refuge by Pandulf of Benevento; and

(xi) In 1057 CE, assisted by Pietro III Leoni Orsini and the Prince of Benevento, Pontifex Maximus Theophylactus captured Rome and renamed himself Roman Pontiff Gregorius (the great pontiff), thus becoming the first nominally “Christian” leader of the Roman Cult.

Canon 6410

Pisa emerged as the most powerful and autonomous city-state known as the “stato de mar” or “State of the Sea” from the mid 11th Century on the north-west coast of Italy from the beginning of the 11th Century upon the collapse of the Burgundy control of Italy and Tuscany and subsequent recognition by Otto I (936 - 973) of Germany:

(i) From 661 CE and the rise of the Syrian Muawiyah I (661-680) of the Umayyad, the Persian Mithraic (Aryan) traders known collectively as the Amoricans (People of the Sea) had their lands, goods and warehouses seized across the Caliphate from Alexandria in Egypt, Tunis and numerous settlements of North Africa. The main Persian (Morosini) families headed west to Olissipo (Lisbon) and Tangier while others headed north to found the enclave known as Piso (Pisa) in Italy. By the time Anfa (Casblanca) and then Olissipo (Lisbon) had fallen, the main settlements of Amoricans were the peninsula of Brittany and the old Roman fortified peninsula of south-east Britain around the city of Durovernum (Canterbury); and

(ii) In 740, Bishop-King Cystennin of the Dumnonii united the warring celtic tribes of southern Britain, creating the new Kingdom of Briton (People of the Covenant) and expelling the Persian (Morosini) from Durovernum (Canterbury). In the same year, the Morosini united with the diaspora in the Western Mediterranean to fund and orchestrate the Berber Revolt capturing Tangier led by charismatic leader named Tariq del Moro (also Tariq ibn Ziyad) or “morning star/messenger of the people” who then created a Persian Mithraic Kingdom in his name (Moro) also known as Moor and a new capital Anfa (Casblanca); and

(iii) Upon the death of Moro by 751, the Kingdom of Moro (Moor) disintegrated into civil war until Muslim leader Abd-ar-Rahman I of the Umayyad reconquered the region and declared himself Emir of Córdoba (756-788). The surviving family members of Moro, known as the “Morosini” fled to North Italy and established the settlement of Pisa; and

(iv) In 961 CE, Otto I (936 - 973) of Germany invaded Italy by land via the ancient north-west trade routes that pass through Tuscany, deposing Berengar II (950 - 961) of Ivrea (Turin) Italy and his vassal Humbert (936 - 961) Margrave of Tuscia at Lucca. Otto I then made Marco Morosini, also known as Marco di Piso (Marco the Pisan), the new Margrave of Tuscia (961 - 1001) and established the ancient port and trading post of Pisa the new capital; and

(v) The etymology of the surname Morosini is deliberately obscured; However, in Italian the name Morosini translates literally as “high Moor” probably in reference to both their appearance and to their being members of the ancient noble Persian trading families that had dominated the cloth, spices and fine goods trade across the Mediterranean since the 5th Century CE; Therefore, the surname “Morosini” may in fact apply to a number of families, not just one (1); and

(vi) Beginning in 962 CE, Marco Morosini (Marco di Piso) commenced the establishment of a network of, “ultra” heavily fortified, trading posts across Tuscany, leading from the Alps south to Rome including: Florence, Perugia and Assisi. The Morosini were rewarded in 973 CE by Otto II (973 - 983) of Germany with the creation of the title: Margrave of Pisa (973 - 1002), the area of which absorbed not only Tuscia but Ivrea (Turin), to the north-west and Milan to the north; and

(vii) In 963 CE, Marco Morosini (Marco di Piso) assisted the Flemish people in rebelling against Harald II (961 - 970) of Norway and declaring the, commune de Flanders, first led by Baldwine Arnulf I (963 - 987) as, comes de Flanders (Count of Flanders), and vassal to the Pisans (Baldwine from Old German meaning “good/brave friend, lord and protector”). Arnulf granted perpetual ownership of the land at the mouth of the River Zwin to the Pisans upon which they founded their sovereign community called Brygga (Bruges); and

(viii) From 973 CE, Marco Morosini (961 - 1001) (Marco di Piso), began the expansion of Genoa as a second major port city to the north; And made a treaty with Leoni, the chief of the Magyar pirates by 974 to enable a massive fortified trading post to be established on Rialto Island, amongst the Magyar, and allow trade to flow along the Po River from Turin and Milan to Venice and then the Adriatic Sea; by-passing the Saracen blockades of the Tyrrhenian Sea; and

(ix) In 985 CE, Marco Morosini (961 - 1001) answered a plea for assistance from trading partner Duke Borrell II (945 - 988) of Gothia, in northern Spain, after Barcelona was captured by the Moor General al-Mansur. The Moors were defeated by 988 thanks to the Pisans; However Duke Borrell was deposed by the noble families but established a commune, known as Comuna de Cataluna (Commune of Catalonia), headed by a Barango (Catalian for “servant of the people”), the first Barango known as Barango Ramon (988 - 1018); In return, Pisa was granted perpetual ownership and rights to the Port as its sovereign territory; and

(x) In 1001 CE, Marco Morosini died and was succeeded by his son Giovanni Morosini. However in 1002 upon the death of Otto III (983 - 1002), Arduin of Ivrea (1002 - 1013) proclaimed himself not only Margave of Ivrea (Turin) but King of Italy; then promptly established a blockade of trade both by land and water in defiance of the Pisans and Germany. Due to growing rebellion across the empire and to curb the power of Pisa, Henry II (1002 - 1024) of Germany agreed in 1004 to the recognition of Arduin as Margrave of Ivrea in exchange for lifting the blockade, however this further weakened Pisa and caused further instability across Tuscany; and

(xi) In 1006 CE in order to quell further instability across the remaining Pisan lands, Pisa declared itself a commune of cities and a Republic, forming for the first time a Consiglio Undici also known as the Council of Eleven being the families of Caetani, Crivelli, Dori, Gusmini, Morosini, Orlando, Ripafratta, Sforza, Simonetti, Verchionesi and Visconti; Which pronounced the election of Giovanni Morosini (1006 - 1043) as the first Doga (Doge) (from Latin meaning “in the service of the eleven”) in history; and

(xii) As both Turin and Milan continued to hamper trade between Pisa and Venice via the Po River, the Pisans were forced to confront the Saracens stranglehold of the Tyrrhenian Sea, and in 1020 they conquered Corsica dividing it into two (2) provinces. By 1022 CE the Pisans conquered Sardinia from the Saracens, dividing it into four (4) provinces or “giudicati” under the authority of judges or “iudices”, namely Cagliari, Torre, Arborae and Gallura. By 1027, Naples was captured and annexed. By 1035 CE, the Pisans conquered Tunis in North Africa, cutting off one of the main

supply routes to the Saracens in Sicily; and

(xiii) In 1043 CE, Doga (Doge) Giovanni Morosini of Pisa died and was replaced by his son Marco II Morosini (1043 - 1060); Now as hereditary rulers of the Republic of Pisa. Emperor Henry III (1038 - 1056) of Germany continued to make preparations to invade Italy and depose the Pisans and Counts of Tusculum near Rome. In response, Marco II Morosini hired and brought over a massive Catalian army headed by Robert Borja and Rogelio Borja to defend Tuscany. As a result in 1047, Henry III of Germany avoided Pisan territory and headed straight to Rome; and

(xiv) In 1052 CE, Doga (Doge) Marco II Morosini (1043 - 1060) agreed to support Guillermo (William) di Gascony in overthrowing Bernard of Armagnac, who after being defeated at the Battle of La Castelle, agreed to relinquish the title of Gascony to Guillermo (William) for a reputed payment made by the Pisans of over fifteen thousand (15,000) gold coins. In exchange, Guillermo (William) became di vasconia or Count of Vasconia (Gascony) (1052 - 1087) and vassal of the Pisan Empire; and

(xv) In 1055 CE, Doga (Doge) Marco II Morosini (1043 - 1060) split the Catalian forces with Rogelio Borja capturing Reggio on the Straights of Messina and Robert Borja continuing in defense until the death of Henry III (1038 - 1056) of Germany. Robert Borja then assisted Pontifex Maximus Theophylactus, capturing Rome, and proclaiming himself Roman Pontiff Gregorius (the great) 1057 - 1084; and

(xvi) In 1060 CE, following the death of Doga (Doge) Marco II Morosini (1043 - 1060), the noble families of Pisa briefly revolted against the hereditary rule of the Morosini, forcing the election of Giovani Orlando (1060 - 1085) as the new Doga (Doge). The Morosini then briefly fled to Venice. In 1061, the armies of both Robert and Rogelio Borja captured Messina and by 1072 Palermo in Sicily; Rogelio was then made comes di sicilia or “Count of Sicily” under the Republic of Pisa; and

(xvii) In 1061 CE, Doga (Doge) Giovani Orlando (1060 - 1085) and the Great Council founded the first “University” in history known as the Academia Pisa (University of Pisa), focused primarily in study of law. The claim that Bologna was the first University in history is a deliberate fraud; and

(xviii) In 1065 CE, following the successes in Sicily, the Pisans arranged a mass army of Catalians, Flemish and Gascons under the leadership of Count Guillermo (William) of Vasconia (Gascony) (1052 - 1087), to invade England, defeating King Harold of England at the Battle of Hastings in 1066. England then became land claimed as owned outright by Pisa, but administered by the Count of Vasconia (Gascony) as Lord High Steward; and

(xix) In 1075 CE, the Great Council of Pisa promulgated the first comprehensive modern international law and “law of the sea” called Consuetudini di mare (translates literally as ‘customs of the sea’) produced by the Academia Pisa (University of Pisa) declaring Pisa the Stato de Mari or the “State of the Sea(s)”; and

(xx) In 1084 CE, German Emperor Henry IV (1084 - 1105) avoided the defenses of Pisa and invaded central Italy and Rome with a combined land and sea force of over thirty six thousand (36,000) men, splitting the forces of Robert Borja to the north and Rogelio in Sicily to the south. Roman Pontiff Gregorius (the great) 1057 - 1084 was captured and executed, but a stalemate in Central Italy briefly ensued; and

(xxi) In 1085 CE, Doga (Doge) Giovani Orlando (1060 - 1085) of the Pisan Empire died and a brief bitter war erupted with the Consiglio Undici (Council of Eleven or Great Council) until Pietro Morosini succeeded in retaking the position of Doge by 1088; but not without having to force several noble families into exile sending them to Genoa and Florence including the Cavanna, Riario, Amidei, Grimaldo and Pallavicini; and

(xxii) In 1088, in honor of the successes of Count Guillermo (William) di Gascony (1052 - 1087) in conquering England, (Doge) Giovani Orlando (1060 - 1085) of the Pisan Empire grants Count Guillermo the younger (William) di Gascony (1087 - 1127) the second University in history at Salamanca, but with Pisa “owning” the land of the University as “sanctuary”; and

(xxiii) By 1091 CE, Doga (Doge) Pietro Morosini (1088 - 1119) of Pisa with Count Roger I (1071 - 1101) of Sicily succeed in capturing Malta. As reward, the Pisans founded the third University in history at Catania, which was destroyed by earthquake in 1169, but subsequently rebuilt on an even grander scale; and

(xxiv) In 1092 CE, the Pisans assisted Alfonso VI (1072 - 1109) of Castile, also known as “El Cid”, in the capture of Valencia, with Pisa establishing its second major Spanish trading port and fourth university (University of Valencia); the name deliberately corrupted as “Palencia” to hide its ownership and foundation by the Pisans; and

(xxv) In 1119 CE, Doga (Doge) Pietro Morosini (1088 - 1119) of Pisa died and was succeeded by his son, Domenico Morosini (1119-1146) with increasing rebellion throughout the noble families of the Pisan Empire, most notably Genoa. In 1129 a peace council (consilium) at Troia in southern Italy was brokered by Roman Pontiff Callixtus I (II) (1119 - 1130) between Genoa, the rebel Tuscan nobles and Pisa at which Domenico Morosini agreed to the formation of the fraternity known as Ordo Praeitum or “Order of Ambassadors”, later known as the “Dominicans” and the semi-religious Ordo Pauperes Templum or “Order of the Poor of the (Money) Temple”, later known as the “Knights Templar”; and

(xxvi) In 1146 CE, Doga (Doge) Domenico Morosini (1119 - 1146) of Pisa died; His son Domenico II Morosini and the Morosini family were banished by the other nobles from Pisa; They took refuge in Venice. Villano Caetani (1146 - 1175) was then elected Doge from the newly constituted, Council of Ten families of Pisa, that excluded the Morosini; and

(xxvii) In 1148 CE, exiled Domenico II Morosini became Doga (Doge) of Venice (1148 - 1156) greatly expanding its fleet and succeeding in making significant territorial gains for Venice along the Dalmatian coast and the Eastern Mediterranean including the brief capture of Chalcis and Island of Euboea by 1156; and

(xxviii) In 1175 CE, upon the death of Doga (Doge) Villano Caetani (1146 - 1175) of Pisa, the Pisan

empire dissolved into periodic civil war between the noble families controlling Pisa, versus Genoa and Florence, with Pisa and Venice blamed for the great fire and complete destruction of the Genoese ally, the city of Padua in 1174 CE; and

(xxix) In 1185 CE, the Pisan - Venetian forces aided by Basque, Sicilian, Gascon and English mercenaries succeed in capturing significant Ionian Islands(Greece) including Kefalonica and Zakynthos. Agios Georgios (Zorzi) also known as Kastro becomes a major strategic port and fortress and the brief capital of Matthew I, an Orsini (1185 – 1238) later known as “di Zorzi” and founder of the House of Zorzi; and

(xxx) In 1204 CE, the Pisan-Venetian forces aided by Basque, Sicilian, Gascon and English mercenaries complete the capture of Greece, Crete and Constantinople and the establishment of the “Latin Empire” (1204 - 1261), massively increasing their influence and importance in Europe. Pisa established its fifth university (University of Chalcis) by 1204, the sixth university as University of Athens by 1209, the seventh as the University of Constantinople by 1210 and the eighth as the University of Candia (Crete) by 1212 CE; and

(xxxi) In 1216 CE, following the ceding of England by John to the Roman Cult, the Pisans petitioned Henry III (1216 - 1272) and Roman Pontiff Honorius I (III) (1216 - 1227) for land to found a university, which was granted fifty miles (80km) north on the River Cam, being the University and Trading post of Cantabria (Cambridge); and

(xxxii) Around 1223 CE, Pisa claimed exclusive right over the ruins of Padua as its tenth University, rebuilding Padua as a university town and trading post; and

(xxxiii) By mid 13th Century, the civil war with Genoa and Pisa increased. In August 1284, under Doga (Doge) Albertino Morosini (1279 - 1290) the great Pisan fleet was destroyed by the Genoese under the command of Benedetto Zaccaria and Obert Doria. By 1290 CE, the Genoese destroyed much of Pisa including its famous university by 1290 CE, filling in its port and ending Pisa as a major physical power; and

(xxxiv) By the 14th Century, Pisa had recovered some of its former strength, defeating Florence at the Battle of Montecatini in 1315 CE. However, Florence regained the upper hand and through the disastrous and corrupt reigns of Doga (Doge) Jacopo d'Appiano (1392 – 98) and then his son Gherardo Leonardo d'Appiano (1392 - 1405) the Republic of Pisa was finally destroyed in 1405 CE and the city was claimed by Florence. The end of the Republic of Pisa was confirmed at the Council of Pisa in 1409 CE and the Morosini “temporarily” became vassals of Florence. However, control of the Pisan University and Trading Post network was conferred to Venice; and

(xxxv) In 1492 CE, Rodrigo Borja, as Roman Pontiff Alexander III (VI) (1492 - 1503) sided with Genoa in the ongoing trade wars with Venice and succeeded in convincing King Ferdinand (1479 - 1516) of Aragon and Queen Isabella (1474 - 1504) of Castile in closing the Universities of Salamanca and Valencia including seizing the property of the Morosini (Morano) of Pisa held in Spain, Sardinia and Sicily for over 500 years. As a result, more than 100,000 people or 90%+ of the intellectual elite and business knowledge of the country is forced to leave Spain, Sardinia and Sicily with assistance of Venetian - Ottoman fleet to the eastern Mediterranean and the Universities of Candia and Athens. In 1496 CE, the Borja and Genoans somehow convince Emperor Maximillian I (1493-1519) Habsburg to repeat the process and seize property of the Morosini (Morano) of Pisa held in Flanders, the Netherlands, Constantinople and Baltic states also for over five hundred (500) years. The exodus causes the temporary collapse of trade in the region; and

(xxxvi) In 1494 CE the Medici were expelled from Florence by the invading army of Charles VIII (1483 - 1498) of France; Florentine born Nicolò Morosini (b.1469 - d.1527) proclaimed himself Doga (Doge) of Pisa and proceeded to declare a new Republic of Pisa and declared Pisa ally of France and Venice. In the same year, the Venetians sent Giovanni Antonio Zorzi, also known as Giovanni "Cabot" to the court of Henry VII (1457-1509). The League of Naples, falsely called the “League of Venice” was quickly formed by Genoa, Spain, Germany and exiles that succeeded in recapturing Naples and Florence by 1495 and then forcing the French to retreat completely from Italy by 1496. The forces of Pisa held out until 1509 when the city finally surrendered; and

(xxxvii) Before the end of 1509 CE, the last Doge of Pisa, Nicolò Morosini (b.1469 - d.1527) also known as “Macchiavelli”, or “(blood) stained fleece”, escaped the Florentine siege of Pisa with his family to find sanctuary in the Kingdom of Navarre under the protection of John III (1484 - 1516) of Navarre. In the same year, Giovanni Antonio Zorzi returns from Exile to the court of the young Henry VIII (1509-1547) with his son Francesco Guillaumo Zorzi (b.1466 - d.1536); and

(xxxviii) In 1512, Giuliano della Rovere also known as Roman Pontiff Julius I (II) (1503 - 1513) demanded the Morosini be delivered up by John III who refused, thus causing the invasion of Navarre in 1512 by Ferdinand II (1479 - 1516) of Aragon. The Morosini managed to escape to the sanctuary of King Louis XII (1498 - 1515) of France thanks to Basque commander Íñigo (Ignatius) de Loyola (b.1491 - d.1556) who remained in France with the family and remained in life long service to the Morosini's; and

(xxxix) In France, Nicolò Morosini (b.1469 - d.1527) also known as “Macchiavelli” or “(blood) stained fleece” became a key strategic advisor of King Louis XII (1498 - 1515) of France. In 1513 he completed a work known as De Principatibus, later known as The Prince dedicated to crown prince Francis I (1515 - 1547) of France; and

(xl) In 1513 CE, King Henry VIII (1509 - 1547) established deeper diplomatic relations with Venice through Venetian Ambassador Francesco Guillaumo Zorzi (b.1466 - d.1536), also known as Desiderius Erasmus and William of Tindal. Morosini family financial support saved England and enabled King Henry to respond to the threat of James IV of Scotland after the failed invasion of France earlier in the year. By 1514, Francesco Guillaumo Zorzi succeeded in introducing Tommaso Morosini (b.1485 - d.1540) also known as “Thomas the Moor”, “Thomas the sorcerer”, the son of Nicolò Morosini, to English Court. In the same year, Tommaso Morosini was made 1st Earl of Essex and married the younger sister to Henry named Elizabeth Tudor (b. 1492 - d.1527), who contrary to deliberately false history, did not die at age three (3); and

(xli) In 1526 CE, Francesco Guillaumo Zorzi and the Tommaso Morosini were instrumental in

establishing the League of Cognac formed between England, France and Venice against the rising power of Spain, Germany, Netherlands and the Hapsburgs. Tommaso Morosini was appointed Lord Chancellor and chief minister of King Henry VIII (1509 - 1547) as well as the title 1st Earl of Essex. The previous Lord Chancellor Thomas Wolsey (1515 - 1526) was proclaimed an agent of Spain, his home Hampton Court was seized and he was and stripped of all titles except his ecclesiastical position of York where he was forced into exile until his death in 1530. In 1527, Elizabeth Tudor, wife of Thomas Morosini died. In 1529, Lord Chancellor Thomas Morosini (1525 - 1540) was appointed as Speaker of the Westminster of the infamous “Reformation Parliament” which introduced the new legal frameworks of Venetian - Roman Cult Law. On the 8th July 1536, Thomas Morosini was made officially Baron Cromwell, or Chief Advisor of the Will of the King (Henry); and

(xlii) In mid-1536 CE, Francesco Guillaumo Zorzi (b.1466 - d.1536), the closest friend of King Henry VIII (1509 - 1547) was betrayed and then captured in Antwerp by forces of Emperor Ferdinand I Hapsburg (1531 - 1564). Despite the efforts of Baron Cromwell (Thomas Morosini), Francesco Guillaumo Zorzi was tortured and executed in October 1536. King Henry then continued to blame Baron Cromwell for the death of Zorzi until in 1540, finally Henry VIII had Thomas Morosini executed - the first time in history the head of the Morosini family had experienced such a fate in more than six hundred (600) years; and

(xliii) In 1540 CE, King Henry VIII (1509 -1547) publicly recanted his claims against Baron Cromwell (Thomas Morosini) and appointed his son and nephew to King Henry, named Nicholas Gregory (b.1515 – d.1551), 1st Baron Cromwell, as a perpetual title.

Canon 6411

Venice emerged as an autonomous Republic city-state from the mid 11th Century after the founding of Venice from separate settlements within the lagoons of the Po River Delta by Magyar Khazar refugees at the end of the 10th Century:

(i) Joseph (Álmos) was the 1st Grand Prince of the Magyar (Avar) Tribal Federation (854 - 894 CE) uniting seven (7) Khazar tribes including Jenő, Kér, Keszi, Kürt-Gyarmat, Magyar, Nyék and Tarján under Magyar rule after seceding from the Khazarian Empire by 862 CE and then resettling a new homeland called Etelküzü (Etel similar to Greek Enetoi "praiseworthy/chosen" and küzü "land") - the Chosen Land being the Pannonian Basin or “Carpathian” Basin enclosed by the Carpathian Mountains to the east and Transylvanian Plateau to the north. In 894, Álmos was killed and his army was defeated by Simeon I of Bulgaria (893 - 927 CE) at the Battle of Southern Buh in the Ukraine, forcing the Magyar to flee westward into Hungary and Croatia away from their new “homeland”; and

(ii) Árpád, son of Álmos was the 2nd Grand Prince of the Magyar Tribal Federation (894 - 907 CE) and succeeded in his first year of reign in negotiating a treaty with Byzantine leader Leo VI (886 - 912) against Simeon I of Bulgaria (893-927 CE). Three (3) tribes of the Bulgar Khazar Tribal federation then joined the Magyar, namely: the Ors, Varsány and Kaláz. In 895, Árpád defeated the Bulgarians and forcing a treaty whereby they regained the eastern lands of the Carpathian Basin in addition to the land already held in Hungary and Croatia, while uniting up to ten (10) Khazar tribes with over three hundred thousand (300,000) people; and

(iii) Zoltán, son of Árpád was the 3rd and final Grand Prince of the Magyar Tribal Federation (907 - 955 CE) who succeeded his father Árpád at the height of the Magyar Empire. Zoltán made the mistake in continuing to expand westward into southern Germany, causing direct confrontation with the German heavy cavalry. In 955, Otto I the Great, King of the Germans (936 - 973 CE) succeeded in utterly destroying the Magyar army and cavalry at the Battle of Lechfeld in Bavaria; This caused the collapse of the Magyar federation. However, the forces of Otto still continued to pursue the Magyar leader Zoltán south to the marshes of the river Po, where he succeeded in establishing defensive encampments amongst the marshes against the Germans; he then renamed the marshes, “Enetoi” meaning “place of the chosen people”, later called "Venice"; and

(iv) In 955 Otto I the Great, King of the Germans (936 - 973 CE) succeeded in “Christianizing” some of the smaller Magyar and Kabar tribes and appointing over them a vassal King of Hungary from the Kabar Bereny Tribe called King Takson I of Hungary (955 - 982 CE) who established his capital at Esztergom then pledged the absolute loyalty of the remaining former Magyar federation tribes against the enemies of the Germans; and

(v) In 956, upon the death of his father, Leoni (the Lion”), the son of Zoltán became the leader of the Magyar in exile in Enetoi (Venice). In 975, Leoni formed a peace treaty with Marco Morosini (961 - 1001) of Pisa, granting him perpetual ownership of Rialto (Island) upon which the first Pisa trading post was founded. The treaty brought extraordinary wealth to the Magyar in a very short time and an influx of merchants and skilled immigrants to Venice; and

(vi) In 982 King Takson I of Hungary (955 - 982) was succeeded by his son the Catholic Christian King István (Stephen) I of Hungary (982 - 1028) and reigned until he was defeated through internal loss of support of the chieftans of the Magyar tribe alliances and then finally from an invasion force from Pietari the Leoni, son of Leoni of Venice in 1028 who then became King Pietari the Orseolo (Orsini) of Hungary (1028 - 1041); and

(vii) In 1028, Pietari the Orseolo (Orsini) of Hungary (1028 - 1041) made Venice officially a Duchy as “Duchy of the Dalmatians” and protectorate of Hungary placing his son as Duke. He quickly developed the name “Pietro de Barbaro” or “Peter the Barbarian” and by 1029 demanded Rialto of the Pisans be surrendered to him as his property. Contrary to false history, Pietro de Barbaro did not abdicate but left for Hungary on the death of his father in 1041; and

(viii) In 1041, King Pietari Orseolo (Orsini) of Hungary died and was succeeded by his son King Pietari II the Orseolo, the former Duke of the Dalmatians, who faced increasing opposition from the Hungarian noble families; and

(ix) In 1041, upon King Pietari II Orseolo (1041 - 1047) assuming the throne of Hungary, the Persian Morosini of Pisa arranged eleven (11) of the noble families of Venice to form the Consiglio Undici also known as the Consiglio Dodici or “Council of Twelve” similar to the formation of the Republic of Pisa being the families of Barbaro, Contarini, Cornaro, Dandelo, Faliero ,Gradenigo, Micheli, Morosini (Pisani), Priuli, Tiepolo, Valiero and Ziani. The Consiglio Dodici then promptly pronounced the election of Domenico Contarini (1041 - 1084) as the second Doga (Doge) in history; and

(x) In 1047, Duke (Duca) Andrew I of Nitra and the Keszi tribe led an all out assault against King Pietari II Orseolo (1041 - 1047) of Hungary and the Magyar King was forced to flee. As the noble Venetian families denied the exiled King and his court sanctuary, Pietari II Orseolo was forced to seek refuge briefly in Ravenna and then under Pandulf IV of Benevento; and

(xi) In 1054, the exiled king of Hungary died near Rome and was succeeded by his son Pietro III Leoni Orsini who became the financial patron for Pontifex Maximus Theophylactus also known as “Hildebrand” and embarked on a quest to capture Rome by beginning a counter movement against the German controlled Catholic Church (Catholicus Ecclesia); and

(xii) In 1146, the Morosini transferred their massive wealth to Venice and in 1148, the exiled Domenico Morosini became Doga (Doge) of Venice (1148- - 1156) greatly expanding its fleet of ships and succeeding in making significant territorial gains for Venice along the Dalmatian coast. As the Pisan Empire in the western Mediterranean dissolved into Civil War, Venice continued to grow in influence in the eastern Mediterranean; and

(xiii) In 1204, the Venetians helped secure the capture of Constantinople and the establishment of the “Latin Empire” (1204 - 1261), massively increasing their influence and importance in

Europe; However, by the 15th Century, the rise of the Ottoman Empire and the continuing war against the remnants of the Pisan Empire drained Venice considerably of its economic power; and

(xiv) During 1509, after the total destruction of Pisa and the defeat of Venice at the battle of Agnadello, by the League of Cambrai of Spain, Germany, Naples, France and Genoa led by Roman Pontiff Julius I (II) (1503 - 1513) (Giuliano della Rovere, Genoa); Venice succeeded in reaching brief terms with Emperor Charles V Hapsburg (1516 - 1556) of Spain, splitting the forces of the League, enabling the Venetians to recapture Padua before the end of 1509.

(xv) By 1509, Venice also succeeded in establishing relations with powerful enemies of the della Rovere, including Matteo da Montefeltro (de Bascio) (b.1495 - d.1552), the former Duke of Urbino (1482 - 1508) and Ludovico Morosini-Sforza (de Fossombrone) (b.1452 - d.1535) former Duke of Milan (1489 - 1500). Upon the death of Giuliano della Rovere in 1513, the League of Cambrai was effectively over and Venice regained most of its former territory; and

(xvi) In 1512, Venetian trained - German schooled (Jewish) lawyer Martinus Leder (Luther) (b. 1483- d.1546) and Venetian (Jewish) artist Luca Mahler (Cranach) (b. 1472 - d. 1553), were sent with substantial funds to Wittenberg under the protection of the House of Wettin and Frederick III (1483 - 1525) of Saxony to initially promote racial tension and religious unrest in Germany against Emperor Charles V Hapsburg (1516 - 1556) of Spain. However, after a failed start the Venetians appointed in 1519 Mizrahi (Jewish) Rabbi Andreas Bodenstein (b. 1486 - d.1541), to oversee the construction of the “Luther” German Bible and anti-Semitic literature aimed at naming the Khazarian Diaspora, for the first time, “Jews”; and

(xvii) In 1519, following the initial failed progress of the Wittenberg Project, Venetian Nicolò Guillaumo Zorzi) (b. 1484 - d. 1531) also known by the anagram “rich bounty (is) mandatory to him” or huld+rich+zwin+gl and famous Rabbi Leo ben Judah ibn Tibbon (b. 1482 - d. 1542), were sent to the University of Basel, Switzerland in the hope of developing a new religion based on converting “nominally” Christian descendents of merchants, bankers and traders to rise up against Emperor Charles V Hapsburg (1516 - 1556) of Spain. The University of Basel project met with disaster in 1531, until the Venetians sent famous resident University of Candia scholar Rabbi Johan ben Gershon ha-Kohen (b. 1509 - d. 1564), also known as “John Calvin” to orchestrate the new “protestant religion” and then the creation of the new “jewish religion” creating new translations by 1560; and

(xviii) In 1530, following the formation of the Capuchins, Simon Memmo (b. 1496–d. 1561) and his brother Pietro Memmo were commissioned by the Venetians to Belgium for the mission of formenting a racial and religious uprising against Emperor Charles V Hapsburg (1516-1556) of Spain. By 1536, Memmo had succeeded in forming the Anabaptists later also known as Mennonites; and

(xix) Thereafter, Venetian society underwent radical change and became effectively a theocratic state through the invention of the Capuchin Order and then the Jesuits.The Republic of Venice was dissolved in name and restructured in 1797 through the Treaty of Campo Fornio between Napoléon Bonaparte and Count Phillip von Covenzi.

Canon 6412

The Roman Cult, also known as the false Roman Catholic Church, also known as the Vatican did not begin to establish any significant infrastructure, detailed original theology or mythology as direct heresy and contradiction to the original foundation of the true Roman Catholic Church (Romanum Ecclesia Catholicus) until the end of the 12th and 13th Centuries:

(i) In 1084, a massive force of Emperor Henry IV of Germany (1084-1105) captured Rome and executed Roman Pontiff Gregorius and all the defenders.The Roman Cult would have been finished if not for the survival of the Orsini and the decision of the princes of Benevento to proclaim themselves Roman Pontiffs in exile; and

(ii) The first Collegium established in association with the Roman Cult and its Venetian patrons was the Collegium Romanum (“Roman College”) by Romanum Pontifex Gregorius in 1057 until 1083. However, the second Collegium Romanum was not formed again until 1123 under the direction of the Roman Pontiff Callixtus (1119-1130) (Pietro II Leoni, son of Pietro Leoni the “Merchant of Venice” and financial founder of the Roman Cult); and

(iii) The first Lateran Consillium (Council) did not actually occur until 1215 under Roman Pontiff Innocens II (III) (1198-1216) upon the demands of Frederick II (1194-1250) of the House of Hohenstaufen in exchange for his “official” recognition of the Roman Cult over the true popes of the Roman Catholic Church; and

(iv) There were no Cardinals nor Collegium Cardinalis (College of Cardinals) until 1215 and the 1st “true” Lateran Consillium (Council). However, the Consiglio Dieci (Council of Ten) of Venice retained power to pick and choose the Roman Pontiff until 1356 and the Golden Bull of Emperor Charles IV (1355-1378); and

(v) The Roman Cult did not have any effective summary of its satanic doctrine in opposition to true Roman Catholic Doctrine until 1269 under Roman Pontiff Gregory IV (X) (1268-1274), also known as Tedaldo Visconti of Pisa, also known as Bonaventure (‘teacher’) and Thomas Aquinas (‘Tomasso of the Sea’), when he published a short set of decrees known as the Decretales Gregorii, later mistakenly and clumsily associated with Gregory IX; and

(vi) The first “scriptural text” of the Roman Cult was the Vulgate, which was the first time the unholy Septuaginta was bolted onto the Sacra Biblia (Sacred Bible) of the true original Catholic Church by Tedaldo Visconti of Pisa, also known as Roman Pontiff Gregory IV (X) (1268-1274) by 1271.

Canon 6413

As the Roman Cult is founded on continual fraud, even against its own history, the open repudiation of canon law of the true Roman Catholic Church, the condemnation of every man, woman and child, the perpetuation of power for its own end, all laws, edicts, decrees of Venetian - Roman Law are without any spiritual, ecclesiastical, legal or lawful effect and are null and void ab initio (from the beginning).

Article 126 - Pontifex Romanum (Roman Pontiff)

Canon 6414

Pontifex Romanum, also known as the Roman Pontiff, is the formal title of the most senior priest of the entity known as the Collegium Romanum (“Roman College”) first formed in the 11th Century by the pagan heads of the Urbs (communities living on the edges of the ruins of Rome) and through the extraordinary funding of Venetian exile Pietro Leoni and son of exiled King Pietro II Urseolo of Hungary (1041-1047).

Canon 6415

The title Pontifex Romanum (Roman Pontiff) is a deliberate 11th Century corruption of the title Pontifex Maximus or “Greatest Pontiff” being the ancient title of high priest of Rome first created in the 5th Century BCE and head of the Roman Cult of Magna Marter, the “Great Goddess of the Vatican” and Cybele, the “Mother of Rome”. The title Pontifex Maximus was revived by the “Counts of Tusculum” from the end of the 9th Century who proclaimed themselves as supreme pagan spiritual heads of Rome against the end of the Carolingian Empires control of Rome and before the Saxon Ottonian occupations of Rome from 936 CE.

Canon 6416

The conversion from the use of Pontifex Maximus to Pontifex Romanum or “Roman Pontiff” was by pagan Tusculum Urb priest known as Pontifex Maximus Theophylactus, also known as “Hildbrand” in 1057 upon capturing Rome supported by a militia army of at least 20,000 - headed by the Basque miltia leaders Roberto Borja and Rogelio Borja and forces of Pandulf IV of Padua and funded by Venetian exile Pietro Leoni. Hil De Brand had successfully escaped the total annihilation of Tusculum and all its inhabitants by Henry III in 1046 CE and with his miltia army sought revenge upon the Romanum Ecclesia Catholicus (Roman Catholic Church) now controlled by the Saxons:

(i) Theophylactus named himself as “Christian” leader Pontifex Romanum (Roman Pontiff) Gregorius in honor of the title used by his ancestors from the destroyed Urb of Tusculum; and

(ii) Roman Pontiff Gregorius then formed the Collegium Romanum (“Roman College”) with other leading families of the Urbs and parts of Italy proclaiming it to be the first Christian body and only true apostolic “Christian” body; and

(iii) Roman Pontiff Gregorius then claimed to possess the Liber Pontificalis or “Lives of Popes” in opposition of the Liber Vicarius Christi the lives of the Vicars of Christ, whereby the true name of the highest Christian leader was also Pontiff and that St. Peter had been the 1st “Pontiff” not Vicar; and

(iv) Roman Pontiff Gregorius also produced a fraud known as the Dictatus Pontifex or “Dictations of the Pontiff” being twenty seven (27) axiomatic statements whereby he claimed than not only had the Roman Pontiff always been the supreme Christian Leader, but that the Roman College (Collegium Romanum) was the first true Christian Church.

Canon 6417

Following the weakening of the defensive position of Rome and Roman Pontiff Gregorius (1057-1084) through the Basque militia army invasion of southern Britain under Roberto Borja in 1066 and Rogelio Borja of Palermo and Sicily by 1072, German Emperor Henry IV invaded Italy by 1084 with a mass army of thirty six thousand (36,000) men, cutting the Borja forces of Roberto and Rogelio in two (2) and recapturing Rome, destroying the army of Roberto and executing the first Roman Pontiff also known as Hil De Brand and all his family.

Canon 6418

Both the naming and numbering of Roman Pontiffs has been deliberately and consciously corrupted by the officials of the Roman Cult to perpetuate the falsity that the Roman Cult is older than the 11th Century and that the true apostolic succession of legitimate Roman Catholic Popes did not exist from the 8th Century until the end of the 15th Century.

Canon 6419

From the first formation of the Collegium Romanum (“Roman College”), also known as the Roman Cult in the 11th Century, the first nine (9) Roman Pontiffs were self appointed dictators by virtue of hereditary dynasty and claim of right alone, with no election (conclave) nor legitimate recognition, including:

(i) Roman Pontiff Gregorius I (VII) (1057-1084) (Theophylactus of Tusculum) (Rome) ;and

(ii) Roman Pontiff Victor I (III) (1086-1087) (Landalf of Benevento) (in exile in Benevento) ;and

(iii) Roman Pontiff Urbanus I (II) (1088-1098) (Zotto, son of Landalf of Benevento) (in exile leading crusades) ;and

(iv) Roman Pontiff Leo I (1098-1101) (Theodoic, son of Zotto of Benevento) (in exile leading crusades) ;and

(v) Roman Pontiff Callixtus I (II) (1119-1130) (Pietro II Leoni Orsini, son of Pietro Leoni the “Merchant of Venice” and financial founder of Roman Cult) (Rome) ;and

(vi) Roman Pontiff Innocens I (II) (1130-1143) (Pietro III Leoni Orsini, son of Pietro II Leoni) (in exile in Sicily) ;and

(vii) Roman Pontiff Alexander I (III) (1168-1187) (Pietro Orseolo, son of Pietro III Leoni) (in exile in Sicily) ;and

(viii) Roman Pontiff Gregorius II (VIII) (1187-1198) (Giacinto Orsini, son of Pietro Orseolo) (in exile in Sicily) ;and

(ix) Roman Pontiff Innocens II (III) (1198-1216) (in exile) (Lotario Savelli di Conti, related to Orsini and Counts of Tusculum)

Canon 6420

The alleged history of two (2) centuries of battles between the “Guelph” cities and the “Ghibelline” cities is a deliberate and clumsy 16th Century fraud designed to hide both the continuation of the original and true Popes of the Roman Catholic Church as founded in the 8th Century CE and the bitter rivalry between the Italian states such as Genoa, Florence, Naples and Venice.

Canon 6421

From 1215 and the first “official” recognition of the Roman Pontiff by Frederick II (1194-1250) of the House of Hohenstaufen until The Golden Bull of Charles IV in 1356, there were thirteen (13) “elected” by the Consiglio Dieci (Council of Ten) of Venice and approved by the Holy Roman Emperor, without any conclave, being:

(i) Roman Pontiff Honorius I (III) (1216-1227) (Cencio Savelli di Conti) (Rome) ;and

(ii) Roman Pontiff Gregory III (IX) (1227-1241) (Ugolino Savelli di Conti) (Rome) ;and

(iii) Roman Pontiff Innocent III (IV) (1241-1254) (Matteo Rosso Orsini, son of Giacinto Orsini) (Rome) ;and

(iv) Roman Pontiff Alexander II (IV) (1254-1261) (Rinaldo Savelli di Conti) (Rome) ;and

(v) Roman Pontiff Urban II (IV) (1261-1268) (Giovanni Colonna) (Rome) ;and

(vi) Roman Pontiff Gregory IV (X) (1268-1274) (Tedaldo Visconti of Pisa) (Rome) ;and

(vii) Roman Pontiff Innocent IV (V) (1274-1277) (Ottaviano Savelli di Conti) (Rome) ;and

(viii) Roman Pontiff Nicholas I (III) (1277-1285) (Rome) (Giovanni Caetani-Orsini, son of Matteo Rosso Orsini) (Rome) ;and

(ix) Roman Pontiff Honorius II (IV) (1285-1288) (Rome) (Giovanni Visconti, son of Tedaldo Visconti of Pisa) (Rome) ;and

(x) Roman Pontiff Nicholas II (IV) (1288-1294) (Rome) (Giacomo Savelli, son of Ugolino Savelli di Conti) (Rome) ;and

(xi) Roman Pontiff Boniface I (VIII) (1294-1314) (Benedetto Caetani-Orsini) (Rome) ;and

(xii) Roman Pontiff John I (XXII) (1314-1347) (Peter von Aspelt formerly of Mainz) (Rome) ;and

(xiii) Roman Pontiff Innocent V (VI) (1347-1362) (Matteo Orsini) (Rome).

Canon 6422

From 1356 following the Golden Bull of Charles IV in 1356 which mandated the election of the Pontiff by Papal Conclave, elected by Cardinal-electors with the Holy Roman Emperor possessing the right to veto until Francis II (1792-1806) being the last Holy Roman Emperor, there have been fifty one (51) Roman Pontiffs elected by conclave to the Papacy being:

(i) Roman Pontiff Urban III (V) ((1362-1370) (Guillaume Farinier, former O.F.M. Minister General);and

(ii) Roman Pontiff Gregory V (XI) (1370-1378) (Francesco Tebaldeschi-Conti);and

(iii) Roman Pontiff Urban III (VI) (1378-1389) (Bartolomeo Prignano, Naples) ;and

(iv) Roman Pontiff Boniface II (IX) (1389-1404) (Piero Tomacelli, Naples) ;and

(v) Roman Pontiff Innocent VI (VII) (1404-1406) (Cosimo de Migliorati, Naples);and

(vi) Roman Pontiff Gregory VI (XII) (1406-1415) (Angelo Corraro, Venice);and

(vii) Roman Pontiff John II (XXIII) (1410-1415) (Baldassare Cossa, Naples) ;and

(viii) Roman Pontiff Martin I (V) (1417-1431) (Odo Colonna-Orsini, Venice) ;and

(ix) Roman Pontiff Eugene I (IV) (1431-1447) (Gabriele Condulmer-Corraro, Venice)

(x) Roman Pontiff Nicholas III (V) (1447-1455) (Tommaso Parentucelli, Florence) ;and

(xi) Roman Pontiff Callixtus II (III) (1455-1458) (Alfonso Borja, Sicily) ;and

(xii) Roman Pontiff Pius I (II) (1458-1464) (Enea Silvio Piccolomini,Florence) ;and

(xiii) Roman Pontiff Paul I (II) (1464-1471) (Pietro Barbo-Corraro, Venice) ;and

(xiv) Roman Pontiff Sixtus I (IV) (1471-1484) (Francesco della Rovere, Genoa) ;and

(xv) Roman Pontiff Innocent VII (VIII) (1484-1492) (Giovanni Battista Cibo, Genoa)

(xvi) Roman Pontiff Alexander III (VI) (1492-1503) (Rodrigo Borja, son of Alfonso Borja, Sicily)

(xvii) Roman Pontiff Pius II (III) (1503-1503) (Francesco Todeschini Piccolomini,Florence)

(xviii) Roman Pontiff Julius I (II) (1503-1513) (Giuliano della Rovere, Genoa)

(xix) Roman Pontiff Leo II (X) (1513-1522) (Giovanni di Lorenzo de Medici,Florence)

(xx) Roman Pontiff Clement I (VII) (1523-1534) (Giulio di Giuliano de Medici, Florence)

(xxi) Roman Pontiff Paul II (III) (1534-1549) (Alessandro Farnese (Orsini), Venice)

(xxii) Roman Pontiff Julius II (III) (1550-1555) (Giovanni Maria Ciocchi del Monte)

(xxiii) Roman Pontiff Paul III (IV) (1555-1559) (Giovanni Pietro Carafa, Naples)

(xxiv) Roman Pontiff Pius III (IV) (1559-1565) (Giovanni Angelo de Medici,Florence)

(xxv) Roman Pontiff Pius IV (V) (1566-1572) (Rome) (Antonio Ghislieri, Milan)

(xxvi) Roman Pontiff Gregory VII (XIII) (1572-1585) (Rome) (Ugo Boncompagni, Bologna)

(xxvii) Roman Pontiff Sixtus II (V) (1585-1590) (Felice Peretti di Montalto, Venice); and

(xxviii) Roman Pontiff Urban IV (VII) (1590-1590) (Giovanni Battista Castagna, Genoa); and

(xxix) Roman Pontiff Gregory VIII (XIV) (1590-1591) (Niccolò Sfondrati, Milan); and

(xxx) Roman Pontiff Innocent VIII (IX) (1591-1591) (Giovanni Antonio Facchinetti, Bologna); and

(xxxi) Roman Pontiff Clement II (VIII) (1592-1605) (Ippolito Aldobrandini, Florence); and

(xxxii) Roman Pontiff Leo III (XI) (1605-1605) (Alessandro Ottaviano de' Medici, Florence); and

(xxxiii) Roman Pontiff Paul IV (V) (1605-1621) (Camillo Borghese, Siena); and

(xxxiv) Roman Pontiff Gregory IX (XV) (1621-1623) (Alessandro Ludovisi, Bologna); and

(xxxv) Roman Pontiff Urban V (VIII) (1623-1644) (Maffeo Barberini, Florence); and

(xxxvi) Roman Pontiff Innocent IX (X) (1644-1655) (Giovanni Battista Pamphili); and

(xxxvii) Roman Pontiff Alexander IV (VII) (1655-1667) (Fabio Chigi, Siena); an

(xxxviii) Roman Pontiff Clement III (IX) (1667-1669) (Giulio Rospigliosi, Pistoia); and

(xxxix) Roman Pontiff Clement IV (X) (1670-1676) (Emilio Bonaventura Altieri, Venice); and

(xl) Roman Pontiff Innocent X (XI) (1676-1689) (Benedetto Odescalchi, Genoa); and

(xli) Roman Pontiff Alexander V (VIII) (1689-1691) (Pietro Vito Ottoboni, Venice); and

(xlii) Roman Pontiff Innocent XI (XII) (1691-1700) (Antonio Pignatelli, Naples); and

(xliii) Roman Pontiff Clement V (XI) (1700-1721) (Giovanni Francesco Albani, Urbino); and

(xliv) Roman Pontiff Innocent XI (XIII) (1721-1724) (Michelangelo Conti); and

(xlv) Roman Pontiff Benedict I (XIII) (1724-1730) (Pietro Francesco Orsini); and

(xlvi) Roman Pontiff Clement VI (XII) (1730-1740) (Lorenzo Corsini, Florence); and

(xlvii) Roman Pontiff Benedict II (XIV) (1740-1758) (Prospero Lorenzo Lambertini, Bologna); and

(xlviii) Roman Pontiff Clement VII (XIII) (1758-1769) (Carlo della Torre di Rezzonico, Venice); and

(xlix) Roman Pontiff Clement VIII (XIV) (1769-1774) (Giovanni Vincenzo Ganganelli, Venice); and

(l) Roman Pontiff Pius V (VI) (1775-1799) (Count Giovanni Angelo Braschi, Venice); and

(li) Roman Pontiff Pius VI (VII) (1800-1823) (Barnaba Niccolò Chiaramonti, Venice).

Canon 6423

The year 1215 represents the last year a true Roman Catholic Pope was seated in Rome being Vicarius Christi (Pope) Celestine III who was forced into exile at Avignon, France after Frederick II (1197-1250) of the House of Hohenstaufen chose to “officially” recognize the Roman Cult instead of the true apostolic successors of the Roman Catholic Church (Romanum Ecclesia Catholicus).

Canon 6424

The alleged “Western Schism” also known as the “Papal Schism” is an absurd and clumsy 17th Century historic fraud designed to hide the fact that the true Popes of the true and original Roman Catholic Church since its founding in the 8th Century under the Carolingians continued to rival the Roman cult right up to the 15th Century.

Article 127 - Doge

Canon 6426

The term Doge, from “Doga” is the title used by the head of state of three separate Italian based maritime communes and republics during the middle ages being Pisa from 1006 CE, Venice from 1041 CE and Genoa from 1339 CE.

Canon 6427

The term Doe is from Italian "doga" meaning “slat or staff".

Canon 6428

The claims that the Duke of Amalfi (957-1073) of South-Western Italy may be regarded as a Doge, is deliberately absurd and designed to confuse as neither a council of eleven existed in Amalfi at the time, nor had the concept of “doge” even been created before 1041 CE in Venice.

Canon 6429

The first Doga (Doge) in history was appointed by the noble families of Pisa in 1006 as part of Pisa declared itself a commune of cities and a “State” known as Stato de Mari or the “State of the Sea(s)”, forming for the first time a permanent government known as the Consiglio Dodici, also known as the Council of Twelve and the Gran Consiglio (“Great Council”), being the families: Caetani, Crivelli, Dori, Fieschi, Grimo, Gusmini, Morosini, Orlando, Sforza, Simonetti, Verchionesi and Visconti in response to Henry II (1002-1024) of Germany agreeing in 1004 to the recognition of Arduin as Margrave of Ivrea and the loss of key lands and trade routes.

Canon 6430

The second Doga (Doge) in history was appointed by Venice in 1041 when upon King Pietari II Orseolo (1041-1047) assuming the throne of Hungary, when the Morosini of Pisa (known as the Pisani in Venice) staged a coup d’état against the Orseolo and formed a new government of the colony through a Council of twelve (12) noble families called the Consiglio Dodici or “Council of Twelve” being the families of Barbaro, Contarini, Cornaro, Dandelo, Faliero ,Gradenigo, Micheli, Morosini (Pisani), Priuli, Tiepolo, Valiero and Ziani. The Consiglio Dodici then promptly pronounced the election of Domenico Contarini (1041 - 1084) as the second Doga (Doge) in history.

Canon 6431

While the position of Doga (Doge) carried significant power, historically the position is one heavily steeped in the custom of “service of the people of the commune”, with Doges required to swear a solemn oath. Towards the later years of Venice, the power of the Doge was reduced to the point that the position became more figurehead than the focus of executive power.

Canon 6432

In addition to the invention of the concept of the Doga (Doge), Pisa also pioneered the development of other offices of service including:

> (i) The establishment of the “Baldwine” in 963 CE as comes de Flanders (Count of Flanders) of the commune (commune) of Flanders and vassal to the Pisans. The word Baldwine comes from two (2) Old German words, bald meaning “brave and good” and wine meaning “friend, lord and protector”; and
>
> (ii) The establishment of the “Barango” in 985 CE as comes de Cataluna (Count of Catalonia) of the comuna de cataluna (Commune of Catalonia) and vassal to the Pisans. The word Barango comes from Catalian meaning “servant (of the people)”; and
>
> (iii) The establishment of the “Judges” or “iudices” in 1020 in Corsica and then in 1022 in Sardinia as vassals to the Pisans. The word iudices is Latin and meant “in service of the law”; and
>
> (iv) The establishment of the “High Steward” in 1066 in England as an additional title of Count Guillermo (William) of Vasconia (Gascony) (1052-1087) as vassal to the Pisans. The word steward comes from Old German stig meaning “house, hall, building” and weard meaning “guardian or keeper”.

Canon 6433

In 1339, the northern Italian commercial trading city of Genoa declared itself a Republic and elected by popular suffrage Simone Boccanegra (1339-1344) for life as its first Doge. In 1528, the term of office of the Genovese Doge was reduced to two (2) years and power of voting of the people removed and restricted to the Gran Consiglio of Genoa. The office of Doge of Genoa was abolished in 1797 by Napoleon Bonaparte who transferred the lands of Genoa into the Ligurian Republic.

Canon 6434

The office of Doga (Doge) of Pisa underwent a series of historic changes from the time of its creation in 1006 CE until its final transformation in 1509:

(i) In 1119 upon the elevation of Doga (Doge) Domenico Morosini (1119-1146) Genoa rebelled. The conflict was only resolved through a peace treaty council (consilium) at Troia in southern Italy which was brokered by Roman Pontiff Callixtus I (II) (1119-1130) between Genoa, the rebel Tuscan nobles and Pisa at which Domenico Morosini agreed to the formation of the fraternity known as Ordo Praeitum or “Order of Ambassadors”, later known as the “Dominicans” and the semi-religious Ordo Pauperes Templum or “Order of the Poor of the (Money) Temple”, later known as the “Knights Templar” to handle the finances of the Pisan Empire; and

(ii) In 1146, upon the death of Doga (Doge) Domenico Morosini (1119-1146), the Tuscan nobles including Genoa and Florence succeeded in banishing the Morosini who found sanctuary in Venice. A new council known as the Consiglio Dieci (Council of Ten) of Pisa was formed for the election of Doga (Doge), excluding the Morosini; and

(iii) In 1175, upon the death of Doga (Doge) Villano Caetani (1146-1175) of Pisa the Pisan empire dissolved into civil war. While the government of the empire continued through the Ordo Praeitum or “Order of Ambassadors” and Ordo Pauperes Templum or “Order of the Poor of the (Money) Temple”, both the Consiglio Dieci (Council of Ten) of Pisa and the office of Doga (Doge) functioned properly, with the Doge effectively becoming an unelected dictator until the office was dissolved in 1405 and again for the final time in 1509.

Canon 6435

Similar to Pisa, the office of Doge (Doga) of Venice underwent a series of historic changes from the time of its creation in 1041 CE until its final transformation in 1797:

(i) Following massive social upheaval in 1172, the way in which the Venetian Doge (Doga) was elected changed whereby a Maggior Consiglio or (Great Council of Venice) was first formed from all families that had name and property prior in Venice to 1000 CE, known as the longhi. The Maggior Consiglio was then granted the power to elect the Doge from a candidate of the families of the Consiglio Dieci (Council of Ten); and

(ii) In 1223 the election method for choosing the Doge (Doga) by the Maggior Consiglio or (Great Council of Venice) was changed upon the conversion of the Minori Consiglio (Minor Council) to a semi-religious fraternity (brotherhood) known as Ordo Fraternum Minori or “Fraternal Order of Frugality” later known by the late 13th Century as the “Franciscans”; and

(iii) From 1229 onwards, the members of the Maggior Consiglio or (Great Council of Venice) elected a temporary “Council of Forty-One” electors, who then had the power to elect the Doxi (Doge) from one of the candidates of the Consiglio Dieci (Council of Ten); and

(iv) In 1797, Doge Ludovico Manin abdicated under force from Napoleon Bonaparte under the secret Treaty of Leoben and confirmed at the Treaty of Campo Formio.

Article 128 - Collegium (College)

Canon 6436

A Collegium or “College” as first reintroduced by the Pisan-Venetian funded Roman Cult in the 11th Century CE is any formally established body controlled directly or indirectly by the Venetian noble families and recognized as having self governance and primacy over the affairs of its members.

Canon 6437

The word Collegium is a Latin word first commonly used during the pagan Roman Empire to describe a valid commercial guild, fraternity or association of three (3) or more members. A Collegium ceased to have legal standing once its membership was less than three (3) or an inability to continue effective self governance such as through prohibition.

Canon 6438

The first Collegium established in association with the Roman Cult and its Venetian patrons was the Collegium Romanum (“Roman College”) by Romanum Pontifex Gregorius in 1057. The Collegium Romanum ceased effective existence in 1084 when Rome was captured by German Emperor Henry IV and the Roman Pontiff and all members and supporters were executed.

Canon 6439

Any claim that the first Collegium formed by the Roman Cult being the Collegium Romanum (“Roman College”) survived beyond the mass execution of all founding members of the Roman Cult in Rome by the forces of German Emperor Henry IV in 1084 is a deliberate fraud.

Canon 6440

The second Collegium established was the Collegium Romanum (“Roman College”) in 1123 by Roman Pontiff Callixtus I (II) (1119-1130) (Pietro II Leoni, son of Pietro Leoni the “Merchant of Venice” and financial founder of Roman Cult) upon capturing Rome:

(i) From 1215, the Collegium Romanum (“Roman College”) was also known as the “Roman Church”; and

(ii) From 1356, the Collegium Romanum (“Roman College”) was also known as the “Roman Catholic Church”; and

(iii) From 1556, the Collegium Romanum (“Roman College”) was also known as the Università Roma or “University of Rome” under the control of the Superior-General of the Company of Gesu (Jesuits); and

(iv) From 1584 to the present day, the Collegium Romanum (“Roman College”) was also known as the Pontificia Università Gregoriana or “Great” Pontifical University under the control of the most senior Rector of the Society of Jesus (Jesuits), excluding a period from 1773 to 1824 when the Jesuits were suppressed.

Canon 6441

The “college” known as the Cardinalium Collegium or “College of Cardinals” is in fact a consistory, or ecclesiastical council first formed in 1215 as the basis of executive government of the Collegium Romanum (“Roman College”) under Roman Pontiff Innocens II (III) (1198-1216) upon the demands of Frederick II (1194-1250) of the House of Hohenstaufen in exchange for his “official” recognition of the Roman Cult over the true popes of the Roman Catholic Church. However, the consistory of College of Cardinals did not have the power to elect Roman Pontiffs until 1356 and the Golden Bull of Emperor Charles IV (1355-1378).

Canon 6442

The claim that the Venetians created a formal college or “Collegio”, also known as the “Sapientes” or “wise ones” from 1249 is a deliberate misdirection and misuse of the term when the advisers to the Doge were never formalized into such a permanent structure.

Canon 6443

In October 1538, Roman Pontiff Paul II (III) (1534-1549) issued the Papal Bull calling upon the Roman Catholic Church to become principally a “teaching” institution to the world, while also reconstituting the Dominican Friars. The Jesuits were then granted the English Hospice as their first seminary and education college in history as the Collegium Anglicus or College of English. The College was reconstituted in 1579 as the Pontifico Collegio Inglese (Pontifical College of English);

Canon 6444

In February 1551, prior to the recommencement of the second period of the Council of Trent (1551-52), Roman Pontiff Julius II (III) (1550-1555) ceded the Collegium Romanum (“Roman College”) to the control of the Company of Gesu (Jesuits) and Ignatius of Loyola as Superior General (1541-1556) granting its headquarters at the base of Capitoline Hill:

> (i) From 1556, the Collegium Romanum (“Roman College”) was also known as the Università Roma or “University of Rome” under the control of the Superior-General of the Company of Gesu (Jesuits); and
>
> (ii) From 1584, the Collegium Romanum (“Roman College”) was also known as the Pontificia Università Gregoriana or “Great Pontifical Universe” under the control of the most senior Rector of the Society of Jesus (Jesuits); and
>
> (iii) Within the “great universe”, a series of “colleges” were either formed or re-constituted for most major languages and regions of peoples from 1579 including English (1579 reconstituted), German and Hungarian(1580 reconstituted), Greek (1579), Polish (1583), Scottish (1601), Irish (1628), Belgian (1844), French (1853), South America (1858), North America (1859), Croatian (1863), Armenian (1885), Canadian (1887), Nepomuceno (Czech) (1888), Spanish (1892), Marionite (1893), Portuguese (1901),Brazil (1934), Filipino (1961) and Ethiopian (2005).

Article 129 - Bulla Pontificum (Papal Bull)

Canon 6445

A Bulla Pontificum, also known as a Papal Bull is the highest and most solemn form of formal decree issued by a Pontifex Romanum (Roman Pontiff) since its invention in 1136 under Roman Pontiff Innocens I (1130-1143) and the Papal Bull Omne Datum Optimum or “Every perfect gift”.

Canon 6446

The term “bulla” is a corruption of bel+le being a diminution of the Latin belus and lex to mean literally “(this is) the law of Ba’al”. The claim that bulla comes from a supposed pagan Roman tradition of using clay and soft metal seals on cord to the end of documents is an absurd untruth as the use of cord and seals is the continuation of signati recordis or the rule of valid “sealed records” first invented under the Carolingians in the 8th Century CE.

Canon 6447

From the invention of Bulla Pontificum (Papal Bull) from the 12th Century, their form and “legitimacy” is based on the strict occult and satanic corruption of the original form of convenio (covenants) first outlined under Scriptura by the Carolingians in the 8th Century:

> (i) Parchment being the medium on which the original Bull was written being the cured skin of a slain calf, kid (goat) or even human skin for extremely important Bulls, in complete heresy against the absolute forbiddance to use animal skin as writing material under the Carolingians, much less a document claiming to be from a Christian or Catholic Church; and
>
> (ii) Incipio (Beginning) at the very top of the instrument, in majuscule (capitals) being something like <> servus servorum Dei meaning “servant of the servants of God”; and
>
> (iii) Datum at the end of the document being the place it was issued, the day of the month, the year of the Pontiff reign and signatures near the seal; and
>
> (iv) The seal connected by cord and usually made out of metal such as gold.

Canon 6448

The word "Parchment" to describe the fundamental form for legitimate Papal Bulls was invented in the 12th Century from the Latin parca+h+mentis from parca meaning “death” as “one (1) of the three (3) fates” the letter h as a “binding” and ment/mentis meaning “mind, thought, intention, intellect”. Therefore the literal meaning for parchment is “a mind or soul bound to the fate of death”.

Canon 6449

The historic origin behind the use of Parchment for Papal Bulls and for the use of human skin as a writing medium dates back to the occult and black magic rituals in honor of Baal practiced in Tarsus and Ur, with Tarsus at the time of Menesheh High Priest Saul (Paul) reputed to have the largest library of black magic in history with over twenty thousand (20,000) books covered by human skin and countless demonic texts on parchment.

Canon 6450

The “instructions” for the production of Parchment for the Roman Cult through the sacrifice of children were standardized by Roman Pontiff Honorius (1216-1227) in his infamous Grimoire of Black Magic and Occult and has remained for almost eight hundred (800) years the “official” method by which leading members of the Roman Cult and associated Occult fraternities have sacrificed and murdered children, especially to skin them to create parchment.

Canon 6451

As a high curse and high magic to “Lord Baal”, it remains the firm doctrine of the Roman Cult and its agents that once a Bulla Pontificum (Papal Bull) is issued, it exists as absolute original law for eternity and cannot be rescinded unless it contradicts a previous Papal Bull. Thus, each and every Papal Bull is a deliberate and conscious curse of all ancient scripture, sacred texts and wisdom of the Divine Creator.

Canon 6452

Any claim that any Bulla Pontificum (Papal Bull) were issued prior to the 12th Century is an absurd and deliberate fraud aimed at hiding the provenance of the Roman Cult in assuming power and corrupting the original teachings, beliefs and sacraments of the Roman Catholic Church (Romanum Ecclesia Catholicus).

Canon 6453

Any claim that a Bulla Pontificum (Papal Bull) can be issued on linen or paper and not parchment being the skin of a sacrificed animal is a deliberate fraud aimed at hiding the true occult and satanic form required for a “valid bull”.

Canon 6454

As all Bulla Pontificum (Papal Bull) are by definition based on false claims of authority and fraud, all Papal Bulls ever issued are without spiritual, ecclesiastical, legal or lawful authority. Therefore, all Papal Bulls ever issued have no force or effect of law and are null and void from the beginning of their issue.

Canon 6455

As all Bulla Pontificum (Papal Bull) are without spiritual, ecclesiastical, legal or lawful authority as they are based on multiple cases of fraud, any associated entities, grants, titles, or rights created by such instruments are also without any legitimacy and are therefore null and void from the beginning (ab initio).

Article 130 - Decretales Gregorii Noni

Canon 6456

The Decretales Gregorii Noni, also known as the Decretals of Gregory IX are the alleged “original” decrees of “law” issued by the Roman Cult in 1234, to usurp the original and true Iuris Canonum (Canon Law) of the Roman Catholic Church (Romanum Ecclesia Catholicus).

Canon 6457

Prior to the alleged Decrees of Gregory IX (Decretales Gregorii Noni) of 1234, the Roman Cult sought to destroy every copy of the true Iuris Canonum (Canon Law) of the Catholic Church (Catholicus Ecclesia) known as Decretum Gratiarum or “the Decree of Graces (of God)”. Until the alleged fraud of Gregory IX, the Roman Cult called the true laws the Decretum Gratis meaning the “Meaningless or Nothing Decrees”.

Canon 6458

The fraudulent Decrees of Gregory IX (Decretales Gregorii Noni) allegedly promulgated in 1234, comprised of approximately one thousand nine hundred seventy one(1971) chapters of which one thousand seven hundred seventy one (1771) were completely false renderings of non-existent history and one hundred ninty one (191) chapters contain “laws” issued by Gregory himself.

Canon 6459

One (1) reason the alleged Decrees of Gregory IX (Decretales Gregorii Noni) are suspect, including alleged “original” versions from the 13th Century incredibly found in the 18th Century is that this body of fraudulent canons formed a core component to the wholly fraudulent work known as Corpus Iuris Canonici compiled and published in 1580 to coincide with the production of Corpus Iuris Civilis in 1583 by Jesuit trained and educated Denis Godefroy.

Canon 6460

Further evidence supporting the alleged Decrees of Gregory IX (Decretales Gregorii Noni) are a complete fraud produced no earlier than 1580 is the inclusion within the Corpus Iuris Canonici of the terrible and wicked fraud known as Decretum Gratiani or “Decretals of Gratian” an alleged “lawyer” and monk living in Bologna Spain in the 12th Century. Despite the Decretum Gratiani having been exposed as a clumsy fraud containing numerous errors and concepts not present in the 12th Century, the text remains a cornerstone of the claims of the Roman Cult.

Canon 6461

Given the alleged Decrees of Gregory IX (Decretales Gregorii Noni) contradict the original Decretum Gratiarum or “the Decree of Graces (of God)” of the Roman Catholic Church (Romanum Ecclesia Catholicus), they are therefore without legal force or effect and null and void from the beginning.

Canon 6462

As the alleged Decrees of Gregory IX (Decretales Gregorii Noni) are most certainly a deliberate fraud created no earlier than the end of the 16th Century as part of the larger fraud known as Corpus Iuris Canonici, they therefore are illegal, unlawful, immoral and are null and void ab initio (from the beginning).

Article 131 - Romanus Dogmata (Roman Doctrine)

Canon 6463

The Romanus Dogmata, also known as the Roman Doctrines are the formal heretical rituals of the Roman Cult, also known as the false Roman Catholic Church formed by the 16th Century in direct contradiction to the true original doctrines of the true Roman Catholic Church (Romanum Ecclesia Catholicus) first formed by the Carolingians in the 8th Century CE.

Canon 6464

Contrary to the false claims of the Roman Cult, also known as the false leadership of the Roman Catholic Church, the Roman Doctrines of Faith (Romanus Dogmata) were not finalized until the end of the 16th Century and the final sessions of the Council of Trent (1543-1563). Furthermore, the key doctrines of the Roman Cult as finalized by the 16th Century were based primarily on “dividing and controlling” the world, not on genuine spiritual leadership or honoring the traditional beliefs of the true Catholic Church formed in the 8th Century by the Carolingians.

Canon 6465

The primary dogma (beliefs) of the Roman Cult and associated controlled and sponsored “opposition religious groups” finalized by the 16th Century through the Council of Trent are all deliberately and willingly heretical to true Catholic doctrine, Christian doctrine and the teachings of the Nazarenes founded by Jesus Christ including:

(i) transubstantiation states that in contradiction to all the physical laws of the universe upon which existence depends, the substance and matter of reality may be transformed (transubstantiated) into the substance of ethereal and supernatural and vice versa according to certain supremely powerful rituals; and

(ii) in mundi (‘in the underworld’) states that the original doctrines of Catholicism, Christianity and the Nazarene faith taught by Jesus Christ is wrong. Instead, mankind is condemned for a period to ‘live’ on the Earth and be tested as if it were “between worlds” like Dionysus or Persephone in the 4th Century BCE Orphic Greek Mysteries or their copy as Bacchus in the Elysium Roman Mysteries. Contrary to false definitions, Mundus (Mundi) was equivalent in the Elysium doctrines to Ταίναρος (Tainaros) in the Orphic doctrines, while Inferno (Hell) in Latin was equivalent to Τάρςος (Tarsos) in Greek; and

(iii) reincarnation spiritus states that the souls of men are immortal and through passing the tests of Mundi (‘Underworld’) live on for eternity in Heaven (‘Caelum’) or if they fail, they go into Hell (‘Inferno’).

The souls of creatures that look like men only possess an animal soul or “animus” and are mortal.

One of the tests of the Underworld (Mundi) is for men to acquire self knowledge and “illumination” thus distinguishing themselves from ordinary creatures; and

(iv) veritas te liberum (‘the truth (of hermeneutic wisdom) shall set you free’) states that only those that choose to live life as an apostolic mendicant minister in the way of Hermes (Mercury) as a messenger of the gods, being “in the world, not of the world” shall find freedom. The new Hermes being Παύλος από Τάρςος (Paul from Tarsus) or simply “Paul from Hell” who is responsible for leading “illuminated” souls to Lord God or Sabaoth (Satan); and

(v) Peccatum Originale (‘original sin’) states that just as an inheritance of property is transferrable from one (1) generation to another, because of the transgressions of our ancestors (Adam and Eve), all infants are born with hereditary impairment (stain or debt) which disenfranchises them and their heirs from claiming all rights of use originally promised, granted and bestowed to all men and women by the Divine Creator. Furthermore, the transgressions of our ancestors (Adam and Eve) were so grievous against the Divine Creator that each generation is condemned (damned) to a single life of mortality, pain and suffering in a world of purgatory (Mundi) representing the general absence of the active presence of the Divine Creator until the End of Days. Finally, the transgressions of our ancestors (Adam and Eve) has caused all infants to be born devoid of sanctity and grace, therefore placing their souls in “moral jeopardy” for an eternity in hell unless their souls are commended through baptism to be “salvaged” to the Roman Cult; and

(vi) nomen dei states that while there is a supreme divine creator of goodness, this is not the deity we should worship. Therefore the founders of Christianity are wrong in naming the divine “the Alpha and Omega” as are the founders of the Catholic Church in naming the divine “Jehovah” (Yahovah). Instead, the name of the deity that controls us in the underworld is God, or Lord God, being the Persian common name for Sabaoth or Satan, or Moloch, or Ba’al as Lord of the Underworld. The word god means literally “one who rapes, tortures, pillages and torments”. Therefore, whenever one worships God, or Lord God, they are worshipping Sabaoth, or Satan; and

(vii) magister mundi laborare (‘the teacher of the world is suffering’) states that it is through suffering, hardship, pain, hunger and self deprivation we discover the deeper nature and purpose of Lord God, also known as Sabaoth (Satan) and that the life of creatures (the masses) is to suffer, while the life of the few “illuminated men” is liberty and the “pursuit of happiness”; and

(viii) mater dei (‘mother of god’) states that Mari meaning “Sea” to the Latins or “Pontia” to the ancient Greeks is a god immaculately conceived, pure and unblemished who once transubstantiated into the form of a woman (“Mary, Mother of God”) to conceive Lord God (Sabaoth or Satan) and when she passed, her body and soul were taken together to Heaven (Caelum) and so becoming the purest mortmanes (Holy Ghost); and

(ix) christe est satan in rex mundi, non iesus (‘Christ is Satan as King of the Underworld, not Jesus) states that the savior of men trapped in the Underworld is Satan, also known as Sabaoth, Ba’al and Moloch as “King of the Underworld” not Jesus. Instead, Jesus is merely a mythical symbol and while may be spoken of as being “real” to the creatures, he did not exist, therefore permitting contrary doctrines to be established; and

(x) divina gratia (‘divine grace’) or “unmerited mercy” is a form of credit created by “god” through the sacrifice and blood of Christ and therefore is only granted by Christ as rex mundi (‘king of the underworld’) to sinners for their “salvation” as a form of “offset” and balancing of the spiritual ledger.

(xi) sacramentum septem (‘seven sacraments’) are the seven (7) event based sacraments of the Roman Cult through which is claimed divina gratia (‘divine grace’) is bestowed for the “salvaging of sin” being baptism, confirmation, eucharist, penance, holy orders, matrimony, and anointing the sick / dying.

(xii) salvatio (‘salvation or salvage’) states that only those men and women who ‘die to sin’ and actively petition, receive and accept the processes of “salvage” through the seven (7) Roman Cult sacraments shall be eligible to “eternal life” in heaven. The first “salvage operation” is at baptism whereby the infant “dies to original sin” and is then welcomed into the world of

purgatory (mundus) to be known as a person being a type of corporation (from persona, originally Latin for “death mask” in the ritual of burial of the dead and the settlement of all debts).

(xiii) supremecy pontificis (‘supremecy of the ferryman’) states that the Pontifex as the Ferryman of Satan (from pontis meaning “boat” and fex / faex meaning “mortal remains (of people), refuse”) is the supreme judge of those men and women granted eternal life in Heaven, or the damnation of the fires of Hell; and

(xiv) omnes debita ad pontifex debet solvit (‘all debts to the ferryman must be paid’) states that all debts demanded and owed to the Pontifex and his attendants as supreme Ferryman of Satan must be paid in order to escape Mundi and be granted eternal life; and

(xv) corporations (‘funeral rights (activities) of dead corpse’) states that a dead body (corpse) may be given temporary life by mortmanes (dead ghost). Yet, because a corporation is a spiritual fiction not an heir to first man or woman, it is not subject to the disenfranchisement of all rights of use to land and property applied to men and women because of original sin. Furthermore, because a corporation is already dead, it can “exist” forever in mundus (“the underworld”) and purgatory.

(xvi) spiritus sancti (‘holy ghost of Mari’) states that it is only the “Holy Ghost” that breathes “life” back into dead bodies and therefore is only the mortmanes that breathes life into a corporation or company. Therefore, all companies and corporations only exist according to spiritus sancti and are legal subsidiaries of the first formed corporations and companies of the 16th Century; and

(xvii) persona (‘death mask) also known as person is a type of corporation granted to each man and woman who willingly ‘dies to sin’, undergoes the “salvage of baptism” and is reborn into the world of mundus (purgatory or underworld). While the man or woman is not entitled to any inherit rights or privileges because of Peccatum Originale (‘original sin’), the person may be assigned certain inherit rights of use and privileges. However, a man or woman loses the right to use such privileges when he or she continues to transgress, refuse absolute obedience or to be subject to further atonement and penance.

(xviii) corpus christi (‘the church of christ’) states that the Church of Christ as a corporation first formed in the 16th Century may also be known as Corpus Christi or the Dead Corpse of Christ, signifying the collection of members as dead bodies dedicated knowingly or unknowingly to Satan, also known as Lord God, also known as Ba’al and Moloch; and

(xix) trinitas-unum deum; tres personae (‘trinity being one (1) god with three (3) heads (persons)’) is the key belief that while the ultimate god of the Underworld is Lord God, or Satan, also known as Ba’al and Moloch, the god of purgatory also known as Mundi is three-headed Kerberos, also known as The Beast. Hence, when both creatures and men worship the God of purgatory, they must also knowingly or unknowingly worship Kerberos as the “Trinity of God”; and

(xx) quatuor marcas (‘four (4) marks of the church’) states Corpus Christi also known as the Church of Christ represents all Christians by allegedly possessing four (4) qualities from the beginning of the faith being one (1), holy, catholic and apostolic; and

(xxi) lex mundi (‘laws of the underworld’) are Corpus Iuris Civilis or the Civil Laws of the Dead and Corpus Iuris Canonum, the Canon (Ecclesiastical) laws of the Dead Body of Christ (Corpus Christi) and no other, with both being finished for the first time by the end of the 16th Century; and

(xxii) quidam sunt super legem (‘some are above the law’) states that by virtue of some men and women such as apostolic mendicant ministers being not of the world, they are “above” the laws of the underworld and therefore not subject to them; and

(xxiii) poena haeresis est mortem per ignis (‘the penalty for heresy is death by fire’) states that the penalty for heresy of lex mundi, particularly by creatures is death by fire or “holocaust” – a horrible and unprecedented evil not seen as a form of capital crime until the 16th Century.

Canon 6466

In July 1591, Niccolò Sfondrati also known as Roman Pontiff Gregory VIII (XIV) (1590-1591) promulgated the Papal Bull Ecclesiae Christi (July 28, 1591) which confirmed the sovereign status of the Jesuit Order and their ability to determine matters of heresy and doctrine independent of the Roman Ferryman (Pontifex). Thus, from 1591 the hierarchy of the Roman Cult granted itself the right and ability to re-write any history and any doctrine, yet enforce any new history and doctrine with the same orthodoxy as if nothing has been changed.

Canon 6467

While from 1591 onwards, the Roman Cult has introduced substantially new doctrines and beliefs which appear at odds with the original and foundation beliefs first formed in the 16th Century, the essential doctrines set forth from the Council of Trent remain the foundations of the Roman Cult.

Canon 6468

As the Romanus Dogmata, also known as the Roman Doctrines are deliberately heretical to the core principles of Christianity, as well as the original doctrines of Catholicism and the teachings of the Nazarenes through Jesus Christ, the Romanus Dogmata establish for the first time in history a purely satanic heretical pagan religion. Therefore, the Roman Cult, also known as the Vatican also known as the false Roman Catholic Church cannot be ecclesiastically, legally, lawfully or logically be called a Christian faith, much less a Catholic faith.

Canon 6469

As the founding Romanus Dogmata, also known as the Roman Doctrines of the Roman Cult first founded in the 16th Century are based on multiplicities of fraud, all claimed authority, legitimacy, force and effect of law is null and void from the beginning, with any associated formed entities, bodies, associations also null and void from the beginning.

Article 132 - Apostolica Sacramenta (Apostolic Sacraments)

Canon 6470

The Apostolica Sacramenta, also known as the Apostolic Sacraments are the seven (7) false events based sacraments created by the Roman Cult through the Council of Trent (1543-1563) to usurp the true Sacraments of the Roman Catholic Church first formed by the Carolingians in the 8th Century through which is claimed divina gratia (‘divine grace’) is bestowed for the “salvaging of sin”.

Canon 6471

The first, true and original sacraments of the Roman Catholic Church (Romanum Ecclesia Catholicus) first formed in the 8th Century by the Carlingians were based on character and were Honesty, Fidelity, Virtue, Justice, Penance, Charity and Forgiveness. In contrast, the seven (7) false sacraments of the Roman Cult are based on life events including baptism, confirmation, eucharist, penance, holy orders, marriage and anointing the sick/dying.

Canon 6472

The true purpose, function and intention of the seven (7) false sacraments first formed by the Roman Cult through the Council of Trent (1543-1563) are:

(i) baptismo is a 16th Century created word describing a ritual of initiation, death and rebirth of an infant whereby their soul is “salvaged” as payment for original sin and the account balanced. The word baptismo comes from the occult Latin ba meaning “soul” and apto meaning “to fit, put on, adapt or prepare” and mo meaning “moloch”. Hence, the literal meaning of baptismo is “for the purpose of fitting/placing the soul to Lord God or Sabaoth (Satan)”; and

(ii) confirmation is a 16th Century created word describing a ritual of consent, acknowledgment, perfection of the agreement undertaken at baptismo and incorporation of a unique person signifying the arrival in chronological years to the “age of reason” usually around the time of ten (10) to fourteen (14) years of age. The word confirmation comes from the Latin con meaning “to”, firmo meaning “to confirm, assert or prove”and atio meaning “reasoning”; and

(iii) eucharist is a 16th Century created word describing a ritual of simulated cannibalism whereby bread and wine is consumed in the belief it is first transformed into the literal body and blood of Jesus Christ as a perpetual system of cursing the founder of the Nazarenes, the memory of Christianity, the true founders of the Catholic Church and especially as a high curse against those who partake in willing ignorance as obedient zealots. The word eucharist comes from the Latin eu meaning “well done”, caris meaning “loving self-sacrifice” and tia meaning “a third; three (3) (times)” as the perfection of a high curse by ignorant devotees of the Roman Cult cursing themselves three(3) times against the true Divine Creator; and

(iv) penance is a 16th Century created word describing a ritual of pain, suffering and sometimes a horrible death (i.e. by fire) whereby the penalty and punishment by suffering is “salvage” and payment for sins over a period of life and the account balanced. The word penance comes from the Latin poenas meaning “penalty, punishment”; and

(v) ordination, also known as “holy orders” is a ancient Latin word describing a ritual of receiving appointment, authorities and powers of office under the Roman Cult, usually in the context of a clerical (ecclesiastical) position. The word ordination originates from Ordinatus meaning “appointment, commission”; and

(vi) marriage is a 13th Century created word describing a ritual of forming a three-party binding contract with Lord God or Sabaoth (Satan) and two (2) uneven parties whereby the female or “junior” member of the contract pledges obedience and performance to the “senior” or male member of the contract while both parties convey their rights to the Roman Cult. The word marriage comes from the Latin mari meaning “the sea” and ago meaning “to manage, act, do perform for”; and

(vii) extreme unction or “anointing” the sick and suffering describes a ritual of “salvaging” extreme suffering and pain as payment for alleged sins of life, the confirmation again of the original contract of baptismo to Lord God (Sabaoth, also known as Satan), also confirmed through previous sacraments and as a seal over property of the body in an attempt to ward off any spiritual intervention in claiming the mind and soul is not the property of the Roman Cult after death.

Canon 6473

Contrary to deliberate fraud and misinformation, the seven (7) false sacraments were not introduced for discussion amongst leaders of the Roman Cult until the 7th Session of the Council of Trent around March 1547:

(i) baptismo was not confirmed as a sacrament, nor its first rituals until the 7th session of the Council of Trent in March 1547; and

(ii) confirmatio was not confirmed as a sacrament, nor its first rituals until the 7th session of the Council of Trent in March 1547; and

(iii) eucharist was not confirmed as a sacrament, nor its first rituals until the 13th session of the Council of Trent in October 1551; and

(iv) penance was not confirmed as a sacrament, nor its first rituals until the 14th session of the Council of Trent in November 1551; and

(v) ordination was first confirmed as a sacrament, by the 13th session of the Council of Trent in October 1551; and

(vi) marriage was not confirmed as a sacrament, nor its first rituals until the 24th session of the Council of Trent in November 1563; and

(vii) extreme unction was not confirmed as a sacrament, nor its first rituals until the 14th session of the Council of Trent in November 1551; and

Canon 6474

Given the controversial nature of the sacraments first conceived by the Roman Cult in the 16th Century, the Venetians and their allies developed a “false” opposition strategy against the Habsburg-Genoa-Florence domination to lead the introduction of these concepts through a false “protest” movement:

(i) In 1512, Venetian trained – German schooled Sephardi (Jewish) lawyer Martinus Leder (Luther) (b. 1483- d.1546) and Venetian Sephardi (Jewish) artist Luca Mahler (Cranach) (b. 1472 – d. 1553) were sent with substantial funds to Wittenberg under the protection of the House of Wettin and Frederick III (1483 – 1525) of Saxony to initially promote racial tension and religious unrest in Germany against Emperor Charles V Hapsburg (1516-1556) of Spain. However, after a failed start the Venetians appointed in 1519 Mizrahi (Jewish) Rabbi Andreas Bodenstein (b. 1486 – d.1541) to oversee the construction of the “Luther” German Bible and anti-Semitic literature aimed at calling for the first time the Khazarian Diaspora “Jews”; and

(ii) In 1513, King Henry VIII (1509-1547) established secret diplomatic relations with Venice through Venetian Ambassador Francesco Guillaumo Zorzi (b.1466-d.1536), also known as Desiderius Erasmus and William of Tindal. Morosini family financial support saved England and enabled King Henry to respond to the threat of James IV of Scotland after the failed invasion of France earlier in the year. By 1514, Francesco Guillaumo Zorzi succeeded in introducing Tommaso Morosini (b.1485-d.1540) also known as “Thomas the Moor”, “Thomas the sorcerer”, the son of Nicolò Morosini, to English Court. In the same year, Tommaso Morosini was made 1st Earl of Essex and married the younger sister to Henry named Elizabeth Tudor (b. 1492 – d.1527) who contrary to deliberately false history, did not die at aged three; and

(iii) In 1519, following the initial failed progress of the Wittenberg Project, Venetian Marco Zorza (Zwingli) (b. 1484 – d. 1531) and Leo Juda (b. 1482 – d. 1542) were sent to Zurich in Switzerland in the hope of developing a new religion based on converting “nominally” Christian descendents of merchants, bankers and traders to rise up against Emperor Charles V Hapsburg (1516-1556) of Spain. The Zurich Project also met temporary disaster in 1531, until the Venetians sent Venetian based Misrahi (Jewish) Rabbi Johan Coen (Calvin) (b. 1509 – d. 1564) to orchestrate the new “protestant religion” and then the creation of the new “jewish religion” as translations by 1560; and

(iv) In 1529, Matteo da Montefeltro (de Bascio) (b.1495-d.1552) the former Duke of Urbino (1482 - 1508) and Ludovico Morosini-Sforza (de Fossombrone) (b.1452-d.1535) the former Duke of Milan (1489-1500) formed the Capuchin (hooded ones) as an order dedicated to introducing the new philosophy of the world as purgatory. They were accompanied by Giovanni Sforza (de Chioggia) (b.1466-d.1535) former Lord of Pesaro and Gradara (1483-1512), Maximilian Raffaele Sforza (de Fossombrone) (b.1493-d. 1535) former Duke of Milan (1513-1515), Francesco II Maria Sforza (de Iesi) (b.1495-d.1535) former Duke of Milan (1521-1535) and Paolo I Sforza (de Chioggia) (b.1497-d.1535); and

(v) In 1530, following the formation of the Capuchins, Simon Memmo (b. 1496 – d. 1561) and his brother Pietro Memmo were commissioned by the Venetians to Belgium for the mission of fermenting racial and religious uprising against Emperor Charles V Hapsburg (1516-1556) of Spain. By 1536, he had succeeded in forming the Anabaptists later also known as Mennonites; and

(vi) In 1535, the forces of Charles V (1516-1556) of Spain captured Milan , executing the heads of the Capuchin Order (Sforza Clan) sparking the Italian War 1536-1538 between France and Spain. Bernardino Fabio Petrucci ('Ochino' & de Asti) (b.1487-d.1564) the former Duke of Siena (1512-1523) then took over as the 3rd Vicar-General (1535-1552) travelling to Switzerland and England to review progress of the Protest Movement and the invention of the Jewish literature and religious scripture.

Article 133 - Versio Vulgata (Latin Vulgate)

Canon 6475

The Vulgata, also known as the Versio Vulgate is the first “scriptural text” of the Roman Cult first promulgated in 1271 by Tedaldo Visconti of Pisa, also known as Roman Pontiff Gregory IV (X) (1268-1274), also known as Thomas of the Sea (Aquinus) through the deliberate and complete corruption of the Biblia Sacra (Sacred Bible) of the Roman Catholic Church (Romanum Ecclesia Catholicus).

Canon 6476

While the true Biblia Sacra (Holy Bible) was a Christian translation with edits first promulgated in Latin from 738 CE of the Bibliographe or βιβλιογράφη first officially published by Constantine in 326 CE, the Vulgata was a complete re-write and corruption of Christian text into a work primarily for the practice of black magic and the worship of Persian Satanism:

> (i) The official name of the Divine Creator for the Roman Catholic Church being Yehovah (Yahovah, or Jehovah) was replaced with the Persian name for Satan and Sabaoth called “God”, “Lord God” and “Gad” meaning “one who overpowers, defeats, injures or rapes”; and
>
> (ii) The most universally unholy text of the ancient world known as the Septuaginta and “Septuagint” of the Roman Cult of Iudeism from 71 CE by former Mithraic priest Flavius Josephus ben Matthias was made the “Old Testament” in complete defiance to the true message of both Christianity and the true Catholic Church; and
>
> (iii) The founding instruments of Christianity being the Epistole of Milan (313) and Epistole of Nicomedia (325) were horribly mutilated and merged together to form the Book of the Apocalypse, with a completely false chapter 12 inserted; and
>
> (iv) A complete and wholly mythical tale concerning Saul of Tarsus, also known as High Priest Nethanel and supreme black magic master of the ancient world “converting” to Christianity was first introduced through epistles and corruptions to gospels, making “Paul” the “antichrist” an equal of Jesus Christ and in some sections “superior” to him by compelling the reader to believe the Satanic message of Paul ahead of the message of Jesus.

Canon 6477

By forcing together the completely unrelated and unholy 1st Century CE Septuaginta of Mithraic priest Flavius Josephus ben Matthias with the 8th Century CE Biblia Sacra (Holy Bible) of the true Catholic Church and then introducing the common Persian name for Sabaoth (Satan) being “God”, the Roman Cult accomplished a tool of unprecedented psychological manipulation whereby the “inconsistent” and bloodthirsty “God” of the Old Testament (Septuaginta) compared to the “loving and peaceful” God of the New Testament (corrupted Biblia Sacra) produced a severe “mind virus” within followers of the Cult enabling them to be easily manipulated into ignoring what otherwise would be self evident “in plain sight”.

Canon 6478

The word Vulgate in Latin comes from vulgo meaning “to trivialize, make notorious, corrupt, damage reputation or prostitute”. The meaning “to make common; to publish” were added in more recent centuries to hide the real meaning and implied purpose of the Roman Cult in choosing to name their “original scripture” as Vulgate.

Canon 6479

The claim that the Vulgate originates from the late 4th Century work of a character otherwise known as St. Jerome in Rome is a clumsy and ridiculous fraud that otherwise defies the overwhelming evidence of history. Not only was Rome at the end of the 4th Century a steadfastly pagan city as evidenced by well established publicly known artifacts from the same time period in Rome, but there could not possibly have been a “Christian” Pope in Rome on account of Constantine, the founder of Christianity stripping Rome of any ecclesiastical and political importance and making Philadelphia (Ravenna) the new religious and administrative centre of Italy from the 4th Century.

Canon 6480

Contrary to claims that Martin Luther (1483 – 1546) used the Bibliographe or βιβλιογράφη officially published by Constantine in 326 CE and the unholy 1st Century CE Septuaginta of Mithraic priest Flavius Josephus ben Matthias in Hebrew as the root texts for translation, the Septuaginta was written originally in Latin, not the 4th Century language created by the Persian Menes Religion. Furthermore the use of “God” and “Lord God” means that the Luther Bible was nothing more than a direct translation of the 13th Century Vulgate into German by 1534, with further edits under the direction and guidance of the Venetians including Matteo Serafini (1495-1552).

Canon 6481

Contrary to claims that the Geneva Bible used the Bibliographe or βιβλιογράφη officially published by Constantine in 326 CE and the unholy 1st Century CE Septuaginta of Mithraic priest Flavius Josephus ben Matthias in Hebrew as the root texts for translation, the Septuaginta was written originally in Latin, not the 4th Century language created by the Persian Menes Religion. Furthermore the use of “God” and “Lord God” means that the Geneva Bible was substantially based on the 13th Century Vulgate. However, the involvement of Rabbi Jon Coen (Calvin) of Venice and Bernardino Ochino (1487-1564) of the Capuchins in its production signaled the first deliberate alignment of the Roman Cult and the disparate faiths of the Khazar - Menesheh Diaspora. The first publication in French and English was in 1560.

Canon 6482

While the Venetians ensured the Protestant Bibles were based on updated versions of the Vulgate merged with a unified doctrine of the Khazar - Menesheh Diaspora to create Judaism in the 16th Century, the Vulgate was also substantially updated to create “new” Catholic Bibles such as the Douay-Rheims Bible in English of 1582.

Article 134 - Consilium (Council)

Canon 6483

A Consilium, also known as a Consiglio and Council is a term first introduced in the 11th Century CE in Pisa and afterwards Venice to describe a new form of aristocratic rule by a few elite families. The word Consilium in the 13th Century CE was later extended to temporarily constituted bodies, formed with the authority to discuss and pass laws, but having limited life span.

Canon 6484

During 1006 CE in order to quell further instability across the remaining Pisan lands, Pisa declared itself a commune of cities and a “State” known as Stato de Mari or the “State of the Sea(s)”, forming for the first time a permanent government known as the Consiglio Dodici, also known as the Council of Twelve and the Gran Consiglio (“Great Council”), being the families: Caetani, Crivelli, Dori, Fieschi, Grimo, Gusmini, Morosini, Orlando, Sforza, Simonetti, Verchionesi and Visconti that pronounced the election of Giovanni Morosini (1006 - 1043) as the first Doga (Doge) (from Italian meaning “staff”) in history:

(i) In 1075 CE, Doga (Doge) Giovani Orlando (1060 - 1085) promulgated the first comprehensive modern international law and “law of the sea” called Consuetudini di mare (translates literally as ‘customs of the sea’); and

(ii) During 1146 CE, Doga (Doge) Domenico Morosini (1119 - 1146) of Pisa died and his son Domenico II Morosini and the Morosini family were banished to Venice by the other nobles from Pisa through a plot coordinated by the Visconti who sought control. However, the Fieschi of Genoa also sought control and a brief struggle ensued until. Villano Caetani (1146 - 1176) was then elected Doge from the newly constituted Council of Eleven families of Pisa that excluded the Morosini; and

(iii) In 1148, exiled Domenico II Morosini of Pisa became Doga (Doge) of Venice (1148 - 1156). In 1152, Frederick I Barbarossa invaded Italy and attempted to impose absolute rule and fealty over the Pisan Empire. The communes reunited under the direction of Venice and Domenico II Morosini who helped form the Lombard League against the Germans. Frederick was subsequently defeated at the Battle of Legano in 1176 and a Peace Treaty was signed in Venice in the same year; and

(iv) In 1176 CE, upon the death of Doxi (Doge) Villano Caetani (1146 - 1176) , the forces of Doga (Doge) Domenico II Morosini of Venice (1148 - 1156) confronted conspirators and forced their banishment, namely the Visconti and Fieschi, who were expelled from the Gran Consiglio (“Great Council”) of Pisa to make it the Council of Ten. Thus began the first war between Pisa and Genoa as well as Tuscany which erupted initially as a civil war in the first Republic of Pisa; and

(v) During 1405 CE upon Florence finally conquering Pisa, the Stato de Mari or the “State of the Sea(s)” and the Gran Consiglio (“Great Council”) were formally dissolved at the temporary Council of Pisa in 1409; and

(vi) In 1494 CE at the expulsion of the Medici from Florence by the invading army of Charles VIII (1483 - 1498) of France, Florentine born Nicolò Morosini (b.1469 - d.1527) proclaimed himself Doga (Doge) of Pisa and proceeded to declare a new Gran Consiglio (“Great Council”) and Republic of Pisa as ally of France and Venice. The League of Naples, falsely called the “League of Venice” was quickly formed by Genoa, England, Spain, Germany and exiles that succeeded in recapturing Naples and Florence by 1495 and then forcing the French to retreat completely from Italy by 1496. The forces of Pisa held out until 1509 when the city finally surrendered; and

(vii) During 1513 CE upon the death of Giuliano della Rovere also known as Roman Pontiff Julius I (II) (1503 - 1513), the last Doge of Pisa, Nicolò Morosini (b.1469 - d.1527) also known as “Macchiavelli” or “(blood) stained fleece” returned temporarily to Rome and then Venice in the attempt to have a rival candidate to Genoa or Florence elected as Roman Pontiff. When Giovanni di Lorenzo de Medici was elected as Roman Pontiff Leo II (X) (1513 - 1522), Nicolò Morosini devised a plan whereby the Pisa Stato de Mari or the “State of the Sea(s)” became the “Holy See” or Sancta Sedes controlled by a new Holy Council of Ten, also known as the secret Jesuit Council of Ten being the families: Morosini, Zorzi, Orsini, Farnese, Sforza, Contarini, Caetani, Cornaro, Grimani and Este; and

(viii) In July 1542 CE, Alessandro Farnese as Roman Pontiff Paul II (III) (1534 - 1549) issued the first “Constitution” in the history of the Roman Cult as Licet ab initio or “Lawful (licensed) from the beginning” whereby the previous structure was modified and the first “Congregation” was introduced, thus validating the superiority of the Sancta Sedes (“Holy See”) and its “Holy” Council, which has remained the supreme global body ever since.

Canon 6485

In 1041 CE, upon King Pietari II Orseolo (1041 - 1047) assuming the throne of Hungary, the Morosini of Pisa (known as the Pisani in Venice) staged a coup d'état against the Orseolo and formed a new government of the colony through a Council of twelve (12) noble families called the Consiglio Dodici or "Council of Twelve" being the families of Barbaro, Contarini, Cornaro, Dandelo, Faliero ,Gradenigo, Micheli, Morosini (Pisani), Priuli, Tiepolo, Valiero and Ziani. The Consiglio Dodici then promptly pronounced the election of Domenico Contarini (1041 - 1084) as the second Doga (Doge) in history:

(i) During 1146 CE, the Morosini of Pisa transferred their massive wealth to Venice and in 1148, exiled Domenico Morosini became Doga (Doge) of Venice (1148 - 1156) greatly expanding its fleet and succeeding in making significant territorial gains for Venice along the Dalmatian coast. As the Pisan Empire in the western Mediterranean dissolved into Civil War, Venice continued to grow in influence in the eastern Mediterranean; and

(ii) Following the disasterous reign of Doga (Doge) Vital II Michele (1156 - 1172), the Morosini succeeded in having the House of Micheli permanently removed from the Council, reforming it as the Council of Eleven, but making the Micheli permanent "secretaries" and "administrators" of the Council of Venice; and

(iii) In 1354, Marino Faliero became the new Doga (Doge) and then attempted to establish a coup d'état against the Council of Eleven. Faliero was sentenced, beheaded and his family permanently struck from the Patriarchs, with the Council being reduced permanently to the Council of Ten; and

(iv) In 1797 CE through the Treaty of Campo Fornio between Napoleon Bonaparte and Count Phillip von Covenzi the Republic of Venice was dissolved in name and restructured. In 1814, the Council was reformed as the "Council of Nations" or the "Council of Fifteen" at Vienna with the core founding "Houses" or members being Austria, United Kingdom, Russia, Prussia and France and then the remaining ten (10) members being Spain, Portugal, Sweden, Norway, Netherlands, Denmark, Geneva, Hanover, Genoa and the Papal States; and

(v) During 1942 CE, the "Council of Nations", being the reformed Great Council of Venice, was again reformed unto the "Council of United Nations" also later known as the United Nations Security Council with the "inner council" being United Kingdom, United States, France, Russia and China and the "outer council" being ten (10) elected non-permanent members with two (2) year terms.

Canon 6486

In 1172 CE following a massive military defeat, loss of eastern trade with Constantinople and pandemics from poor administration of the city, a mass uprising against the Consiglio Undici of Venice and Doge Vitale II Micheli took place, ending absolute rule by the council. A new series of councils (consiglio) were formed and the existing Consiglio Undici was reformed to the Consiglio Dieci (Council of Ten) after the House of Micheli was banished from the council:

(i) The Maggior Consiglio or (Great Council of Venice) was first formed from all families that had name and property prior in Venice to 1000 CE, known as the longhi. The Maggior Consiglio was then granted the power to elect the Doge from a Consiglio Dieci (Council of Ten) as well as the membership of the Minor Consiglio (Minor Council) of forty (40); and

(ii) The Minor Consiglio (Minor Council) of forty (40) also known as the "Quarantia" or Supreme Court was first formed with the power to veto the decisions of the Doge, prepare and review legislation of Venice and conduct court investigations.

Canon 6487

The first temporary Consulium (Council) was in 1215 CE and the 1st "true" Lateran Consillium (Council) demanded by Frederick II (1194 - 1250) of the House of Hohenstaufen to Roman Pontiff Innocens II (III) (1198 - 1216) in exchange for his "official" recognition of the Roman Cult over the true popes of the Roman Catholic Church. This is the first appearance of Collegium Cardinalis (College of Cardinals). However the Consiglio Dieci (Council of Ten) of Venice retained power to pick and choose the Roman Pontiff until 1356 and the Golden Bull of Emperor Charles IV (1355 - 1378).

Canon 6488

In 1223, the Minori Consiglio (Minor Council) of Venice was converted to a religious fraternity (brotherhood) known as Ordo Fraternum Minori or "Fraternal Order of Frugality" later known by the late 13th Century as the "Franciscans" headed by a Minister-General.

While the Minori Consiglio (Minor Council) as the Ordo Fraternum Minori was stripped of its legislative powers by 1229 and the formation of the Consiglio dei Pregadi or "Senate", the Ordo Fraternum Minori reserved the supreme Judicial, Chancery and Financial functions now performed as a religious brotherhood.

Canon 6489

In 1229 CE, the Consiglio dei Pregadi or "Senate" of Venice was formed whereby sixty (60) members were to be elected from the Maggior Consiglio or (Great Council of Venice) as the supreme legislative body.

Article 135 - Companio (Company)

Canon 6490

A Companio, also known as a Company is a 12th Century CE invented word defining a form of society of members sharing some common “bond” defined by some formal instrument of self-rule. In the 16th Century, a second type of “company” was added being a corporate body having legal personality according to a constitution. In the 17th Century, a third type of “company” was added being a trust company formed by a deed in accordance to statute of law.

Canon 6491

The etymology of “company” from "companion" is derived from the two (2) 13th Century Latin words: "compes" which means "fetters, shackles, chained"; And: "ani" which means "ring" ; Therefore "Company" means literally "chained to the ring (of the Roman Pontiff)".

Canon 6492

The first use of “Company” was the pledge of Spanish, Basque, English and Sicilian mercenaries in the 12th Century to the service of Pisa as the “Catalian Company”.

Canon 6493

The second use of "Company" was in reference to the Servi Camerae Regis of the Hapsburg Dynasty of Zurich and the Plantagenet of England at the end of the 13th Century who sought to monopolize financial banking practices with assistance from the Roman Cult.

Canon 6494

The word “company” acquired its first military meaning in the 16th Century only after it was used as the official name of the Jesuit military order as the “Company of Gesu (Jesus)”; From the 17th Century onwards, the word "Company" became a key component of the title of business ventures as a “Chartered Company”.

Canon 6495

The etymology of “corporation” is derived from the two (2) 16th Century Latin words: "corpus" which means "(dead) body"; and: "ater/atio" which means "funeral rights, dark, gloomy or dismal" ; Therefore "corporation" means literally “an association of one or more performing the funeral rights associated with the burial rituals of dead corpses”.

Canon 6496

In accordance with Romanus Dogmata (Roman Doctrine) established in the 16th Century, only “corporations” may possess property due to original sin causing the disinheritance of all men and women:

> (i) Peccatum Originale (‘original sin’) states that just as an inheritance of property is transferrable from one (1) generation to another, because of the transgressions of our ancestors (Adam and Eve), all infants are born with hereditary impairment (stain or debt) which disenfranchises them and their heirs from claiming all rights of use originally promised, granted and bestowed to all men and women by the Divine Creator. Furthermore, the transgressions of our ancestors (Adam and Eve) were so grievous against the Divine Creator that each generation is condemned (damned) to a single life of mortality, pain and suffering in a world of purgatory (Mundi) representing the general absence of the active presence of the Divine Creator until the End of Days. Finally, the transgressions of our ancestors (Adam and Eve) has caused all infants to be born devoid of sanctity and grace, therefore placing their souls in “moral jeopardy” for an eternity in hell unless their souls are commended through baptism to be “salvaged” to the Roman Cult; and
>
> (ii) corporations (‘funeral rights (activities) of dead corpse’) states that a dead body (corpse) may be given temporary life by mortmanes (dead ghost) . Yet, because a corporation is a spiritual fiction not an heir to first man or woman, it is not subject to the disenfranchisement of all rights of use to land and property applied to men and women because of original sin. Furthermore, because a corporation is already dead, it can “exist” forever in mundus (“the underworld”) and purgatory.
>
> (iii) spiritus sancti (‘holy ghost of Mari’) states that it is only the “Holy Ghost” that breathes “life” back into dead bodies and therefore is only the mortmanes that breathes life into a corporation or company. Therefore, all companies and corporations only exist according to spiritus sancti and are legal subsidiaries of the first formed corporations and companies of the 16th Century; and
>
> (iv) persona (‘death mask) also known as person is a type of corporation granted to each man and woman who willingly ‘dies to sin’, undergoes the “salvage of baptism” and is reborn into the world of mundus (purgatory or underworld). While the man or woman is not entitled to any inherit rights or privileges because of Peccatum Originale (‘original sin’), the person may be assigned certain inherit rights of use and privileges. However, a man or woman loses the right to use such privileges when he or she continues to transgress, refuse absolute obedience or to be subject to further atonement and penance.

Canon 6497

In accordance with Roman Cult doctrine and Western Law since the 16th Century, as corporations are already dead, they cannot be created from “nothing”, but must be extracted from a pre-existing dead body, or “corpus”. Hence, all corporations ever created since the 16th Century are ultimately derived from Corpus Christi being the dead body of Jesus Christ claimed through occult teachings to be placed in eternal curse, torture and damnation in Hell by the Roman Cult by the ignorant actions of the faithful that perform cursing ceremonies every minute of every day around the world.

Canon 6498

The first and highest unincorporated corporation in history since the 16th Century are the Capuchins representing Corpus Christi (Dead Body of Christ’s Faithful), also known as the Order Friars Minor (Capuchin). The first and highest incorporated corporation in history since the 16th Century is the Society of Jesus, also known as the Jesuits. All incorporated bodies in the world including countries, stock-companies, trusts, funds, associations are ultimately derived as subsidiary corporations “owned” by the Society of Jesus (Jesuits).

Canon 6499

The second highest incorporated corporation in history is the Roman Curia, also known as the Office Apostolic See, or Holy Office, in the conversion of the Roman Cult to a subsidiary corporation controlled by the reconstituted families of Pisa and Venice by July 1542. All incorporated aggregate bodies of persons (individual corporations associated with men and women) are derived from the Apostolic See, or Roman Curia. Therefore, while the Society of Jesus is responsible for all corporations, the Roman Curia as a subsidiary corporation of the Jesuits is responsible for all Persons (individual corporations).

Canon 6500

While the three (3) types of companies (Society, Corporation and Trust) are all called companies, their rules of formation and function remain distinct:

(i) A Society as a Company requires historically a minimum of three (3) men (or women) actively associated in accordance with some covenant or deed. If less than three (3) active members exist, the Society Company ceases to exist; and

(ii) A Corporate Company or simply “Corporation” is a dead body, given life through the Holy Ghost and so does not require any members to be valid other than a valid “registered” constitution that connects it ultimately to the founding dead corporation of the Capuchins in 1529 and then the Company of Gesu (Jesus) in 1534; and

(iii) A Trust Company is given life through statute (law) and requires both registration of a valid deed, office holders and property to retain existence.

Article 136 - Humanism

Canon 6501

Humanism is a term describing both a complex philosophy and movement created by the Pisan / Venetian families from the end of the 15th Century and early 16th Century using purported “legitimate” works from primarily ancient Greek philosophers to define a reality (world) based on secular “human” values, skills and concerns rather than ecclesiastical, occult, divine or “supernatural” matters. Humanism is therefore the antithesis of Kabbalah Mysticism also created by the Pisan / Venetian families during the same period.

Canon 6502

While Humanists reject the notion they espouse, or follow a particular doctrine in the same manner as religions, Humanism is fundamentally based around a very clear set of doctrines that has been fanatically enforced by leading Humanists since the invention of the philosophy:

(i) Man is the centre of his own universe, both in terms of the function of perspective, mind, logic and via the rules of existence; and

(ii) Through the use of the tools and faculties of mind being reason, logic, scientific method and argument, mankind is capable of discovering virtually every answer to every problem and advance the knowledge of the world without relying on superstitious beliefs; and

(iii) Through the faculties and tools of collective mind and behaviour interaction such as rhetoric, politics, economics and ethics, mankind can work together to form common societies without the need to rely on ancient beliefs of religious law or custom; and

(iv) While people should be free to continue their beliefs in religious customs that espouse “life after death” and the existence of “supreme deities”, there is no definitive scientific evidence that Heaven exists, life after death exists and god exists. Therefore, the only certainty in life is that we are alive today and we will die one (1) day; and

(v) Despite all men being “created” equal, through an absence of intellect and skill, mankind self selects into classes of “men of intellect” and “creatures”. Hence, concepts such as slavery in various forms and social classes while unfortunate are “natural” selection; and

(vi) Humanist thought originates from ancient Greece with philosophers such as Aristotle, Socrates and Plato before the emergence of Christianity, Islam and Judaic thought. Therefore, on age alone, humanist theories are as old and as “legitimate” as the writings of major religions.

Canon 6503

Humanism as movement and philosophy owes in part its birth to the deliberately obscured history of Pisan Universities established from the beginning of the 11th Century that came to dominate learning, teaching and the formation of literary works across Europe:

(i) In 1061 CE, Doga (Doge) Giovani Orlando (1060 - 1085) and the Great Council founded the first “University” in history known as the Academia Pisa (University of Pisa), focused primarily in study of law. The claim that Bologna was the first University in history is a deliberate fraud; and

(ii) In 1068, following the capture of the Montpellier region in southern France and the establishment of a commune under a Bern-Hard (Old French for brave and strong servant (junior)”), Pisa establishes its second University as sovereign territory; and

(iii) In 1088, in honor of the successes of Count Guillermo (William) di Gascony (1052 - 1087) in conquering England, (Doge) Giovani Orlando (1060 - 1085) of the Pisan Empire grants Count Guillermo the younger (William) di Gascony (1087 - 1127) the third University in history at Salamanca, but with Pisa “owning” the land of the University as “sanctuary”; and

(iv) By 1091 CE, Doga (Doge) Pietro Morosini (1088 - 1119) of Pisa with Count Roger I (1071 - 1101) of Sicily succeed in capturing Malta. As reward, the Pisans founded the fourth University in history at Catania, which was destroyed by earthquake in 1169, but subsequently rebuilt on an even grander scale; and

(v) In 1092, the Pisans assisted Alfonso VI (1072 - 1109) of Castile, also known as “El Cid”, in the capture of Valencia, with Pisa establishing its second major Spanish trading port and fifth university (University of Valencia), deliberate corrupted as “Palencia” to hide its ownership and foundation by the Pisans; and

(vi) In 1204, the Pisan - Venetian forces aided by Basque, Sicilian, Gascon and English mercenaries complete the capture of Greece, Crete and Constantinople and the establishment of the “Latin Empire” (1204 - 1261), massively increasing their influence and importance in Europe. Pisa established its sixth university as sovereign territory (University of Chalcis) by 1204, the seventh university as University of Athens by 1209, the eighth as the University of Constantinople by 1210 and ninth as the University of Candia (Crete) by 1212; and

(vii) In 1216, following the ceding of England by John to the Roman Cult, the Pisans petitioned Henry III (1216-1272) and Roman Pontiff Honorius I (III) (1216-1227) for land to found a university, which was granted as sovereign territory fifty miles (80km) north on the River Cam, being the University and Trading post of Cantabria (Cambridge)

(viii) Around 1223, Pisa claimed exclusive right over the ruins of Padua and as sovereign territory and as a major university town and trading post being the University of Padua; and

(ix) In exchange, for the supply of money, materials and mercenaries, in 1236, upon King Ferdinand III (1217-1252) of Castile and Toledo capturing the city of Cordoba in southern Spain, the whole city and the surviving texts of its Library being at one (1) time the largest in the world with over one million (1,000,000) manuscripts was granted to Pisa as sovereign territory and as the University of Cordoba; and

(x) In 1241, Pisa was granted by William II of Holland (1235-1256) the lands at the mouth of the Amstel River meeting the Markermeer inlet to the North Sea in the Netherlands as sovereign territory and the University and Trading Post of Amsteldam; and

(xi) In 1256, the Genoa/Florence – Pisan / Venice Civil War resulted in the Genoese capturing Montpellier and destroying the University, with the ibn Tibbon Dynasty which had controlled the University for two hundred (200) years forced to flee to the safety of the University of Candia (Crete); and

(xii) In 1290, the city of Pisa along with the University was destroyed by the Genoese. However, the Pisans establish a new heavily fortified university and trading post at Siena by 1295. In 1343, learning is re-established at Pisa with the scholae pisanum (University of Pisa) but was closed again by the Florentines in the destruction of Pisa in 1403.

(xiii) At the Council of Pisa in 1409, the ruined city of Pisa was granted to Florence, while the network of Universities and Trading Posts were granted to the control of Venice; and

(xiv) In 1473, a small education institution known as the studio di pisa (studio of Pisa) was permitted to re-open by the Medici of Florence, but only for the training of guild artisans, not the study of law, classics or literature. In 1509, the Studio was destroyed in the siege of Pisa; and

(xv) In 1492, Rodrigo Borja, as Roman Pontiff Alexander III (VI) (1492-1503) sided with Genoa in the ongoing trade wars with Venice and succeeded in convincing King Ferdinand (1479-1516) of Aragon and Queen Isabella (1474-1504) of Castile in closing the Universities of Cordoba, Salamanca and Valencia including seizing the property of the Morosini (Morano) of Pisa held in Spain, Sardinia and Sicily for over five hundred (500) years. As a result, more than one hundred thousand (100,000) people or 90%+ of the intellectual elite and business knowledge of the country is forced to leave Spain, Sardinia and Sicily with assistance of Venetian - Ottoman fleet to the eastern Mediterranean and the Universities of Candia and Athens; and

(xvi) In 1496, the Borja and Genoans somehow convince Emperor Maximillian I (1493-1519) Habsburg to repeat the process and seize property of Venice held in Flanders, the (University of Amsterdam) in Netherlands; and

(xvii) In 1502, Nicolò Morosini (b.1469 - d.1527) also known as “Macchiavelli” founded the last University directly established by Pisa as sovereign territory being the University of Wittenberg under Frederick the Wise, Elector of Saxony; and

(xviii) In 1543, the Università di Pisa was officially opened under the motto “In supremae dignitatis” meaning the Supreme Authority. In 1545 the Pisan Athenaeum was established as the

first International bodies of academics and scientists in the world.

Canon 6504

The etymology of the word “Human” is directly from the Persian Menes, or MenesHeh religion also known as the “Aryan Empire” from the 3rd to 6th Century CE concerning “mind” and society:

(i) All men and women are borne with a base soul (mind) called Ahu-Man being "the state of not knowing, ignorance, stupidity, foolishness and unclean". Those that educate themselves to Manes may then develop a second soul (mind) called Hu-Man and a "state of consciousness to act, perform and do". Only those that have dedicated themselves to the highest scripture and are worthy then reach the third state of soul (mind) Ba-Man of "spiritual perfection, wisdom, hermeneutic skill"; and

(ii) All people of society may be classed into Kasts (castes) meaning "to reduce, to make smaller" and then into tribes called Vana meaning "woods, trees" by virtue of birth. The highest class are the scholars, teachers and priests. The lowest of all classes then are the slaves called boda/bode (pronounced "body") and non Aryans; and

(iii) The Aryans (Urians) are the rulers of the world over all other people because they made a sacred covenant (BaRit) with the King of Darkness known as “Kha Shekha”. However, as they are sworn to rule justly, truthfully and fairly as “servants of all people”, the Aryan remain also in honor with “Abba de Rabban” (Father of Greatness) permitting them to rule; and

(iv) A member of the Aryan (Chosen People) of UrAn (Iran) could not be held a slave longer than seven (7) years before all their debts must be forgiven. However, a foreigner or non-believer could be held as slaves for life and could be treated like cattle as they neither possess a “higher soul” nor a “will”. Therefore, treating non believers as life slaves and cattle was not only lawful, but “ordained by g-d”.

Canon 6505

Humanism as a strategy to create and then “control” a global dialectic (thesis - antithesis) was hatched by powerful Venetian / Pisan family the Zorzi (Orsini branch), who were the Dukes of Athens and former Kings of Negroponte (Greek Island of Euboea) from the 13th Century to the beginning of the 16th Century.

Canon 6506

Original works of Aristotle and Plato were “rediscovered” by the West thanks to the work of translators at the University of Cordoba from the 13th Century to the 15th Century in translating many of the hundreds of thousands of manuscripts captured from the Moors when Cordoba was taken in 1236 by King Ferdinand III (1217-1252) of Castile and Toledo and Pisan / Venetian assistance.

Canon 6507

The Corpus Aristotelicum of over twenty five (25) alleged works of Aristotle divided into five (5) categories (physics, organon, ethics, politics, metaphysics, the soul, rhetoric and poetics) is a deliberate fraud first created by Rector of the University of Athens being Marsilio Ficino (1433–99) for the Zorzi.

Canon 6508

The claim that a William “the Moer Beke” in the 13th Century somehow managed to gain access to original ancient Greek versions of certain alleged works of Aristotle including Arabic versions to translate them into Latin and produce the alleged first full version of Corpus Aristotelicum of over fifteen (15) alleged works divided into five (5) categories (physics, organon, ethics, politics, metaphysics, the soul, rhetoric and poetics) is a deliberate fraud, aimed at hiding the suspicious nature and provenance of the Corpus Aristotelicum. The name “Moer Beke” means literally “the Mother of Knowledge”.

Canon 6509

The claim that a William “the Moer Beke” in the 13th Century somehow managed to gain access to original ancient Greek versions of certain alleged works of 5th Century CE philosopher Proclus describing Plato and Aristotle and then “translate” these works into Theological Elements is a deliberate fraud, aimed at hiding the suspicious nature and provenance of this work. The name “Moer Beke” means literally “the Mother of Knowledge”.

Canon 6510

The claim that Tommaso (Thomas) of the Sea (Aquinas) wrote a series of commentaries on the works of Aristotle in the late 13th Century is a deliberate fraud, aimed at hiding the suspicious nature and provenance of this work.

Canon 6511

The claim that a Rector of the Pisan University of Catania in Sicily called “Henry Aristippus” (named after the disciple of Socrates) managed to obtain and then translate from ancient Greek the alleged Plato works of Meno and Phaedo just before the great earthquake of 1165 is a deliberate fraud, aimed at hiding the suspicious nature and provenance of these two (2) works.

Canon 6512

The claims that a person named Chalcidius, having the same name as the Pisan University of Chalcis on the Greek Island Eubeoa managed to obtain and then translate from ancient Greek the alleged Plato work of Timaeus sometime in the late 13th Century is a deliberate fraud, aimed at hiding the suspicious nature and provenance of these two (2) works.

Article 137 - Kabbalah Mysticism

Canon 6513

Kabbalah (קַבָּלָה), Hebrew meaning “reception”, also known as “Cabala” is a late 15th Century and 16th Century CE incomplete occult philosophical framework created by the Pisan / Venetian families that seeks to define and then reveal to worthy initiates the “true” rules, functions and purposes between the absolute “Divine Creator of Existence” or Ein Sof (בהיר) and levels of existence of the “Universe” or Olam (עולם) through complex teachings and reinterpretations of sacred texts and symbols. Kabbalah is therefore the antithesis of Humanism also created by the Pisan / Venetian families during the same period.

Canon 6514

Contrary to a myriad of deliberate disinformation and falsities, the majority of foundational Kabbalah texts were completed between the end of the 15th Century and end of the 16th Century, being:

(i) The Sefer Yetzirah (ספר יצירה), Hebrew meaning “book of creation” is a pseudepigrapha text first written no earlier than the 15th Century CE and purported to share ancient knowledge from the times of Abraham at Ur, particularly with child sacrifice, cannibalism and satanic worship; and

(ii) The De Hominis Dignitate (Oration on the Dignity of Man) is a substantial manifesto of 900 theses on religion, philosophy, natural philosophy and magic first published in 1486 by Count Giovanni Pico of Concordia that represents the founding text of Hermetic and Humanist thought; and

(iii) Corpus Hermeticum is a pseudepigrapha text first published in 1507 in Venice and allegedly by an author known as Mercurius ter Maximus in Latin or “three (3) times great Hermes” and his conversations in the revelation of “reality” and “existence of man” with the chief deity of the underworld identified as Thoth, but in Greek known as Hades or in Latin known as Satan; and

(iv) The Zohar (זֹהַר), Hebrew meaning “Splendor or Radiance” is a pseudepigrapha text first published in separate small book form in Venice, Geneva and London from 1558 based on exerpts of previous Kabbalah works such as De Hominis Dignitate as well as the completed revised sacred texts such as the Geneva Bible, translated into Hebrew as the Tanakh (תנ"ך) or Jewish Bible. The claim that the Zohar was composed by Moses de León in the 14th Century is a 19th Century fraud and attempt to divert attention from England and its 16th Century origins; and

(v) The Etz Hayim (עץ חיים), Hebrew meaning “Tree of Life” is a text first published in the 17th Century summarizing the Lurianic Kabbalah teachings of Rabbi Isaac Luria (b. 1534 – d. 1572) who expanded on the concepts of the Zohar to create a Kabbalic “way”; and

(vi) The Bahir (בהיר), Hebrew meaning “bright or clear” is a pseudepigrapha text first published in Amsterdam in 1651, but claimed to be from the 1st Century CE; and

(vii) Pardes Rimonim (פרדס רימונים), Hebrew meaning ("Garden [of] Pomegranates") is a text first published in the 17th Century summarizing the Cordoverian Kabbalah teachings of Rabbi Moses Cordovero (b. 1522 – d.1570).

Canon 6515

The claims that the Kabbalah represents the concealed parts of the Oral Torah is a deliberate fraud designed to hide its 16th Century origin.

Canon 6516

In 1236, the Rector of the Pisan University of Montpellier and expert on Arabic literature known as Samuel Judah (b.1173 – d. 1251) was appointed the new Rector of the Pisan University of Cordoba and the historic collection of several hundred thousand Arabic texts. By 1242, he had established Cordoba as the leading Pisan University and by 1245 began promulgating pseudo texts allegedly from a teacher known as “Moses”, also known as “Maimonides” being the distillation and translation into Hebrew of hundreds of texts of Arabic and Persian philosophy.

Canon 6517

The creation of Kabbalah Mysticism was borne out of geo-political and cultural events in the late 15th Century that saw massive upheaval of traditional Pisan and Venetian noble and intellectual families and the changing fortunes of the two (2) empires.

Canon 6518

Kabbalah is based around a series of key concepts from which the key and most important doctrines are then derived:

(i) Ein Sofi (אין סוף), Hebrew meaning “no end to existence or infinite (wisdom)” is the Kabbalah name for the purest form of the Divine Creator; and

(ii) Ein / Ayin (אין), Hebrew meaning “is not (existence)” is the Kabbalah Doctrine that before the universe was created there was only pure “Ayin” or “pure nothingness” from which was first manifest eleven (11) Sephirot (סְפִירוֹת) or “counts / emanations” of the Ein Sofi (אין סוף) or “Divine Creator”; and

(iii) Yesh (יֵשׁ), Hebrew meaning “there is (existence)”

(iv) Olam (עולם), Hebrew meaning “universe or world” is the generic description for the Universe.

(v) Sephirot (סְפִירוֹת), Hebrew meaning “counts or emanations” is the Kabbalah Doctrine that the Divine Creator in purest form or Ein Sofi (אין סוף) manifests from pure nothingness or Ayin (אין) into eleven (11) attributes being Keter (כתר) “crown”, Chokmah (חכמה) “wisdom”, Da’at (דעת) “knowledge”, Binah (בינה) “comprehension”, Chesed (חסד) “kindness”, Gevurah (גבורה) “severity”, Tiferet (תפארת) “beauty”, Netzach (נצח) “eternity”, Hod (הוד) “spendour”, Yesod (סוד) “foundation” and Malkuth (מלכות) “kingship”; and

(vi) Qliphoth (קליפות), Hebrew meaning “shells” is the mystical concept that the body is a shell (person) for the soul and not our true selves; and

(vii) Tikkun (תיקון), Hebrew meaning “correction or rectification” is the Kabbalah Doctrine whereby a purpose of life for men, not creatures is to perfect their true spiritual selves; and

(viii) Temurah (תמורה), Hebrew meaning “exchange” is the Kabbalah Doctrine whereby letters, words and sentences may be re-arranged in sacred texts or sacred or legal writing without defying “Divine Law” or diminishing its ecclesiastical, legal or lawful effect providing a standard coding or decoding method is used. The primary three (3) methods are Atbash (replacing the first letter with the last, the second with the next last and so on), Avgad (replacing each letter with the previous letter) and Albam (replacing the first letter with the twelth, the second with the thirteenth and so on) .Furthermore, such methods may reveal “hidden” truths and messages from the Divine Creator intended for only those willing to learn such Kabbalah arts; and

(ix) Notarikon (נוטריקון), Hebrew meaning “abbreviation” is the Kabbalah Doctrine whereby words and sentences in sacred texts or sacred or legal writing may be dramatically condensed into meaningless acronyms or even alternate but valid words without defying “Divine Law” or diminishing its ecclesiastical, legal or lawful effect providing a standard coding or decoding method for creating acronyms is used. Furthermore, such methods may reveal “hidden” truths and messages from the Divine Creator intended for only those willing to learn such Kabbalah arts; and

(x) Gematria (גימטריה), Hebrew meaning “numerology” is the Kabbalah Doctrine whereby letters, words or sentences in sacred texts or sacred or legal writing may be replaced with numerical values without defying “Divine Law” or diminishing its ecclesiastical, legal or lawful effect providing a standard coding or decoding method for creating acronyms is used. Furthermore, such methods may reveal “hidden” truths and messages from the Divine Creator intended for only those willing to learn such Kabbalah arts; and

(xi) Tzadik (צדיק), Hebrew meaning “righteous one” is the Kabbalah Doctrine that certain men who have completely freed themselves of their animal soul and vital needs to become holy in the wisdom of the Divine Creator without the need of ego, fame or pleasures, yet is willing to strive and suffer for others. The doctrine also says that there are a minimum number of anonymous tsadikim or “hidden saints” living on the earth (around 36) at any one (1) time and it is “for their sake alone that the world is not destroyed”.

Canon 6519

Utilizing key terms and structures of Kabbalah, the key concepts of Kabbalah Mysticism are:

(i) Olamot (עולמות), Hebrew meaning “(five) worlds” is the Kabbalah Doctrine that existence is a dream of the Divine Creator being five (5) spiritual worlds describing a descending chain of existence of all things. The cosmology begins with Adam Kadmon (אָדָם קַדְמוֹן) or Prehistoric Man united as the same essence as Ein Sofi (אין סוף) that then manifests itself into Atziluth (אֲצִילוּת) meaning the World of Emanation or “Light”, then separated by the Masach (מסך) meaning The Curtain, then into the Beri'ah (בְּרִיאָה) meaning the World of Creation or “Concept”, then into the Yetzirah (יְצִירָה) meaning the World of Formation or “Reality”, then finally Assiah (עֲשִׂיָה) meaning the World of Action.

(ii) Gilgul Neshamot (גלגול הנשמות), Hebrew meaning “cycle (transfiguration) of souls” or simply “reincarnation” is the Kabbalah Doctrine whereby certain “higher” souls of men are believed to “cycle” through a particular series of lives or incarnations over periods of time time as part of Tikkun (Rectification of the Soul and “healing the World”) sometimes upwards or downwards within the realities or “dimensions” of the Divine Creator and ultimately towards perfection.

(iii) Seder hishtalshelus (סדר השתלשלות), Hebrew meaning “order of sequence” is the Kabbalah Doctrine of the order of evolution and “great chain of being” whereby the supreme creator Ein Sofi (אין סוף) manifests reality through eleven (11) states beginning with Atzmus Ohr Ein Sof ("The Essence of the Infinite Light before the Contraction"),The Tzimtzum ("The Contraction"),The Reshimu ("The Impression"), The Kav ("Line of Light"), Ratzon Kadom ("Original Desire"), Adam Kadmon ("Original Man"), Atzilus ("World of Emanation"), The Masach ("The Curtain"), Beriya ("World of Creation"), Yetzira ("World of Formation") and Asiya ("World of Action"); and

(iv) Etz haChayim (עץ החיים), Hebrew meaning “tree of life” is the mystical diagram of circles and lines most commonly used to display the elements of the Sephirot (סְפִירוֹת) which at the deepest level is claimed as a literal representation of the “tree of life and knowledge” from the Garden of Eden meant to reveal to the worthy Kabbalah initiate the knowledge gained first man Adam Kadmon (אָדָם קַדְמוֹן) concerning the nature of Olam (עולם) or “the universe” before he was banished by Elohim; and

(v) Merkabah (מרכבה) , Hebrew meaning “chariot” is the deeply esoteric and secret Kabbalah Doctrine whereby the world of matter and existence is held together as a “matrix” of symbology which may be viewed through “divine sight” by a worthy Kabbalah initiate using “entheogens” or sacred hallucinogenic drugs. A common symbology of “hallucinogenic entoptic phenomena” is seeing circles or wheels “within the fabric” of the sky, land or water, similar to the “visions” of drug induced writings for thousands of years.

Article 138 - Pro Teste Ante Circe (Protestant Church)

Canon 6520

The Pro Teste Ante Circe, also known as the Protestant Church is a political and religious movement first formed by the Pisan / Venetian noble families at the beginning of the 16th Century as a counter-attack against the combined forces of Genoa, Florence, the Papacy and the Holy Roman Empire which were threatening extinction of the Pisan / Venetian noble family powerbase.

Canon 6521

Contrary to deliberately false history, the Venetian and exiled Pisa families were instrumental in the establishment of the “reformation” and “protestant” movements as a means of initially weakening their enemies and later as a firm means of control:

(i) In 1494 CE the Medici were expelled from Florence by the invading army of Charles VIII (1483 - 1498) of France; Florentine born Nicolò Morosini (b.1469 - d.1527) proclaimed himself Doxi (Doge) of Pisa and proceeded to declare a new Republic of Pisa and declared Pisa ally of France and Venice. The League of Naples, falsely called the “League of Venice” was quickly formed by Genoa, England, Spain, Germany and exiles that succeeded in recapturing Naples and Florence by 1495 and then forcing the French to retreat completely from Italy by 1496; and

(ii) In 1503 CE, Roman Pontiff Julius I (II) (1503 - 1513) (Giuliano della Rovere, Genoa) comes to power and immediately begins action against Pisa, Venice and its allies. In the same year Roman Pontiff Julius I (II) demanded King Henry VII (1485 - 1509) expel the Venetians and Pisans from England, with control of the University of Cambridge granted to Cardinal Niccolò Giovanni Fieschi (1456-1526) as Rector, also known as John Fisher; and

(iii) In 1503 CE, upon the von Dalberg dynasty being deposed by a candidate of Roman Pontiff Julius I (II) (1503 - 1513) at the University of Heidelberg, several leading teachers left for other postings such as Rabbi Philipp (Melanchthon) Schwartz (b.1497 - d.1560) accepting the post as Rector of the University of Wittenberg in Saxony, Germany; and

(iv) Before the end of 1509 CE, the last Doge of Pisa, Nicolò Morosini (b.1469 - d.1527) also known as “Macchiavelli”, or “(blood) stained fleece”, escaped the Florentine siege of Pisa with his family to find sanctuary in the Kingdom of Navarre under the protection of John III (1484 - 1516) of Navarre. However, Giuliano della Rovere also known as Roman Pontiff Julius I (II) (1503 - 1513) demanded the Morosini be delivered up by John III who refused, thus causing the invasion of Navarre in 1512 CE by Ferdinand II (1479 - 1516) of Aragon. The Morosini managed to escape to the sanctuary of King Louis XII (1498 - 1515) of France thanks to Basque commander Íñigo (Ignatius) de Loyola (b.1491 - d.1556) who remained in France with the family and remained in life long service to the Morosini's; and

(v) During 1509 CE, after the total destruction of Pisa and the defeat of Venice at the battle of Agnadello, by the League of Cambrai of Spain, Germany, Naples, France and Genoa led by Roman Pontiff Julius I (II) (1503 - 1513) (Giuliano della Rovere, Genoa); Venice succeeded in reaching brief terms with Emperor Charles V Hapsburg (1516 - 1556) of Spain, splitting the forces of the League, enabling the Venetians to recapture Padua before the end of 1509; and

(vi) At the height of the danger for Venice in 1509 CE, only two (2) Pisan - Venetian Universities remained being the University of Basel in Switzerland under the Hohenheim dynasty and the University of Wittenberg in Saxony, Germany under the Schwartz dynasty; and

(vii) By 1509 CE, Venice also succeeded in establishing relations with powerful enemies of the della Rovere, including Matteo da Montefeltro (de Bascio) (b.1495 - d.1552), the former Duke of Urbino (1482 - 1508) and Ludovico Morosini-Sforza (de Fossombrone) (b.1452 - d.1535) former Duke of Milan (1489 - 1500). Upon the death of Giuliano della Rovere in 1513 CE, the League of Cambrai was effectively over and Venice regained most of its former territory; and

(viii) In France, Nicolò Morosini (b.1469 - d.1527) also known as “Macchiavelli” or “(blood) stained fleece” became a key strategic advisor of King Louis XII (1498 - 1515) of France. In 1513 CE he completed a work known as De Principatibus, later known as The Prince dedicated to crown prince Francis I (1515 - 1547) of France; and

(ix) In 1512 CE, Venetian trained - German (Heidelberg) schooled lawyer Martinus Leder (Luther) (b. 1483 - d.1546) and Venetian trained German artist Luca Mahler (Cranach) (b. 1472 - d. 1553) were sent with substantial funds to the University of Wittenberg under the protection of the House of Wettin and Frederick III (1483 - 1525) of Saxony. A new print works was established with the funds; and

(x) In 1519 CE, after failing to promote racial tension and religious unrest in Germany against Emperor Charles V Hapsburg (1516 - 1556) of Spain, the Venetians appointed in 1519 Mizrahi (Jewish) Rabbi Andreas Bodenstein (b. 1486 - d.1541) to the University of Wittenberg, to oversee the construction of the “Luther” German Bible and anti-Semitic literature aimed at naming the Khazarian Diaspora, for the first time, “Jews”; and

(xi) In 1513 CE, King Henry VIII (1509 - 1547) re-established secret diplomatic relations with Venice through Venetian Ambassador Francesco Guillaumo Zorzi (b.1466 - d.1536), also known as Desiderius Erasmus and William of Tindal. Morosini family financial support saved England and enabled King Henry to respond to the threat of James IV of Scotland after the failed invasion of France earlier in the year; and

(xii) By 1514 CE, Francesco Guillaumo Zorzi succeeded in introducing Tommaso Morosini (b.1485 - d.1540) also known as “Thomas the Moor”, “Thomas the sorcerer”, the son of Nicolò Morosini, to English Court. In the same year, Tommaso Morosini was made 1st Earl of Essex and married the younger sister to Henry named Elizabeth Tudor (b. 1492 - d.1527), who contrary to deliberately false history, did not die at age three (3); and

(xiii) In 1519 CE, following the initial failed progress of the Wittenberg Project, the famous Rabbi Leo ben Judah ibn Tibbon (b. 1482 - d. 1542), also known as “Leo Juda” from the Venetian University of Candia, were sent to Rector Philip von Hohenheim (b.1493 – d.1541) of the Hohenheim dynasty controlling the Venetian University of Basel, Switzerland. The Venetians placed noble Nicolò Guillaumo Zorzi (b. 1484 - d. 1531) also known by the anagram “rich bounty (is) mandatory to him” or huld+rich+zwin+gli , brother of Andreasio Michiel Zorzi (b. 1481 – d.1553) and cousin to Francesco Guillermo Zorzi (b.1466 - d.1536) in charge with the goal of developing a new religion based on converting “nominally” Christian descendents of merchants, bankers and traders to rise up against Emperor Charles V Hapsburg (1516 - 1556) of Spain; and

(xiv) In 1526 CE, Francesco Guillaumo Zorzi and the Tommaso Morosini were instrumental in establishing the League of Cognac formed between England, France and Venice against the rising power of Spain, Germany, Netherlands and the Hapsburgs. Tommaso Morosini was appointed Lord Chancellor and chief minister of King Henry VIII (1509 - 1547) as well as the title 1st Earl of Essex. The previous Lord Chancellor Thomas Wolsey (1515 - 1526) was proclaimed an agent of Spain, his home Hampton Court was seized and he was stripped of all titles except his ecclesiastical position of York where he was forced into exile until his death in 1530. In 1527, Elizabeth Tudor, wife of Thomas Morosini died; and

(xv) In 1529 CE, Lord Chancellor Thomas Morosini (1525 - 1540) was appointed as Speaker of the Westminster of the infamous “Reformation Parliament” which introduced the new legal frameworks of Venetian-Roman Cult Law. On the 8th July 1536, Thomas Morosini was made officially Baron Cromwell, or Chief Advisor of the Will of the King (Henry); and

(xvi) In 1529 CE, Lord Chancellor Thomas Morosini (1525 - 1540) was also appointed Rector of the University of Cambridge with Rector Cardinal Niccolò Giovanni Fieschi (1456-1526) of Genoa, also known as John Fisher arrested as a spy and executed; and

(xvii) In 1530 CE, Lord Chancellor Thomas Morosini (1525 - 1540) secured a number of leading academics to come to the University of Cambridge following the purge including Ricardo Giovanni Pico (b.1487-d.1541), also later known as Richard Cecil, son of world famous intellectual Giovanni Pico (b.1463-d.1494) and creator of De hominis dignitate or “Oration on the Dignity of Man”; and

(xviii) In 1516 CE, Giovanni Memmo (b. 1496–d. 1536) and his brother Pietro Memmo were commissioned by the Venetians to Leiden, Belgium for the mission of formenting a racial and religious uprising against Emperor Charles V Hapsburg (1516-1556) of Spain. By 1536, Memmo had succeeded in forming the Anabaptists later also known as Mennonites; and

(xix) In 1531 CE, following the Diet of Augsburg of “protestant” cities the year earlier, the Catholic cantons of the old Swiss Condeferacy led by Zurich attacked the University city of Basel in the deliberately misnamed “War of Kappel”. The University and city were destroyed, including the death of Nicolò Guillaumo Zorzi (b. 1484 - d. 1531) also known by the anagram “rich bounty (is) mandatory to him” or huld+rich+zwin+gli. Less than a century later, Nicolò was made patron saint of Switzerland and the Swiss Guards as well as honored in the annual ceremony in the form of Santa Klaus created in the 19th Century; and

(xx) In 1531 CE, following the destruction of the University and city of Basel in Switzerland, the Venetians sent a mercenary force under the command of Andreasio Michiel Zorzi (b. 1481 – d.1553) to Switzerland and Zurich was then destroyed in retaliation. The city of Geneva was then captured and peace terms obtained with the remaining Swiss Cantons. Work immediately started on the creation of the University of Geneva with several leading scholars brought from the University of Candia under Rabbi Johan ben Gershon ha-Kohen (b. 1509 - d. 1564), also known as “John Calvin” appointed as the new Rector; and

(xxi) In 1534 CE, Andreasio Michiel Zorzi (b. 1481 – d.1553) left Geneva for England and then Ireland to assist Lord Chancellor Thomas Morosini (1525 - 1540) in putting down an Irish rebellion. As reward, he was appointed Lord Deputy of Ireland, a position he kept until his death in 1553 CE; and

(xxii) In midyear, 1536 CE, Francesco Guillaumo Zorzi (b.1466 - d.1536), the closest friend of King Henry VIII (1509 - 1547) was betrayed and then captured in Antwerp by forces of Emperor Ferdinand I Hapsburg (1531 - 1564). Despite the efforts of Baron Cromwell (Thomas Morosini), Francesco Guillaumo Zorzi was tortured and executed in October 1536. King Henry then continued to blame Baron Cromwell for the death of Zorzi until in 1540, finally Henry VIII had Thomas Morosini executed - the first time in history the head of the Morosini family had experienced such a fate in more than six hundred (600) years; and

(xxiii) In 1538 ce, the new University of Strasbourg in Strasbourg, Alsace, France was founded and Andreasio Michiel Zorzi (b. 1481 – d.1553) ordered Rabbi Johan ben Gershon ha-Kohen (Calvin) (b. 1509 - d. 1564) to Strasbourg to help establish the huguenot political and religious zealot movement in France. “Calvin” resented the actions of Zorzi and while cultivating political and religious dissention also cultivated a “messianic cult” around himself; and

(xxiv) In 1540 CE, King Henry VIII (1509 -1547) publicly recanted his claims against Baron Cromwell (Thomas Morosini) and appointed his son and nephew to King Henry, named Nicholas Gregory (b.1515 – d.1551), 1st Baron Cromwell, as a perpetual title. Soon after, King Henry VIII invested the first saint of Protestantism with Francesco Zorzi or George in England as Saint George, who symbolically defeated the "Beast of Rome"; and

(xxv) In 1540 CE, Rabbi Johan ben Gershon ha-Kohen (b. 1509 - d. 1554), also known as “John Calvin” returned to Geneva from Strasbourg with his younger brother from the University of Trier being Mordechai ben Gershon HaKohen (1508 - 1554), also known as “Guillaume de Trier” and “Petrius de Binsfeld (Trier)” and a force of zealous converts from Strasbourg. From this point, “Calvin” became effectively a theocratic ruler of Geneva; and

(xxvi) In 1553 CE, Andreasio Michiel Zorzi (b. 1481 – d.1553) returned to Geneva from Ireland to have Rabbi Johan ben Gershon ha-Kohen (b. 1509 - d. 1564), also known as “John Calvin” removed from his position and placed in exile. “Calvin” arrested Zorzi and had him “burned” at the stake. Less than fifty (50) years later, the long dead, "Zorzi" was invested as St. Patricius (Patrick), Patron of Ireland; who opposed serpents, sins and witchcraft; and

(xxvii) In 1553 CE, the English and Venetians responded by sending his nephew Giovanni Zorzi (b.1513 - d.1572) also known as “John the slaughterer” or “Johannus Nex” and “John Knox” and a mercenary army to Switzerland. To save themselves from the Venetian-English, the population turned on “Calvin”, killing him, his brother and the entire leadership, then opened the gates. Andreasio Giovanni Zorzi (b.1513 - d.1572) then burned the body of “Calvin”, then scattering the ashes. Knox remained in control of Geneva until being recalled to England to help counter Mary, Queen of Scots.

Canon 6522

Contrary to deliberate false history, designed to hide the origins, purpose and functions of the Pro Teste Ante Circe, also known as the “founders” Protestant Church, were also the authors and founders of key rituals of the Roman Cult even before they were discussed and debated at the Council of Trent (1545-63):

(i) Baptism was not confirmed as an official sacrament of the Catholic Church, nor one of its first rituals until the 7th session of the Council of Trent in March 1547 CE, yet was confirmed as a sacrament under Martinus Leder (Luther) (b. 1483- d.1546) through the Augsburg Confession of Faith by June 1530 CE; and

(ii) Confirmatio was not confirmed as an official sacrament of the Catholic Church, nor its first rituals until the 7th session of the Council of Trent in March 1547 CE; and

(iii) The Eucharist was not confirmed as an official sacrament of the Catholic Church, nor its first rituals until the 13th session of the Council of Trent in October 1551 CE, yet was confirmed as a sacrament under Martinus Leder (Luther) (b. 1483- d.1546) through the Augsburg Confession of Faith by June 1530 CE and was published as a key element of “protest faith” as early as 1526 CE; and

(iv) Penance or “Confession” was not confirmed as an official sacrament of the Catholic Church, nor its first rituals until the 14th session of the Council of Trent in November 1551 CE, yet was confirmed as a sacrament under Martinus Leder (Luther) (b. 1483 - d.1546) through the Augsburg Confession of Faith by June 1530 CE; and

(v) Ordination was not confirmed as an official sacrament of the Catholic Church, by the 13th session of the Council of Trent in October 1551 CE, yet was confirmed as a sacrament under Martinus Leder (Luther) (b. 1483 - d.1546) through the Augsburg Confession of Faith by June 1530 CE; and

(vi) Marriage was not confirmed as an official sacrament of the Catholic Church, nor its first rituals until the 24th session of the Council of Trent in November 1563 CE, yet was confirmed as a sacrament under Martinus Leder (Luther) (b. 1483 - d.1546) through the Augsburg Confession of Faith by June 1530 CE; and

(vii) Extreme unction or “anointing the sick” was not confirmed as an official sacrament of the Catholic Church, nor its first rituals until the 14th session of the Council of Trent in November 1551 CE, yet was confirmed as a sacrament under Martinus Leder (Luther) (b. 1483 - d.1546) through the Augsburg Confession of Faith by June 1530 CE; and

(viii) Original Sin was not confirmed as a doctrine of the Catholic Church until the 5th session of the Council of Trent, yet was confirmed as an act of faith for all protestants under Martinus Leder (Luther) (b. 1483 - d.1546) through the Augsburg Confession of Faith by June 1530 CE.

Canon 6523

Contrary to claims that Martin Luther (1483 - 1546) used the Bibliographe or βιβλιογράφη officially published by Constantine in 326 CE and the unholy 1st Century CE Septuaginta of Mithraic priest Flavius Josephus ben Matthias in Hebrew as the root texts for translation, the Septuaginta was written originally in Latin, not the 4th Century language created by the Persian Menes Religion. Furthermore the use of “God” and “Lord God” means that the Luther Bible was nothing more than a direct translation of the 13th Century Vulgate into German by 1534 CE, with further edits under the direction and guidance of the Venetians including Matteo Serafini (1495 - 1552).

Canon 6525

The phrase Pro Teste Ante Circe which renders “Protestant Church” in English, has several distinct and purposeful meanings since its creation by the Venetians, who originated the “protest” movement:

(i) As circe means “ring” in Latin, Pro Teste Ante Circe may be translated as “as a witness before the ring”; and

(ii) As circe is the Latin translation of κίρκος (kirkos) in Ancient Greek which means “binding ring; a hidden predator in form of wolf, hawk or falcon”, the Latin phrase Pro Teste Ante Circe may be translated as “as a witness before the hidden predator”; and

(iii) As Circe in Latin mythology was a goddess of “magic, demonology, evil and witchcraft” similar to the Basque goddess Mari (Mary) and Cybele, the Latin phrase Pro Teste Ante Circe may be translated as “as a witness before the goddess (Mary)”; and

(iv) As both the translations of circe as a “hidden predator” and Circe as the goddess are the personification in action or form of “evil”, the Latin phrase Pro Teste Ante Circe may be translated as “as a witness for evil”.

Canon 6526

As a literal translation of the meaning of the Latin phrase Pro Teste Ante Circe is “as a witness for evil”, Protestant Ethics may be more accurately characterized as designed so that “good people to do nothing”.

Canon 6527

The formation of the modern religion of Judaism would not have been possible if Protestantism had not been created prior.

Article 139 - Ordo (Orders)

Canon 6528

An Ordo, or “Order” is a fraternal organization or brotherhood formed by some standard rules and embodied as some formal institute to which members pledge their allegiance and obedience by public solemn vow.

Canon 6529

The word ordo is Latin for “type, group, arrangement or association of people of the same rank, social class or station”.

Canon 6530

By definition, all Ordo (Orders) are religious due to the symbolic and symbiotic relationship between at least one sacred rule, at least one (1) sacred space, at least three (3) members and the ritual of solemn public vows between members.

However, Ordo (Orders) may be generally classified according to three (3) methods being by virtue, function or rank.

Canon 6531

Ordo (Orders) may be generally classified into groupings according to the perceived Western Roman “virtues” of Chivalry, Fraternity, Piety, Austerity or Fidelity:

(i) Chivalric Orders are noble orders, some of which were originally founded under the Carolingians in the 8th Century, but have all since been consumed by the Roman Cult; and

(ii) Fraternal Orders are brotherhoods, of which the most famous are the formation of the Ordo Praeitum in 1119 CE in Pisa and the Ordo Fraternum Minori in 1223 in Venice; and

(iii) Pius Orders are religious orders usually of priests, such as Ordo Sancti Benedicti (Benedictines), and the Ordo Fratrum Minorum Capuccinorum (Capuchins); and

(iv) Austere Orders are religious orders of priests who devote themselves to extreme monastic life such as the Ordo Cisterciensis Strictioris Observantiae (Trappists); and

(v) Fidelity Orders, also known as military orders, are orders formed for military, geopolitical and financial management, such as Ordo Pauperes Templum (Templars).

Canon 6532

Ordo (Orders) may be generally classified into five (5) groupings according to general function in terms of ecclesiastical life being Secular, Canonical, Monastic, Mendicant and Clerical.

(i) Secular Orders are those orders that do not require strict religious vows, such as the Sovereign Knights of Malta and other Knight Orders; and

(ii) Canonical Orders are those orders that primary perform and protect the liturgy of the church (hence canon in terms of “singing the liturgy”) such as the Augustinian Orders; and

(iii) Monastic Orders are those orders formally “cloistered” in monastic life such as the Ordo Cisterciensis (Cisternians); and

(iv) Mendicant Orders are involved in the community and depend on the alms of others such as the Ordo Fraternum Minori (Franciscans); and

(v) Clerical are Orders often involved in science, education, finance and law such as the Societas Iesu (Jesuits).

Canon 6533

Ordo (Orders) may be generally classified into two (2) types based on rank being Regular versus General and Mendicant versus Clerical.

(i) Regular comes from Regularis and is Latin for regulae meaning “petty kings, chiefs, princes and rulers”; and

(ii) Mendicant is a 16th Century created word constructed from two Latin words menda meaning “fault, error, defect, blemish or lapse” and canto meaning “recite, sound, chants, proclaim or sing magic spells”. Hence the true meaning of the word mendicant is “one who recites, sounds, chants or proclaims magic spells to influence some spiritual matter concerning an alleged fault, error, defect, blemish or lapse against the soul”.

Canon 6534

Since the 16th Century and the Council of Trent, Orders of the Roman Cult have been allocated unique names in Latin divulging a unique authority, purpose and role. The most common Latin words used to define these Latin titles are:

(i) Canoni comes from two Latin words being cano meaning “to sing, to recite, to celebrate, to prophecy, to sound” and ni meaning “if not, unless”. Hence the literal meaning of canoni is “not to sing, recite, sound, celebrate or prophecy unless authorized or permitted”; and

(ii) Clericus comes from two Latin words cleu meaning “hook, peg, guide, yard or thread (as in myth of Theseus) as used to guide one’s way through the Underworld” and Rica meaning “sacrificial veil”. Hence a Cleric is literally a “sacrificial vestment wearing guide of the Underworld”; and

(iii) Collectae comes from the Latin word meaning “donations and contributions”; and

(iv) Congregatio comes from two Latin words con meaning “with, together” and gregatio meaning “herd (of animals) or crowd of common people”. The literal meaning is “union, assembly or society for the common people or animals”; and

(v) Conventus is Latin for “meetings or trials concerning estates, assizes or agreements” and

(vi) Dis in Latin means Pluto being another name for the equivalent figure of Satan, Hades or Moloch; and

(vii) Corum comes from two Latin words being cor meaning “heart” and um meaning “about”. Hence the true etymological meaning of corum is “about (matters) of the heart”; and

(viii) Fratrum is Latin for “brotherhood or fraternity”. The word does not mean “friar”. Instead the word “friar” comes from Anglaise frère itself from Latin fre meaning “keeper or custodian” and re meaning “property”; and

(ix) Minorum is Latin for “subordinate, inferior, younger or descendents”; and

(x) Regularis is Latin for regulae meaning “petty kings, chiefs, princes and rulers”; and

(xi) Tertius is Latin for “the Third World or Underworld of Pluto, also known as Satan and Hades”.

Article 140 - Congregatio (Congregation)

Canon 6535

A congregation is a term describing non-incorporated privately owned trust entities first formed within the apparatus of the Roman Cult since the 16th Century to replace the previous formal organs consumed into the Capuchin and Jesuit Orders.

Canon 6536

The word congregation comes from the Latin “congregation” which itself comes comes from two Latin words con meaning “with, together” and gregatio meaning “herd (of animals) or crowd of common people”. The literal meaning is “union, assembly or society for the common people or animals.

Canon 6537

The term “congregation” in context of the Roman Cult now applies not only to departments or “Dicasteries” within the Roman Curia but particular institutes or Orders which may also have been established as a private trust (congregation) in contrast to other formal legal frameworks such as a company or corporation.

Canon 6538

The first congregation formed within the Roman Cult hierarchy was the Sacra Congregatio Inquisitionis or simply the “Holy Inquisition” instituted by Roman Pontiff Paul II (III) (1534-1549) (Alessandro Farnese (Orsini), Venice) with the Constitution Licet ab initio, dated July 21,1542. There is no physical evidence of any Congregation of Inquisition ever existing before this time.

Canon 6539

The establishment of permanent congregations as Dicasteries (departments) within the Roman Curia was Roman Pontiff Sixtus II (V) (1585-1590) (Felice Peretti di Montalto, Venice) through the Constitution Immensa dated January 22, 1588.

Canon 6540

The establishment of permanent congregations as Dicasteries (departments) within the Roman Curia was Roman Pontiff Sixtus II (V) (1585-1590) (Felice Peretti di Montalto, Venice) through the Constitution Immensa dated January 22, 1588.

Canon 6541

In 1908, Roman Pontiff Pius IX (X) (1903-1914) (Giuseppe Melchiorre Sarto, Venice) modified the Congregations of the Roman Curia through the Constitution Sapienti consilio. A significant reorganization again took place under Roman Pontiff Paul V (VI) (1963-1978) (Giovanni Battista Montini, Concesio) through the Constitution Regimini Ecclesiae Universae dated Aug. 15, 1967 and again under Roman Pontiff John Paul II (1978-2005) (Karol Józef Wojtyła, Poland) through the Apostolic Constitution Pastor bonus, dated June 28, 1988.

Article 141 - Sancta Sedes (SS)

Canon 6542

Sancta Sedes, also known as the “SS”, also known as the Holy See is a complex philosophical, legal, economic and spiritual construct and “reality” borne in the 16th Century through the private resurrection of the former Pisa trading Empire known as “Stato de Mari” or the “State of the Sea(s)”. Sancta Sedes also represents the primary agency and “seat of power” of the public agent being the Roman Pontiff in Rome.

Canon 6543

The invention of Sancta Sedes was in 1513 whereby the Pisa Stato de Mari or the “State of the Sea(s)” became the “Holy See” or Sancta Sedes:

(i) The “spiritual” State remains controlled and “owned” by a private “Holy Council” of Ten, also known as the secret Jesuit Council of Ten being originally the families: Morosini, Zorzi, Orsini, Farnese, Sforza, Contarini, Caetani, Cornaro, Grimani and Este; and

(ii) The public “Head of State” remains the public agent being the Roman Pontiff; and

(iii) The private orders of nobles, intellectuals, bankers, politicians and industrialists remain collectively known as the Knights of the Holy See, also known as the Nazi SS, or simply the Nazis or SS. The Nazi orders include such orders as the Sovereign Knights of Malta; and

(iv) The public orders of religious and mendicants include the Capuchin Order, the Franciscan Orders, the Dominican Order and the Jesuit Order; and

Canon 6544

The authority of the SS, also known as the Holy See is based on a core set of beliefs:

(i) That the Pisa Stato de Mari or “State of the Sea(s)” continued in death as a spiritual empire over the whole planet Earth; and

(ii) In order for the living to be subject to the jurisdiction of a dead and “spiritual empire”, everything in law had to be converted to being considered “dead”; and

(iii) Anything “in the sea” is subject to the Holy See, therefore two (2) sets of watermarks exist, one (1) spiritual and the other temporal. The spiritual or private watermarks are set to the highest mountains, so “everything” is “under the sea”; and

Canon 6545

As in accordance with the most sacred covenant Pactum de Singularis Caelum the “dead have risen”, the Stato de Mari or “State of the Sea(s)” no longer possesses any authority, legitimacy or existence spiritually, or temporary.

Article 142 - Roman Curia

Canon 6546

The Roman Curia is the company of officials, advisors and clergy employed by the Roman Pontiff through the Papal Chamber or “curia” in the Government of the public face of the Roman Catholic Church by the Roman Cult.

Canon 6547

The Roman Curia, also known as the Curia Romanum was first formed as the highest judicial and administrative body of the Catholicus Ecclesia (Catholic Church) in 742 CE by the eldest son of Charles Martel named Carloman and Vicarius Christi Zacharias (742-752) in the announcement of the administrative structure of the new Christian Church in opposition to the Holly Roman Empire, also known as the Byzantines.

Canon 6548

In 1215, upon the first “official” recognition of the Roman Pontiff by Frederick II (1194-1250) of the House of Hohenstaufen, the Venetians and Pisans claimed the right to use the term of Roman Curia as the highest judicial and administrative body of the “church”.

Canon 6549

In July 1542 CE, Alessandro Farnese as Roman Pontiff Paul II (III) (1534 - 1549) issued the first “Constitution” in the history of the Roman Cult as Licet ab initio or “Lawful (licensed) from the beginning” whereby the power of the Roman Pontiff, the Cardinals and Officials of the Vatican was reduced to the Papal Chamber or “Curia” literally representing the office of Roman Curia. All previous apparatus of significance such as the Chancery, the Penitentiary and the Rota were conveyed to the Roman College and later to be the Università Roma or “University of Rome” by 1556 and then as the Pontificia Università Gregoriana or “Great Pontifical University” from 1584.

Article 143 - Calendarium Gregorian (Gregorian Calendar)

Canon 6550

The Calendarium Gregorian, also known as the Gregorian Calendar, also known as the Western Calendar and “Christian” Calendar is a 16th Century CE form and method of time-space keeping and any book and account of time based on such methods.

Canon 6551

The Gregorian Calendar deliberately usurped, corrupted and replaced the original almanactus annos or “Yearly Almanac” system of time, seasons, tides and astronomy of the true and original Roman Catholic Church (Romanum Ecclesia Catholicus) first invented in the 8th Century by the Carolingians.

Canon 6552

Contrary to deliberately false etymology, the word calendar is derived from the 16th Century invented Latin kalends, which itself is derived from Ancient Greek καλο (kalo) meaning “to burn, kindle or sacrifice by fire” and ενδιος (endios) meaning "to be". Therefore kalends or καλενδιος or calendar from the 16th Century literally means “to be sacrificed by fire” equivalent to the 13th Century Roman Cult invented word for sacrificing victims to Ba’al Moloch (Satan) being ὁλόκαυστος (holocaustos) or “holocaust”.

Canon 6553

The claimed etymology of the word calendar from the Latin kalends to mean “a (sacrifice) on the first day of the month” is deliberately misleading and a fraud designed to hide the 16th Century invention of the word from καλενδιος (kalendios) meaning literally “to be sacrificed by fire”. By implication this means the 16th Century invention of the Calendarium Gregorian or the Gregorian Calendar, also known as the Western Calendar deliberately makes each day a day of “holocaust” sacrifice to Ba’al Moloch (Satan).

Canon 6554

The term “almanac” comes from the 8th Century Carolingian astrological and time keeping system from the Latin words alma meaning “kind or fair” and nactus meaning “to obtain or reckon; to estimate; to find”. Hence the original true meaning of almanac as invented by the Carolingians in the 8th Century is “(system) of fair reckoning and estimation (of time and celestial movements)”.

Article 144 - Rescriptum Pontificum (Papal Rescript)

Canon 6555

A Rescriptum Pontificum, also known as a Papal Rescript is an official written answer by the Pontifex Romanum (Roman Pontiff) to a formal petition regarding the interpretation or administration of Roman canon law and any associated law directly subject to it. A Papal Rescript is therefore technically equivalent to the highest form of “Judicial Appeal” in the Western Roman legal system.

Canon 6556

While the origin of Rescriptum Pontificum (Papal Rescripts) is first claimed from the Decrees of Gregory IX (Decretales Gregorii Noni) of 1234, Papal Rescripts only legitimately began to appear from the 17th Century after the first publication of the wholly fraudulent work known as Corpus Iuris Canonici from 1580.

Canon 6557

While a Roman Pontiff is free to construct a range of forms of Rescriptum Pontificum (Papal Rescripts) in accordance with the claimed “legitimacy” of such remedy defined by Corpus Iuris Canonici, the three (3) most common primary forms of Papal Rescript are in forma gratiosa, in forma commissoria, in forma mixta :

(i) Rescript in forma gratiosa is generally used for the direct granting of a petitioned favor; and

(ii) Rescript in forma commissoria is generally used for the instruction of others subject to the laws of the Roman Cult and Western Roman Law in the granting of the petition; and

(iii) Rescript in forma mixta is generally used in directing a person holding claimed executor authority to examine and grant the petition.

Canon 6558

A valid petition for Papal Rescript pre-supposes the truth of the allegations found in the petition and must comprise three (3) key elements being narrativo, supplica and causa:

(i) The narrativo or exposition is a brief itemized list of the facts associated with the petition; and

(ii) The supplica or petition is the actual prayer for relief detailing the primary motion or motions pleaded; and

(iii) The cause or reason(s) is the core arguments supporting the reason for the petition.

Canon 6559

In accordance with the interpretation of canons as to the effect of “valid” issued Rescriptum Pontificum (Papal Rescripts) on lower bodies subject to the canon laws of the Roman Cult, Papal Rescripts are normally considered private rulings not intended to establish binding precedents and new original laws within a certain jurisdiction but persuasive precedents to lower bodies, who them of their own initiative amend their position. As such, the effects of Papal Rescripts are rarely visible to the public via public acts of law or transcripts of court proceedings.

Canon 6560

Given the powers and procedures of Rescriptum Pontificum (Papal Rescripts) are founded on the wholly fraudulent work known as Corpus Iuris Canonici from 1580, all Papal Rescripts are considered without force or effect of law, or legal and are therefore null and void ab initio (from the beginning).

Article 145 - Motu Proprio (Supreme Executive Order)

Canon 6561

A Motu Proprio from Latin meaning “on his own initiative”, is a form of Papal Decree decided and issued directly by a Roman Pontiff and by-passing the legislative processes and formal apparatus of the Roman Cult in place for other forms of law and decrees. A Motu Proprio is therefore equivalent to the highest form of “Executive Order” in the Western Roman legal system.

Canon 6562

The reference to the phrase “Motu Proprio” is in reference to its mandatory inclusion in the Papal document usually written in Italian or Latin. Furthermore, a valid Motu Proprio conforms in form by:

(i) First introducing the reason(s) the Roman Pontiff had issued the instrument; and

(ii) Referencing the law or regulation made, or the favor granted; and

(iii) Signed personally by the Roman Pontiff, his name and the date always in Latin; and

(iv) The absence of any seal or counter signatory.

Canon 6563

While a Motu Proprio issued by a Roman Pontiff is sometimes referred to as a type of “Papal Rescript”, a Motu Proprio does not require the formal existence of a separate valid petition for rescript nor petitioner from the Roman Pontiff in order to be issued. Therefore, a Motu Proprio must be considered a separate form of instrument to the formal procedure associated with Papal Rescripts.

Canon 6564

The first Motu Proprio issued by the Roman Cult was in 1484 by Roman Pontiff Innocent VIII.

Canon 6565

In accordance with the interpretation of canons as to the effect of “valid” issued Motu Proprio on lower bodies subject to the canon laws of the Roman Cult, Motu Proprio are normally considered binding precedents and new original laws within a certain jurisdiction rather than simply persuasive precedents to lower bodies, who them of their own initiative amend their position. As such, Motu Proprio are normally visible to the public, or the executive government of the relevant body in some form.

Canon 6566

Given the powers and procedures of Motu Proprio are founded on the wholly fraudulent claims of Authority of the Roman Cult which are also heretical to the original Iuris Canonum (Canon Laws) of the Roman Catholic Church (Romanum Ecclesia Catholicus), all Motu Proprio are considered without force or effect of law, or legal and are therefore null and void ab initio (from the beginning).

2.12 Feudal Law Form

Article 146 - Feudal Law Form

Canon 6567

Feudal Form, also known as or “Fie-Udal Law Form” is the Form of sovereign territorial law, sovereign law, noble law, land law, property law and society law created from 1215 by Roman Pontiff Innocens II (III) (1198-1216) (in exile) (Lotario Savelli di Conti, related to Orsini and Counts of Tusculum) and the Pisan/Venetian noble families as a franchise system with the support of Frederick II (1194-1250) of the House of Hohenstaufen to attract suitable warlords and militia leaders who pledged complete allegiance to the Roman Cult to be granted a “royal title” and immunity by Rome to kill ancient land owners, take their place and rule the population as worse than animals, in exchange for regular taxes paid to the Roman Cult.

Canon 6568

Under Feudal Law, the Roman Cult declared everyone to be servants of god, including the Pontiff, thereby establishing a hierarchy of servitude or slavery to the church, beginning with the Pontiff and then with everyone else successively lower “vassals” (from Latin vas, vadis meaning surety, bail)- The lowest “slave” being the serf. The concept of the bondsman being “free” was replaced with the serf being the lawful property of their liege (lord) by being a vassal (surety) to fealty (obligations). No longer were the disenfranchised bondsmen considered tenants of a noble, but as perpetual slaves with almost no rights whatsoever.

Canon 6569

Under Feudal Law, bondsmen were depreciated to the status of serfs and slaves. However, the feudal system continued to honor the fundamental rights attached to the concept and use of a tenancy in the form of equity and redemption but now only for nobles. Thus the court of chancery was formed in order to hear disputes between lesser nobles as tenants and the higher nobles as landlords.

Canon 6570

A further corruption introduced by the Venetians and their vassals the Roman Cult under Feudal Law was the concept of universal land taxes called Denarii Sancti Patri meaning literally "sacred land payment" in light of the false claim of the land as being "owned" by the Roman Cult as exclusive agents of God. Unlike, previous voluntary donations, taxes were made mandatory which defies the very source of authority by which they claimed to tax.

Canon 6571

The core procedures established for “fealty” and loyalty to the Roman Cult and its Holy Roman Emperor Frederick II (1194-1250) as foundation of Feudal law was:

(i) The militia leader must seize, or claim to represent noble lineage on behalf of the people; and

(ii) The militia leader then had to convey the public lands and rights of the people to the Roman Cult as the “only true Church”, pledging absolute obedience and fealty in some document of conveyance; and

(iii) The militia leader and family were then granted by letters patent, exclusive and absolute control over the land with the solemn promise of aid, defense and protection against threat, attack or revolution; and

(iv) The tenancy agreement then of militia leader and their family would then be a Magna Carta, also known as “Great Charter” as the fundamental foundation to which any legislation and laws would be appended as additional chapters or “capitulum”.

Article 147 - Fiducia (Trust)

Canon 6572

Fiducia or “Roman Trust” is a form of legal argument first formed by the Roman Cult at the end of the 13th Century whereby property is held by one (1) party for the claimed benefit of another. Fiducia in Latin literally means “trust” and is the origin of the word “fiduciary”.

Canon 6573

Under the legal argument and subsequent laws created by the Roman Cult:

(i) The name of the party who transfers some or all of their property was called the feoffer, literally meaning “one who brings forth the right (or manor)”; and

(ii) The name of the party who then held the property and rights of use was called the feoffee, literally meaning “one entrusted with the right (or manor)”; and

(iii) The “legal” possession of the conveyed property was term seisin or seizing and

(iv) The name of the party for whom the property was held in benefit was called an infant, denoting an implied incompetence to administer the property to which they were entitled directly.

Canon 6574

The first Fiducia claiming all the property of the world to be administered by the Roman Cult was the Papal Bull Unum Sanctam issued by Roman Pontiff Boniface I (VIII) (1294-1314) (Benedetto Caetani-Orsini) (Rome) in 1302.

Canon 6575

In 1455, Roman Pontiff Nicholas III (V) (1447-1455) (Tommaso Parentucelli, Florence) issued the first testamentary trust claiming the land of the world through the Papal Bull Romanus Pontifex, which had the had the effect of conveying the right of use of the land as Real Property from the Express Trust Unam Sanctam to the control of the Pontiff and his successors in perpetuity. Hence, all land was then claimed as "crown land".

Canon 6576

In 1481, Roman Pontiff Sixtus I (IV) (1471-1484) (Francesco della Rovere, Genoa) created the second testamentary trust (fiducia) through the Papal Bull Aeterni Regis whereby all people were considered “infants” under the care of the Crown of Aragon.

Canon 6577

In 1538, Roman Pontiff Paul II (III) (1534-1549) (Alessandro Farnese (Orsini), Venice) created a third testamentary trust (fiducia) through a Papal Bull whereby the care of the souls of all people and the salvation of all “lost souls” were entrusted to the newly formed Jesuit Order.

Article 148 - Magna Carta

Canon 6578

Magna Carta or “Great Charter” is a form of Charter based on the form of 8th Century Carolingian Sacred Law issued by vassals of the Roman Cult beginning with King John I of England in 1216 as a “master tenancy agreement” in the granting of certain rights issued at the commencement of their reign as the basis of all secular law of the realm to which the king would then add their ordinances as capitululm (cap.).

Canon 6579

The formation of a Magna Carta as terms of peace and conditions between a monarch of a noble House granted perpetual rule under patent from the Roman Cult and their lesser nobles was an exception rather than the rule:

(i) Of the earliest Houses of former militia to be granted recognition as “noble” by the Roman Cult, only the House of Plantagenet (England and France) and the House of Barcelona (Aragon, Barcelona and Sicily) ever implemented such terms; and

(ii) The Houses of Wittelsbach (Bavaria), Habsburg (Switzerland), Wettin (Saxony), Guelph (Lower Saxony) all pledge fealty to the Roman Cult but were not compelled to introduce Magna Carta with their lesser nobles as did the House of Plantagenet and the House of Barcelona.

Canon 6580

In the case of the “noble” Houses of England including the House of Plantagenet followed by the House of Lancaster, the House of York and the House of Tudor, the tradition of establishing a Magna Carta between the lesser noble classes and the King at the commencement of their reign was continued from 1216 until Henry VIII (1509-1547) of the House of Tudor. Therefore, there is not one (1) Magna Carta of England, but were at least thirteen (13) separate historic instruments from 1216 to 1547.

Canon 6581

In the case of the “noble” House of Barcelona, James I of Aragon (1213-1276) was forced to sign a Magna Carta in March 1227 also known as the Peace of Alais. His son Peter III of Aragon and Valencia (1276-1285) failed to issue Charter to the nobles until he was forced by revolt in 1283 to seek terms. Similarly, Alfonso III (1285-1291) refused to recognize the previous Magna Carta until 1287 at Zaragoza, he ceded to the demands of his nobles with the famously called the “Privilege of the Union”. Thereafter, it appears this document was reaffirmed by subsequent monarchs until the end of the dynasty by the end of the 14th Century.

Article 149 - Original Writ

Canon 6582

A Writ, or “Original Writ” is a type of peremptory precept and ecclesiastical indulgence based on the 13th Century corruption of the 8th Century Sacre Rit (“Holy Writ”) model under Carolingian rule and introduced through English law whereby an authorized agency of the Monarch was granted powers to issue writs to other lesser agents on behalf of the Crown to perform or cease some act or attend some place and answer some claim or controversy.

Canon 6583

The Origin of “Writs” corresponds to the invention of the outsourced system of private justice based around the forum of curia or “courts” first introduced through the now lost (or destroyed) Charter of Westminster in 1275 under King Edward I of England and Wales (1272 – 1307) to the Venetian - Pisan controlled Trading Guild of Judges and Notaries:

(i) Around 1244, King Henry III of England (1207 – 1272) received an official delegation of Venetian nobles and Franciscan Priests from the religious order invented by Venetian Doge Giovanni Bernadone Morosini (Moriconi) “the Frenchman” (1249 - 1253). The English had continued to grow in the favor of the Venetians after both John and then Henry III had provided contract militia to Venice under the command of the de Montfort Lord High Stewards in their commercial wars against the French, most notably the bloody genocide of Southern France otherwise known as the “Cathar Crusades”; and

(ii) While called “King”, the Plantagenet Dynasty were in fact “second fiddle” to the de Montfort Lord High Stewards of Gascony – the Basque militia warlords that had held control over England with Venetian approval since their invasion of 1066. Under King Henry III, the Plantagenet sought to “rebalance” the relation by removing the control of the Lord High Steward and becoming the supreme vassal of the land to the Vatican and its Venetian overlords.

(iii) As a consequence of the official Venetian and Franciscan visit of 1244, Henry III granted exclusive, absolute and perpetual ownership of Thorne Island (pronounced ‘thorny’) in the middle of Thames River to the Franciscans and therefore Venice. Work immediately commenced on the construction of the largest church ever conceived in England and in 1269 “West Minster Abbey” was consecrated under the last years of rule of King Henry III who died in 1272 and was the first monarch to be buried within its walls. The legend that the abbey was built by “Benedictines” from France and Germany – is a crude and absurd fraud; and

(iv) After almost twenty (20) years of bloody conflict between forces loyal to the de Montfort Lord High Stewards and the Plantagenet, Edward Ist left for Venice in 1269 following the consecration of the Abbey and remained there until the death of his father in 1272, obtaining finally the authority from Venice his family so needed to raise the monarch to pre-eminence and derogate the Lord High Stewards to the most senior “officer of the realm”; and

(v) In 1274, the Venetians through their vassal the Pope of the Vatican did something special - they created a special initiation rite (right) and coronation ceremony that officially made the English Monarch the supreme ruler of England and Wales above the Lord High Steward; and

(vi) A special coronation chair was commissioned, with a space in which to place the "Scone Stone" being the historic symbol representing the Holly Rights of the last of the Cuilliaéan Kings being Macbeth from 1058 and the death of the last Holly Kings of Scotland; and

(vii) A special crown was also formed and known as the "Crown of Thorne", also later as the mythical "Crown of Thorns" - in reference to the original name for the island of Thorne granted in perpetuity to the Venetian noble families as a separate state within a state and city within a city then known as Westminster; and

(viii) The Charter of Westminster of 1275 is an original charter now lost and replaced by the fraud known as the Statute of Westminster (1275) which originally granted to the most senior guild of all, known as the Arte de Guidici e Notai known as the Guild of Judges and Notaries the right to build the first “courts” known as Curia, issue writs and instruments on behalf of the monarch and to dispense “justice” as a private enterprise; and

(ix) King Edward I in 1275 then divided old London up into twelve (12) “boroughs” with each area then granted as exclusive, perpetual property to one (1) of the twelve (12) Maggiori and Mediane Guilds. Thus London was effectively “sold” to private families of Venice controlling private guilds for commerce and has remained in private control ever since. The stories that somehow William the Basque militia leader that conquered England in 1066 for the Venetians somehow excluded London and created it as a peculiar is nothing more than a poor side show designed to hide the “privatization” of old London from 1275 onwards; and

(x) In 1276, the borough of Westminster was made a “city” within a “city” as the City of Westminster and a Hall was immediately commissioned, finished in 1295. Two (2) public curia, or “courts” were created under the charter and franchise being Curia Regis and Curia Cancellariae. A third court was added at the start of the 14th Century known as Curis Regis ad Scaccarium; and

(xi) Curia Regis, also known as the Court of the King, or King’s Bench (curia regis de banco). This is the entity granted the "right" to issue writs under the crown; and

(xii) Curia Cancellariae, also known as the Court of the Chancery, or Chancellor as the most senior scribes and clerks for writing, transcribing and publication of official instruments, especially writs for the Curia Regis.

(xiii) Curia Regis ad Scaccarium, literally translated as “Court of the King’s Chessboard”, also known as the Court of the Exchequer as the treasury office for handling the financial affairs of all the guilds (livery), the King and the realm.

Canon 6584

All valid Writs issued under the Roman and English franchise system of law retained the original 8th Century purpose of being sacred documents and therefore an ecclesiastical indulgence. By its very name and nature from its origin, a writ is an absolute and precise instrument that must conform to the strictest standards to be considered valid. As an indulgence (from the Latin word indulgeo meaning “to be kind to; to concede; to cede to”) a writ must conform to the Canons of the Roman Cult that first formed the concept of indulgences as a means of salvaging (and monetizing) sin through the ritual (sacrament) of penance. Therefore, the creation of a valid writ has always needed to demonstrate not only original authority from the monarch, but the presence of a petition or confession, prayer for relief and then the writ itself as the personification of the sacred remittance.

Canon 6585

Under the Charter of Westminster of 1275 and the foundation of private law administration through the Arte de Guidici e Notai also known as the Guild of Judges and Notaries and later the Bar Associations, it has remained a fundamental requirement that all valid legal matters of controversy before a properly constituted court begin with an original writ. Therefore, it has remained an ancient maxim since the 13th Century being “no writ, no right” whereby a proceeding without a valid writ has no basis in Roman or English (Western) law. In American law, the original writ is known as an original bill or “true bill”.

Canon 6586

A writ may be originally issued by a competent authority duly granted such a right under appointment by letters patent and administered according to one (1) or more statutes. Such writs permitted to be issued by a competent authority in accordance to one (1) or more statute are traditionally called Prerogative Writs in honor of such instruments being granted according to “Royal Prerogative” of the Sovereign. The high honor to originate writs defined by statute has traditionally been vested in the highest court of England and Great Britain known by tradition as the Curia Regis or “court of the King” or simply the “King’s Bench”. In all, there have been several dozen “prerogative writs” created over the centuries. However, the most famous of these are:

(i) Original Writ, also known as Writ of Summons issued by a court under sign and seal, requiring a respondent to attend court at a time and place to answer some matter of controversy; and

(ii) Writ of Arrest, also known as capias ad respondendum (from Latin word capio meaning "to take, to seize or hold") issued by a court under sign and seal, following first the previous issue of an Original Writ and subsequent refusal by the respondent to attend.

(iii) Writ of Error (from Latin meaning “mistake, uncertainty, deception”) issued as remedy against the misuse, corruption or failure of officials or agents to follow the body of laws of the realm; and

(iv) Writ of Mandamus (from Latin meaning “we commands (you to perform”) issued against the misuse, corruption or failure of official agents to follow the body of laws of the realm; and

(v) Writ of Certiorari (from Latin meaning “show (me), prove (to me by what reasoning the ruling was) ascertained?” issued as remedy against the misuse, corruption or failure of officials or agents to follow the body of laws of the realm; and

(vi) Writ of Habeas Corpus (from Latin meaning “by what claim do you have (keep) the body?” as remedy against unlawful detainment; and

(vii) Writ of Prohibitio (from Latin term meaning “we command (you) to stop”) as remedy against an ongoing unlawful action; and

(viii) Writ of Procedendo (from Latin “we command (you) to proceed”) as remedy against unlawful delay; and

(ix) Writ of Quo Warranto (from Latin phrase meaning “by what warrant (do you claim authority)?” as remedy against unlawful claims of authority; and

(x) Writ of Scire Facias (from Latin phrase meaning “let the facts (by which a record is claimed true) be known to all”) as remedy against unlawful claims of property.

Canon 6587

The form of mandatory words contained within an Prerogative Writ are defined by statute since the 13th Century as only a Sovereign may alter and create forms of valid words for writs.

Canon 6588

In the 18th Century, color was introduced into the production of Original Writs:

(i) White (Red Seal, Red Signature) is the original writ registered with the chancery and never distributed; and

(ii) Yellow Copy (Red Seal, Red Signature) as the remittance of the petitioner; and

(iii) Blue Copy (Black Seal, Black Signature) as the copy to the agent; and

(iv) Pink Copy (Black Seal, Black Signature) as the copy to the respondent.

Canon 6589

The Curia Regis (Kings Bench) have possessed since the 13th Century the right under English law to appoint one (1) or more agents under validly signed and sealed warrants. However, such persons have no right legally or lawfully to issue writs unless they themselves are also appointed under Letters Patent from the Sovereign. If such persons are not appointed to their position under direct authority of the Monarch, then any writs they issue are ipso facto (as a fact of law) null and void.

Canon 6590

Corporations and their agents cannot create valid writs. Nor may a nation issue such writs unless the Executive claims absolute sovereign authority in the capacity of General Executor and “elected monarch”.

Canon 6591

Laws that have been passed that attempt to permit the issuing of writs by corporations or agents without proper authorization of the Monarch are an abomination and contrary to the very source of authority of Original Writs since their invention. Such documents therefore issued have no more legal or lawful effect than an offer or notice. The enforcement therefore of such instruments as if they are writs is without question illegal and unlawful – contrary to very foundations of Western and Roman Law.

Article 150 - Guilt (Gild)

Canon 6592

Guilt, also known as Gild, also falsely known as “Weregild” is the deliberate Magyar - Venetian - Roman Cult corruption of the Honor system (honor price) of Sacré Loi through Salic Law to a system based on “dishonor” whereby a debt price was placed on every man, woman and child and form of property in the event of a sin being allegedly committed.

Canon 6593

From the 13th Century, in accordance with the doctrine of the Roman Cult, the word “guilt” or “guilty” is equivalent in terms to “sin”.

Canon 6594

The word Guilt and Gild originates from 13th Century Venetian / Italian gilda meaning “guild, payment (in gold), debt or fine owed to the guild”. The word gilda itself derived from 8th Century Khazarian / Magyar languages kulta meaning “gold”. In the Finnish language today, kulta still means “gold” and Kilta means “guild”.

Canon 6595

Under Salic Law and the deliberate corruption of Sacré Loi, the payment of Guilt (Gild) became entirely controlled by monopolistic trading franchises known as “Guilds”, in particular the Judges and Notaries Guilds. At the same time, Salic Law reintroduced “blood revenge” as an acceptable alternative to resolving sin for those who could not afford to pay Guilt.

Canon 6596

Under Salic Law not only was the concept of Honor Price corrupted to Guilt (Gild), but the private “Guild” bodies of Judges and Notaries began to modify and hide the prices, so that the price of an injury was no longer available for public view. This continues today with the Bar associations maintaining secretive tables on “Guilt price” without revealing them to the public or accused.

Canon 6597

The corrupt concept of “guilt” was further used to usurp one of the founding principles of civilized society – that the debts of one cannot be inherited by another. Instead, by using “guilt” as debt, the Roman Cult and its guilds claimed from the 13th Century that the “guilt” (as debt) of one (1) party could be inherited by another, with no responsibility for the original debt or injury. In the 16th Century, this was the bedrock upon which the philosophy of Peccatum Originale (‘original sin’) was then created.

Article 151 - Indulgence

Canon 6598

An Indulgence is an ecclesiastical and financial instrument, based upon the deliberate corruption of rules of valid form defined by Sacré Loi (Sacred Law) introduced at the end of the 13th Century as a form of paper money and means of the noble families supporting the Roman Cult in controlling and monopolizing global banking. All paper based money, negotiable instruments and securities produced within the Roman - Western world today remain in essence “indulgences”.

Canon 6599

In 1274, Roman Pontiff Gregory IV (X) (1268-1274) (Tedaldo Visconti of Pisa) (Rome) issued a Papal Bull that declared the charging of interest or “usury” a mortal sin for any Christian, punishable by death. The effect of this Papal Bull was to outlaw the concept of “banking” among Christian traders and hand such business activities over to the control of the Khazar and Magyar trading families who were firmly Manichean and not Christian:

(i) The Papal Bull had the effect of making the Pisan banking network known as the Ordo Pauperes Templum or “Order of the Poor of the (Money) Temple”, later known as the “Knights Templar” the most powerful network of banks and branches ever in the history of the world with wealth almost doubling overnight; and

(ii) To “cash in” on the opportunity, Rudolph Habsburg established his own smaller network of banks based on a modified chancery populated by Persian traders “press-ganged” into service as servi camerae or “serfs of the treasury”; and

(iii) Similarly, Edward I of England established a banking network similar to Rudolph Habsburg manned by Persian traders; and

(iv) As England was relatively small and materially poor, the court of Edward invented the concept of producing a “religious currency” of equivalent value to gold and silver by basing it on the presumption that the forgiveness of sins could be purchased and off-set by a certain “valid” and unique type of instruments known as indulgences; and

(v) The success of indulgences was so great, the trade of indulgences brought huge wealth into England and London, as well as the creation of other chanceries under the control of the Roman Cult to take advantage; and

(vi) London has remained the capital of indulgences and therefore financial instruments since the 13th Century.

Canon 6600

The philosophical structure of Indulgences required the invention of a new set of core theological arguments that remain the cornerstone of the modern Western financial system today:

(i) There exists in Heaven a Treasury known as the “Treasury of (One) Heaven”, also known as the Treasury of Merit in which is stored spiritual units of credit or “merit” accumulated from the good deeds, blood and sacrifice of saints, especially the figure of Jesus Christ; and

(ii) When one sins, through “God’s Grace”, the sin is offset in double entry bookkeeping in Heaven as a debt against the credit automatically provided from the Treasury of One Heaven. Thus, spiritually the balance between debt through sin and credit through grace is always automatically balanced; and

(iii) While the spiritual ledger in Heaven is off set and balanced, the temporal injury caused by the existence of sin must also be balanced through appropriate penance, confession and atonement; and

(iv) An Indulgence is therefore “the remission before God of temporal punishment for sins”- therefore the partial or total credit as well as the documentary evidence and title of the event, often called a remit, or “remittance” from Latin re= “property” and mitto/misi = “send, dispatch, transmit, emit, pronounce”; and

(v) Indulgences enabled the claimed commoditization of both sin (debt) and the forgiveness of sin (credit) in a documentary form of means of exchange. Memorialized Indulgences may also be known by other comparable names such as coupon, bill, note, notice, writ, cheque, receipt, certificate, award, diploma and degree.

Canon 6601

The essential structure and process of an Indulgence as invented in the 13th Century was:

(i) Certain and special paper was required to be used, sourced from a particular office of a valid chancery, normally called the “stationery office” Such paper would cost a certain fee and have the appropriate watermark; and

(ii) The front of the Indulgence was called the Obverse, with the back called the Reverse and on the Obverse a boundary or border around the paper was called the Margin as representation of the three (3) traditional sides of a valid minted coin; and

(iii) The Obverse contained a standard Incipio (Beginning), Oratio (Prayer), Exordio (Introduction), Decretio (Decree), Obsignio of the official authorizing the instrument and Insignio of the inventor or scriptor, also known as the “signati recordis” following the same standard of Sacré Loi (Sacred Law) for a Covenant; and

(iv) Nowhere on the Obverse or Reverse did the instrument nominate a value; and

(v) The original was stamped as having become the property of the chancery and then a recipient requested and authorized extract of the original as a “certificate”. The production of multiple certificates was equivalent to fractionalization.

Article 152 - Guilds

Canon 6602

A Guild is an association of craftsman formed and recognized by some grant or patent by monarch or sovereign authority to have exclusive franchise and enclosure over some type of trade as well as usage and teaching of certain skills.

Canon 6603

The first formation of Guilds was from 1148 CE under the direction of Domenico II Morosini as Doga (Doge) of Venice (1148 - 1156), not Florence in the creation of the Cloth Merchants Guild:

(i) The creation of the Cloth Merchants Guild, also known as the Calimala effectively forced other major cloth trading cities to follow suit, with Pisa and Florence by 1150, Bologna by 1153 and even Bruges and Paris by 1160; and

(ii) While Venice invented the concept of Guild monopolies, Florence expanded the idea of Guilds by 1195 with the formal structure of the first seven (7) Guilds as companies operated by a consoli (council of members) and a single capo who managed all the business of the Guild; and

(iii) In 1223, the great Venetian Doga (Doge) Giovanni Bernadone Morosini (1223-1252) was elected under major structural reforms and introduced a complete new architecture for the Guilds, now known as the Arti (“art”) the “art” of guilds in the formation of twenty-four (24) Guilds comprising of eight (8) Arti Maggiori (“Greater Art”), eight (8) of the Arti Mediane (“Intermediate Art”) and eight (8) of the Arti Minori (“Minor Art”) all connected through the “Arts and Crafts” and then the “Game and Play of Chess” ; and

(iv) By 1248, the “Arti” model of Guilds and the advent of the rules of Chess had transformed Guild life in all major Feudal cities including Florence and Paris, with Guilds named “corps de métiers” and numbering over 100 in Paris alone; and

(v) The first guilds in England were from 1272 when Edward Ist was accompanied by a retinue of advisors from Venice, massive gold reserves and representatives of the leading families who had been instrumental in copying the formula of the guilds of Florence into Venice and were now eager to repeat the process in England.

Canon 6604

The three (3) levels of Guilds as invented by the Venetians in 1223 along with the game of Chess are known as Arti Maggiori (“Greater Art”), Arti Mediane (“Intermediate Art”) and Arti Minori (“Minor Art”).

(i) The Arti Maggiori in order of authority were:

1. Arte de Guidici e Notai known as the Guild of Judges and Notaries
2. Arte de Mercante known as the Guild of (General) Merchants
3. Arte de Calimala known as the Guild of Foreign Cloth Merchants
4. Arte de Lana known as the Guild of the Wool Merchants
5. Arte del Cambio known as the Guild of the Money Changers
6. Arte della Seta known as the Guild of Silk Merchants
7. Arte dei Medici e Speziali known as the Guild of Physicians and Apothecaries
8. Arte de Vaiai e Pellicciai known as the Guild of the Furriers and Skinners

(ii) The Arti Mediane in order of authority were:

1. Arte dei droghiere known as the Guild of the Grocers
2. Arte dei pescherie known as the Guild of the Fishmongers
3. Arte dei Baccai known as the Guild of the Butchers
4. Arte dei Fabbri known as the Guild of the Blacksmiths
5. Arte dei Calzolai known as the Guild of the Shoemakers
6. Arte dei Maestri di Pietra e Legname known as the Guild of the Stonemasons and woodcarvers
7. Arte dei Linaioli e Rigattieri known as the Guild of the Linen and Second-Hand (Retail) Goods
8. Arti de Vinattieri known as the Guild of the Wine Merchants

(iii) The Arti Minori in order of authority were:

1. Arti degli Albergatori known as the Guild of the Innkeepers
2. Arti dei Cuoiai e Galigai known as the Guild of the Curriers and Tanners
3. Arti dei Oliandoli e Pizzicagnoli known as the Guild of the (Olive) Oil Merchants and Provision Dealers
4. Arti dei Correggiai known as the Guild of the Saddlers and Harness Makers
5. Arti dei Chiavaiuoli known as the Guild of the Locksmiths and Toolmakers
6. Arti dei Corazzai e Spadai known as the Guild of the Armourers and Swordsmiths
7. Arti dei Legnaioli known as the Guild of the Carpenters
8. Arti dei Fornai known as the Guild of the Bakers and Millers

Article 153 - Chess

Canon 6605

Chess is a two-player game each possessing sixteen (16) pieces representing the core elements of a sovereign state played on a sixty four (64) alternate colored square board representing the city, land and sea according to certain articles (art) of law and craft of procedures. Since the 13th Century, Chess has remained the highest training tool in the art of statecraft within the Roman-Venetian Legal System.

Canon 6606

Chess is directly derived from game called “Shatranj” commissioned during the reign of the first leader of the Persian Aryan Empire named ArdaShah I (224-244 CE). In 1223, the great Venetian Doxi (Doge) Giovanni Bernadone Morosini (1223 - 1252) was elected under major structural reforms and introduced a modification of shantranj as “Chess” as part of a complete new architecture of statecraft. The State for each player was represented by six (6) pieces being:

(i) Two (2) major crowns being Church (Queen) and State (King); and

(ii) Two (2) major agents and judges of the major crowns being Bishop (Queen’s Bishop) and Prime Minister (King’s Bishop); and

(iii) Two (2) military and enforcement agents of the major crowns and agents being the Knight Order (Queen’s Knight) and the Sheriff (King’s Knight); and

(iv) Two (2) administrative and clerical agents of the major crowns being the Priest (Queen’s Rook) and the Clerk (King’s Rook); and

(v) Four (4) guilds of higher “arts” of humanities of the Queen’s (Church) side being the four pawns known as the Arts; and

(vi) Four (4) guilds of lesser practical “crafts” of the King’s (State) side being four pawns known as the Craft; and

(vii) The sixteen (16) pieces together representing the complete State and City and Land; and

(viii) The eight (8) pieces on the Church (Queen’s side) representing the Private; and

(ix) The eight (8) pieces on the State (King’s side) representing the Public; and

(x) The four (4) pieces of the back row with the Church (Queen) representing the Temple Quarter of the City; and

(xi) The four (4) pieces of the front row of the Church (Queen) representing the Administrative Quarter of the City; and

(xii) The four (4) pieces of the back row with the State (King) representing the Palace Quarter of the City; and

(xiii) The four (4) pieces the front row of the State (King) representing the Merchant Quarter of the City; and

(xiv) The sixteen (16) squares in front of the State, City and Land representing the Sea; and

(xv) The Great Council of noble families controlling the Roman Cult, the law of the Sea and the city states is represented by the Board itself.

Canon 6607

In assigning specific roles and guilds to the pawns of Chess, the following was the occult designation of pieces:

(i) Queen's Knight's Pawn being gate keepers, toll guards, keepers of the city; and

(ii) King's Knight's Pawn being blacksmiths, whitesmiths, goldsmiths, carpenters and masons; and

(iii) Queen's Rook's Pawn being Rybaulders, Dice Players, Messengers and Couriers; and

(iv) King's Rook's Pawn being Labourers, Workmen and Farmers: i.e. estate workers and land serfs; and

(v) Queen's Alphyn's Pawn being Taverners, Hostelers, and Vitayllers; and

(vi) King's Alphyn's Pawn being Notaries, Advocats, Scriveners, Clerks, Drapers, Clothmakers, Tailors, Weavers, and Skinners; and

(vii) Queen's Pawn being Universities, Education, Sociology and Economics; i.e. Knowledge, Sciences, Arts and Government; and

(viii) King's Pawn being Commerce, Banking, Records, Registrars, Rolls, Accounting, Treasury.

Canon 6608

In reference to the “craft” of the game of Chess, the establishment of Chess as a literal representation and visualization of statecraft established certain rules that remain the bedrock of Roman-Venetian Law today:

(i) All action by Church and State, excluding those few noble families that control the board and game, is constrained by the geography of the board and rules; and

(ii) An action or “move” may represent an instrument or reply, by auricular exchange and debate or by physical attack or defense; and

(iii) A State (player) may only perform one move at a time; and

(iv) The strength of an action is determined not only by strategic position but the power and authority of the piece undertaking the action; and

(v) Once a game (controversy) commences, it must be resolved by one of three results being defeat, resignation or draw. Abandoning the game is equivalent to resignation.

(vi) Once a game (controversy) commences a party cannot change sides, change standing, nor undo a previous step. Any breach or failure to follow the rules is equivalent to resignation.

Canon 6609

The effect of Chess was immediate and global with all European states adopting chess, its rules as a fundamental component of statecraft. However, since the 20th Century, the study of the Art and Game of Chess has been in rapid decline.

Canon 6610

In the 14th Century, the Game of Chess was officially recognized as the core discipline and function of global Roman - Venetian commercial law with the creation of the Curia Regis ad Scaccarium, literally translated as “Court of the King’s Chessboard”, also known as the Court of the Exchequer as the treasury office for handling the financial affairs of all the guilds (livery), the King and the realm of England.

Canon 6611

Since the 20th Century and the decline in knowledge of the Art and Game of Chess, officials within the Roman - Venetian commercial and legal system are less inclined to honor and adhere to the rules of Chess in matters of controversy, even though they are solemnly bound by their oaths to their craft to do so.

Article 154 - King

Canon 6612

A King is a 13th Century word defining a male monarch, the member of a royal family who is the supreme ruler of his nation.

Canon 6613

Contrary to deliberate obfuscation, the word king is derived from the ancient Khazarian term kina meaning “slavemaster, slaver” of the kin meaning “slaves”.

Canon 6614

The word King was deliberately founded as part of the formation of the Art and Game of Chess from 1223 CE. Therefore, in an occult sense, a King is literally a piece on a chessboard.

Article 155 - Queen

Canon 6615

A Queen is a 13th Century word defining either a female monarch, or the member of a royal family who is the supreme ruler of her nation or the wife or widow of a king.

Canon 6616

The word Queen appears to be a derivative of the ancient Khazarian word kwen/kweln meaning “pride, prize”. Contrary to misapplication, the word Queen does not automatically denote the feminine.

Canon 6617

The word Queen was deliberately founded as part of the formation of the Art and Game of Chess from 1223 CE. Therefore, in an occult sense, a Queen is literally a piece on a chessboard.

Article 156 - Crown

Canon 6618

Crown is a 13th Century word formed by the Roman Cult to define the family and leader granted a kingdom under Roman law. It is since synonymous with the leader or monarch as well as the official head dress symbolizing power.

Canon 6619

The word Crown appears to be a derivative of the ancient Khazarian word krowe meaning “relatives” and “ne” meaning “them, they, those (who rule)”.

Canon 6620

The word Crown was deliberately founded as part of the formation of the Art and Game of Chess from 1223 CE to describe the six (6) pieces on the Chess board which all representing a Great Chain of Crowns. The highest crown being the hidden crown is not present as a piece on the chess board.

Canon 6621

Only one (1) occult symbol in the world has personified and represented all the crowns of Chess being controlled by the noble families in the form of the official private coat of arms of the Franciscans as the private coat of arms of the Council of Venetian - Pisan noble families.

Article 157 - Prince

Canon 6622

Prince is a 13th Century word defining a “first chief”.

Canon 6623

The word Prince is derived from the Latin word princeps meaning “first, chief”.

Canon 6624

The word Prince was deliberately founded as part of the formation of the Art and Game of Chess from 1223 CE. Therefore, in an occult sense, a Prince is literally one (1) of sixteen (16) pieces on a chessboard now known as pawns.

2.13 Commonwealth Law Form

Article 158 - Commonwealth Law Form

Canon 6625

Commonwealth Law Form, also known as Common Law Form, also known as Crown Law Form is the Form of sovereign territorial law, sovereign law, noble law, land law, property law and society law created by King Henry VIII and Venetian advisers in the 16th Century to take precedence over ancient land and noble customs of Anglo-Saxon law and rights still stubbornly in effect in parts of England, Ireland, Scotland and Wales.

Canon 6626

The word Commonwealth is an official 15th Century Roman Cult term created from three (3) Latin words: com / comitto - "to entrust, commit", munis = "burden, public duty, service or obligation" and vele / vealis [which is a Latin word which was purposely removed from etymology] = "livestock or animals". Hence the original meaning of the word Commonwealth is: "the voluntary burden, public duty, service or obligation of the people as livestock (animals)".

Canon 6627

The significance of the progressive introduction of Commonwealth Law were four (4) key groups of concepts being:

(i) The world of mundi (underworld) and perpetual obedience and hard work as being the only cure to an eternity of suffering in hell; and

(ii) The concept of voluntary servitude of the European masses under the guise of “common law”; and

(iii) The accounting and recording of everything as a reflection of “Divine Accounting” of the Treasury of One Heaven; and

(iv) The extension of privileges and benefits to a wider group giving rise of occult fraternities most notable Rosicrucian Luciferian Societies and Freemason Lodges.

Canon 6628

The significance of Commonwealth Law is the proof that a complete history of more than 6,000 years could be completely wiped out and then replaced with a combination of propaganda and false claims thereby cementing and ensuring the status quo of a narrow elite of families against traditional nobles and rights of the people:

(i) By 535 to 536 CE, a sudden and extreme onset of extensive atmospheric dust caused the complete collapse of agriculture in the Northern Hemipshere, including the triggering of rapid glacierization in northern lands such as Greenland, Iceland and the Scandinavian countries. It is estimated through famine alone, upwards of 20 million people perished throughout the Northern Hemisphere. The collapse of any sustainable agriculture caused a massive exodus of the pagan Celtic tribes of Greenland, Iceland and Scandinavia further south; and

(ii) By 544, the influx of refugees to major European cities, lack of food, poor sanitation contributed to the onset of the worst plagues in civilized history with an estimated 100 million deaths or nearly 60% of the population in the Northern Hemisphere. In Britain, the population plummeted from an estimated pre-plague number of 4.5 million to less than 750,000. The least affected parts of Europe were Ireland followed by North Africa, North Italy, North Greece and parts of Wales, Scotland and Glastonbury with the highest concentrations of people possessing the “Hibiru” CCR5 genetic anomaly; and

(iii) The Geatland pagan Celtic tribes of Scandinavia led by Dan the son of King Froda were the first to move south from 537 CE invading the coastal areas of the Saxons, to form the pagan Kingdom of Dan (Denmark). Using the continuing civil war between the sons of former Christian King Clovis I of the Franks, King Dan succeeded briefly in capturing Northern France and in laying siege to Paris by 540. However, in response to the Viking attacks, the Franks united under Clothair I with the Danes expelled by 546 and Clothair I made King of the Franks (548-561).

(iv) By 553 King Herogar, son of Dan led the invasion of south-eastern Britain, defeating the warring Christian Celtic tribes, capturing Londonium and renaming the region Daneland in honor of his father. In 561, Christian King Clothair I (548-561) of the Franks died before any assistance could be rendered to the deposed celtic tribes of south-eastern Britain; and

(v) In the year 550, Holly Christian King Gabrán mac Domangairt of Dál Riata (in now Western Scotland), accepted the Viking leader Valdar and his fleet of several thousand refugees from Greenland on condition they convert to Christianity and swear as allies. The Vikings then establish a fort city at Oban (in present Argyll, Scotland); and

(vi) From 661 CE and the rise of the Syrian Muawiyah I (661-680) of the Umayyad, the Persian (Aryan) traders known collectively as the Amoricans (People of the Sea) had their lands, goods and warehouses seized across the Caliphate from Syria to North Africa. The main Persian (Morosini) families headed west to Olissipo (Lisbon) while others headed north to found the enclave known as Piso (Pisa) in Italy. By the time Olissipo (Lisbon) had fallen, the main settlements of Amoricans were the peninsula of Brittany and the old fortified peninsula of south-east Britain around the city of Durovernum (Canterbury); and

(vii) The claimed publication in 731 by Venerable Bede called Historia Ecclesiastica Gentis Anglorum “Ecclesiastical History of the People of Anglaise” is a terrible 14th Century fake designed to justify the artificial creation of a kingdom by basque invaders called Anglia and the attempt to re-write history of a united southern-Britain; and

(viii) In 736, Venerable Bede in the employ of Charles Martel succeeded in convincing King Cystennin (Constantine) of the Dumnonii (present day Devon and Cornwall) to become the first Vassal Kingdom, the first Lord and first Bisceop (Bishop) of the newly formed Catholic Church. Glastonbury therefore became the second most important Catholic sacred site after Paris as the see of the Bishop-King Cystennin who then changed the name of the land to Briton meaning “people of the covenant” in honor of their sworn allegiance to the true Catholic Church. Bishop-King Cystennin then united southern Britain as the Kingdom of Britain by 740, forcing the Amorican (Persian) traders from the south-east and banishing their leaders to the Island of Wextiz (Isle of White) off the coast and Southampton and Portsmouth. The Island quickly became a most feared site of the most feared site for black magic and the birthplace of the Kingdom of Wexsex (“the people of the Island of Wex”); and

(ix) Under Charles the Younger (742-768) of the Franks, the tiny Catholic Kingdom of Briton was recognized as one of the nine (9) founding Marches of the Frankish Empire in 742 under the name Britannia and one of the nine founding Bisceop (Bishops) of the Catholic Church founded by the Carolingians.

(x) In 852, the great Viking leader Ragnar Lodbrok from Oban in the Kingdom of Alba (in present Argyll, Scotland) launched a fleet to protect ally Holly Christian king Cuilennáin mac Artrí of Munster against the pagan Celtic Uí Néill and their “High King” Máel Sechnaill. In response, the pagan Celtic tribes in Wales sent reinforcements to Ireland to assist the Uí Néill in defeating the Christian Holly King. Several great running land battles are recorded in 852 and 854 culminating with the pagan Uí Néill retreating into the city of Dublin by 856. To escape, “High King” Máel Sechnaill ordered the city to be set on fire, causing the death of most of its 20,000 residents and several thousand defenders. Instead of leaving, Ragnar Lodbrok and the Christian Vikings made the ruins of Dublin their new capital and remained for the next nine years rebuilding it as a new fortified city of stone; and

(xi) In 865, Christian Viking Leader Ivar Ragnarsson, son of Ragnar Lodbrok and his army from Alba attacked and conquered the pagan Celtic Kingdoms of Bernicia and Deira in northern Britain to form the Kingdom of Northcambria (in what is now Northern England and South-East Scotland). His forces then joined his brother Ubbe Ragnarsson in that same year to conquer pagan Celtic Wales; and

(xii) In 865, a simultaneous invasion of Christian Vikings, falsely listed as “the Great Heathen Army” invaded and conquered Wales and central England to defeat the pagan celtic tribes of Gwynedd, Powys, Dyfed and Seisyllg, Morgannag, Gwent, Pendraig and Gwent form the Kingdom

of Cambria (in what is now Wales and Central England); and

(xiii) In 866, following the successes of the Christian Vikings, pseudo druid and Celtic leader Æthelred (865-871) of the Island and Kingdom of Wexsex (White) succeeded in uniting the Celtic tribes to the south and east of Britain to rise up and expel the Danish king Guyhrum of Daneland (southern Britain) creating the greater unified pagan Celtic kingdom of Wessex. The united Celts of Wessex managed to halt the advance of the Christian Vikings under the Ragnarsson, despite Æthelred being killed in battled near Dorset. Ælfred (871-899) "the Great" then took over as King and sought time by several false promises of truce. Pursued by the Christian Vikings, Ælfred hid from capture at a fort in the midst of the marshes of Somerset within the forbidden and Holly lands of the Dumnonii; and

(xiv) In 875, Ubbe Ragnarsson was killed in 875 in an ambush while trying to flush out Ælfred from Somerset in the lands of Dumnonii. Halfdene Ragnarsson then became the new King of Cambria. However, upon the news of the death of Ubbe, Artur (Arthur) of the pagan Celtic tribe of Pendraig (in the now West Midlands of Britain around Coventry and Birmingham) led the united pagan Celtic tribes of Wales and the Midlands against Halfdene Ragnarsson and the Christian Vikings, finally defeating them and killing Halfdene Ragnarsson by 877. Artur (Arthur) then formed a new "super" pagan Celtic kingdom known as Mercia (including all Wales, Southern and Central Britain) under the banner of the red dragon (the literal meaning and symbol of the Pendraig); and

(xv) In 880, Artur (Arthur) formed a new capital in the geographic middle of Britain midst the great central forest of Ardu at the site of a giant Holly (Yule) Tree calling it "Coventry" as literally the "tree of the new covenant" and a symbol of restoration of Holly (Holy) law to Britain. Artur (Arthur) then commissioned the central castle to be built around the famous and sacred tree as the central courtyard at which a stone circle and benches were formed as a meeting place for all the Celtic Kings and Queens with Coventry declared neutral and sacred territory; and

(xvi) In 882, King Artur (Arthur) of Mercia married Gwenhwy of Gwent (later known as Gwenhwyfawr (Guinevere), daughter of Cywryd of Gwent. In the same year, King Artur (Arthur) made King Gwynedd ("the spear/lance") of Anglesey and north Wales the "Owain" (Protector of the Yule (Holly) Tree) and Champion of Mercia. However, by 886 the lack of an "heir" to Artur was used by Ælfred "the Great" of Wessex to foment dissent and the rebellion was put down by King Gwynedd by 887; and

(xvii) In 887, King Artur (Arthur) of Mercia visited the Dumnonii sacred lands and Catholic Druid Bishop King Myrddin (Merlin) at Glastonbury where King Myrddin famously prophesized his own demise and challenged Artur (Arthur) to convert the whole of Mercia to a Catholic Kingdom and protect the "Sangreal" or Holy Bloodline of the Carolingians. On Christmas Day and the beginning of 888 CE the Bishop King Myrddin (Merlin) of the Britons anointed Artur (Arthur) and Gwenhwyfawr (Guinevere) at Glastonbury Abbey the Catholic King and Queen of Mercia and all of the Island of Britain. Two weeks later, on 13 January 888, Charles III (881-888) died and the Carolingian Catholic Empire began to disintegrate into feud and rebellion.

(xviii) In 888, true to his word, King Artur (Arthur) of Mercia ordered King Gwynedd and his forces to Europe to assist in the protection of "Sangreal" Bernard, the son and heir to deceased Catholic Emperor Charles III. However, rebellion erupted almost instantly with Queen Morgan of Morgannag in southern Wales proclaiming herself from her Capital in Wales as the personification of the Celtic sea goddess come to life to seek retribution against the treachery of King Artur (Arthur) of Mercia proclaiming the greater Kingdom to be Catholic. At the same time Ælfred "the Great" of Wessex once against sought to foment dissent against the southern Britain kings and tribes; and

(xix) In 890, Queen Morgan of Morgannag attacked the white capital of Gwent known as Casnewydd (written as Cameliard or Camelot) and captured Gwenhwyfawr (Guinevere) then returning to Cardiff with Gwenhwyfawr (Guinevere) as prisoner. Despite the refusal of King Artur (Arthur) of Mercia to permit King Gwynedd to break his European mission to protect the "Sangreal" Bernard, King Gwynedd and his forces abandoned Europe in 891 to return to Britain, immediately defeating and finally killing Ælfred "the Great" of Wessex before moving to siege Cardiff. In the same year Rudolph I Welf of Burgundy attacked the remaining forces protecting Bernard and he was murdered; and

(xx) In 891, upon the siege of Cardiff by King Gwynedd and his forces, King Artur (Arthur) of Mercia finally left Coventry to attend and lead the attack. In legend, both King Artur (Arthur) of Mercia and Queen Morgan of Morgannag fought a duel, upon which being fatally wounded had her prisoner Queen Gwenhwyfawr (Guinevere) executed within sight of Artur. Upon the death of Artur and Gwenhwyfawr (Guinevere), King Gwynedd ordered the slaughter of all the inhabitants of Cardiff and its defenses torn down to the last stone. The bodies of King Artur (Arthur) and Queen Gwenhwyfawr (Guinevere) the first Catholic King and Queen of the whole of the Island of Britain were interred at Glastonbury Abbey; and

(xxi) Following the events of 892, the Kingdom of Mercia collapsed back into warring tribes, King Gwynedd sought to maintain unity of Mercia amongst the Union of Walles (Wales) amongst the noble Welsh Kingdoms, but choosing to name himself the lesser title of Prince as the first "Prince of Wales" in history. As the Celtic tribes returned to civil war, the nominally Christian Danish prince known as C*nt the Great (894 – 917) (replace the * with a u) invaded the island of Britain capturing the south, east and center, naming the Kingdom after himself (Kingdom of C*nt, later written as Kent) and making his capital the old Roman fortress Durovernum which he renamed C*ntBurg (Canterbury) meaning "the fortress of c*nt". King C*nt then proceeded to rebuild the Roman fortress walls of the region including the fortresses of the five ancient Roman ports also known as the "Cinque Ports"; and

(xxi) By 899, King C*nt secured a truce with the warring celts led by Ædward, son of Ælfred in recognition of his claim of being King of Mercia. Instead, King C*nt divided the southern lands into the Duchy of Wessex, Sussex and Essex, permitting the House of Wessex to rule only as Dukes. In 917, Ædward led an uprising against the Danes and King C*nt was killed near Tempsford (Bedfordshire). Ædward himself was killed by 924 by King Harthac*nt of Denmark and C*ntland (917-970); and

(xxii) By the 10th Century, the Welsh celtic tribes reunited and re-asserted their rights under a new King Gruffydd ap Llywelyn (939–63) of Mercia. King Harthac*nt was forced to leave Britain to defend against King Magnus Olafsson of Norway who defeated him no later than 970. The Danish court then sought refuge in their last bastion the heavily fortified Kingdom of Kent (C*nt), while Magnus Olafsson recognized Æthelred the Unready and (978-1016) as King of Mercia; and

(xxiii) In 1032, militia leader Máel Coluim (Malcolm) mac Cináeda and ally of the Basque militias succeeded in killing King Findláech mac Ruadrí of Moray to claim himself as King of Alba (Scotland). However, in 1036 Mac Bethad (Macbeth) mac Findlaích succeeded in destroying the army of Máel Coluim (Malcolm) mac Cináeda and Macbeth became the last Holly King to rule Alba.

(xxiv) In 1055, upon the death of King Siward of Northcambria, Máel Coluim (Malcolm) mac Donnchada seized power at York and proclaimed himself King of Scotia and ally of the Pisan Empire. In 1058, aided by militia forces of Count Guillermo (William) of Vasconia (Gascony) Malcolm defeated Macbeth and proclaimed the united lands of Scotia and Alba the new Kingdom of Scotia Land (Scotland); and

(xxv) In 1065 CE, following the successes in Sicily and the creation of Scotland, the Pisans arranged a mass army of Catalians, Scots, Flemish and Gascons under the leadership of Count Guillermo (William) of Vasconia (Gascony) (1052 - 1087), to invade the island of Britain, defeating King Harold of Wessex at the Battle of Hastings in 1066. However, the invaders failed to conquer the Danish fortress Kingdom of Ken (C*nt) and faced stiff opposition from the Welsh in the West. The successfully conquered areas of southern, eastern and central Britain were then declared the Duchy of Anglia with Count Guillermo (William) of Vasconia the first Duke; and

(xxvi) In 1215, a historic alliance was formed between the House of Hohenstaufen of Swabia (southern Germany and traditionally the Alamannia Magyar-Khazar tribes) and the Pisan-Venetian Empire with Frederick II Hohenstaufen “officially” recognizing the legitimacy of the claim of the Imposter Roman Cult Popes over the original Catholic Popes of the Frankish-Saxon kingdoms. At Aachen (Germany), Roman Pontiff Innocens II (III) (1198-1216) (Lotario Savelli di Conti) crowned Frederick II Hohenstaufen Emperor, immediately calling on all Catholic nobles of the Empire to pledge fealty for the first time in history to the Roman Cult; and

(xxvii) In 1215, in response to Emperor Frederick II Hohenstaufen, Duke John Plantagenet of Anglia went further and ceded his Duchy as part of the Papal Lands including an extraordinary pledge claimed for all Catholic kingdoms of the Island of Britain to the fealty of Roman Pontiff Innocens II (III) in exchange for the Roman Cult and the Emperor recognizing his rightful claim. On word reaching Bishop-King Thomas (Becket) of Kent, the Bishop-King rescinded the title of Duke John, solemnly excommunicating him, his Barons and all their descendents that follow. Soon after, Duke John had Bishop-King Thomas (Becket) of Kent ambushed and murdered whilst conducting Vespers at Canterbury Abbey; and

(xxvii) By the beginning of 1216, upon word of the actions of deposed Duke John Plantagenet of Anglia reaching France and Scotland, a massive invasion force was hastily launched under Crown Prince Louis (later Louis VIII) of France and King Alaxandair mac Uilliam of Scotland. The combined forces quickly overpowered the Anglicans and Duke John was eventually captured and executed at Nottingham. The forces of Alaxandair mac Uilliam of Scotland returned home, but the French forces remained until the Anglican barons signed a solemn oath and declaration known as the Magna Carta pledging absolute fealty to the true Catholic Church and the crown of France. To ensure the Anglicans did not repudiate their oaths, a French force under Williame le Mareschal (the Marshal) remained in the Duchy both as “guard” of the young Henry Plantagenet. After the death of Williame, Peter de Roches was appointed by the French as Marshal until 1227 when Henry III was permitted to administer his Duchy without a guardian on pledge to King Louis IV of France (1226-1270) fighting against the advances of Duke Simon V De Montfort of Gascony (1218-1265) into France; and

(xxvii) The claim that the 1216 Magna Carta was signed by Duke John of Anglia as somehow the “King of England, Wales and Ireland” with Scotland in agreement is a an absurd and untenable fraud designed to hide the facts that (1) John was only a Duke of part of the Island of Britain called Anglia; and (2) Under the terms between the House of Plantagenet and the House of De Montfort of Gascony since 1154, John was the vassal of Gascony; and (3) Duke John never controlled Wales, nor Ireland, nor Scotland nor event Kent during his reign as Duke; and (4) The true Magna Carta was signed after Duke John was executed, not before; and (5) the true Magna Carta was between the surviving Barons of the Duchy of Anglia to pledge fealty to the Crown of France; and (6) Anglia by the solemn sacred pledge of the Barons of Anglia became a Duchy of France from 1216; and

(xxvii) By 1227, following King Louis IV of France (1226-1270) securing a solemn pledge by Henry III to fight with the French against Duke Simon V De Montfort of Gascony, Duke Henry failed to secure the support of his barons. Instead, Baron Gilbert de Clare led a rebel force against the forces of Henry III and the French in England. Neither side were able to gain a decisive victory and it was not until 1235 that Henry forced Gilbert de Clare and the rebel barons to flee to France and the protection of the Duke of Gascony. It was another four years before the English King was able to send a sizeable force to the aid of King Louis IV of France. Finally, in 1242 the English and French met the forces of the Duke of Gascony at the Battle of Taillebourg at which Duke Simon V De Montfort was decisively defeated and forced to retreat France. As reward, King Louis IV of France made Duke Henry III of Anglia also Duke of Aquitaine over the captured lands of the Duke of Gascony; and

(xxvii) Around 1244, Duke Henry III of Anglia secretly received an official delegation of Venetian nobles and Franciscan Priests from the religious order invented by Venetian Doge Giovanni Bernadone Morosini (Moriconi) “the Frenchman” (1249-1253). Henry III granted exclusive, absolute and perpetual ownership of Thorne Island (pronounced ‘thorny’) in the middle of Thames River to the Franciscans and therefore Venice. Work immediately commenced on the construction of the largest church ever conceived in England and in 1269 “West Minster Abbey” was consecrated. The legend that the abbey was built by “Benedictines” from France and Germany – is a crude and absurd fraud; and

(xxviii) In 1258, Gilbert de Clare and an invasion force landed in northern Britain and travelled

south to Oxford, where he declared the Duchy of Anglia abolished and the existence of a new Duchy called Land Castre (Lancaster) meaning literally “purged, pruned or cleaned land” to be ruled by a Great Council of Barons as defined by the “Provisions of Oxford”. Crown Prince Edward engaged the rebel Barons in central England, while a second invasion force headed by Duke Simon V De Montfort landed by 1263 in the south and proceeded to capture south-east Britain, forcing Henry III Plantagenet into Battle in Sussex at the Battle of Lewes by 1264, at which Henry was captured and executed by Duke Simon V De Montfort. Prince Edward was captured soon after by the forces of Gilbert de Clare; and

(xxix) In 1264, upon conquering and expanding the former lands of the Duchy of Anglia, Duke Simon V De Montfort refused to accept the Provisions of Oxford and instead demanded Prince Edward be handed to him. Gilbert de Clare and the rebel barons instead refused and pledged their loyalty to Edward as a king if he solemnly swear to uphold the principles of the provisions. Aided with reinforcements from France, Duke Simon V De Montfort was killed at the Battle of Evesham in 1265. However, Edward did not immediately declare himself a King, instead he undertook a famous and elaborate ceremony in declaring to undertake a Crusade to the Holy Land. However, Edward found reason to divert to both Venice and then to Rome where he met Doxi (Doge) Lorenzo Tiepolo (1268-1275) and Roman Pontiff Gregory IV (X) (1268-1274) (Tedaldo Visconti of Pisa); and

(xxx) In 1272, Edward returned to Britain aided by a miltia force funded by Venice of at least 30,000. Edward reached a truce with the Danish Kingdom of Kent (C*nt) granting them unique status of self rule while still being under the Kingdom of England. By 1274, Edward was crowned the first King of England. Mercia was finally subjugated by a militia force and Llywelyn ap Gruffydd was assassinated by 1277 under treachery of the Anglicans. Then in 1297, the first “genuine” Magna Carta of English nobles was signed by Edward I in recognition of his solemn promise when captive in 1264. Thus, the first statute of England is 1297, with all previous laws and statutes a deliberate fraud.

Article 159 - The Temple

Canon 6630

The Temple, also known as the Inner, Middle and Outer Temple, also known as the Inner and Middle Temple is a historic and secret ecclesiastical, legal and financial structure established from 1539 whereby trained lawyers as members of four (4) Inns being the Lincoln Inn, Grays Inn, Inner Temple and Middle Temple effectively controlled the lower courts as well as the purchase and control of the Court of Chancery by the four (4) Inns from the 17th Century:

(i) In 1185, following the successful Pisan campaign to capture major Greek Island from the Byzantines using Basque, Sicilian, Gascon and English mercenaries, the Pisans agreed to establish a branch of their banking empire known as the Ordo Pauperes Templum or “Order of the Poor of the (Money) Temple” in London. King Henry II Plantagenet (1154-1189) of England granted the “Knights Templar” the former grounds of Southampton House and surrounds west from Arundel St and the boundaries of the Thames and Fleet St east to the boundary of Bouverie St and Temple Ave; and

(ii) Similar to all banking compounds of the Pisan banking order, the Knights Templar commissioned significant and imposing stone defenses and walls to be erected around its London land holding, completed by 1194, with two (2) minor entrances to the east and west, one (1) major entrance from the docks and area onto the Thames (now known as the Middle Temple Gatehouse) and the primary land gate located at the beginning of Fleet st near St Clement Danes known as Bar Gate, or simply the Bar; and

(iii) Within the walled compound known collectively as “The Temple”, the Pisan banking order created a massive wall following the path of Essex St dividing the western compound and the “Bar Gate” from the eastern remainder of the compound. This became known as the Outer Temple and was the walled compound in which banking, money changing, conveyances, loans and credit were conducted via entrance from the north or “Bar Gate”. By tradition, a merchant or trader had to be “admitted to the Bar” in order to engage in commerce within the walled compound known as the “Outer Temple”; and

(iv) A second internal wall was also constructed dividing the Outer Temple to the west from the north eastern part of the Temple compound following the Middle Temple Lane. This internal divide separated the Outer Temple from the Middle Temple area and the “Inner Temple” to the north east corner. The Middle Temple area then housed warehouses, markets were erected connected from the south gate (Middle Temple Gate) and the warehouses and docks for merchants. The Middle Temple was therefore for wholesale trade and business between merchants of the sea and the bank; and

(v) The Inner Temple to the North East corner was only accessible by an internal gate from the Middle Temple and the East Gate and was the main treasure vaults, chancery of documents and accommodation for banking staff, mercenaries and visiting Pisan nobles. This is the site of what is known as the Temple Church; and

(vi) In 1284, Pisa under Doxi (Doge) Albertino Morosini (1279 - 1290) suffered a massive defeat against the Genoese. However, it was not until 1312 that the Pisan banking empire and facilities were finally attacked in a coordinated campaign organized by Philip IV (1285-1314) of France, the Genoese and their Spanish allies; and

(vii) While the Pisan banking empire was destroyed in Europe, King Edward II Plantagenet (1307-1327) of England refused to attack and confiscate the banking compound or “Temple” to then hand it to the King of France on behalf of the Pope, despite being married to Isabella the daughter of the King of France. This enabled the Pisans to ship vast amounts of gold and treasure away secretly via the Thames before the Temple was finally lost. Following increased internal unrest, Isabella and her love Roger Mortimer captured and then killed the King in 1327 and the Temple compound was attacked, partially destroyed and the little remaining gold and valuables taken by Isabella; and

(viii) The absence of the former treasure of the Pisan bank known as the Temple on the Thames gave rise to the legend of the Templar Treasure in England. In 1328, the abandoned and partially destroyed site of The Temple was turned over to the French controlled Bank known as the Ordo Hospitallier as the new bankers; and

(ix) In 1381, the Temple site was a major focus of the Peasants Revolt, spurred on by mythical stories of buried Templar Treasure. The complete Knights Hospitallier compound was breached, buildings were burned and walls and defenses systematically dismantled by the army of peasants in search of the buried Templar treasure; and

(x) Upon the death of King Richard II Plantagenet of England 1399, a struggle arose over succession between cadet branches of the Plantagenet lines known as the House of Lancaster symbolized by the Red Rose, headed by Henry of Bolingbroke later Henry IV (1399-1413) versus Edmund of Langley of the House of York symbolized by the White Rose. During the increasingly bitter feud over the crown, the nobles and administration of the kingdom also divided into those supporting the House of Lancaster versus the House of York including the twelve (12) Hospita Cancellarie (Inns of Chancery) in London; and

(xi) Under the reign of the House of Lancaster, influential lawyer, clerk and judge Sir John Fortescue (b.1394-d.1480) not only served in high position, but was responsible in the year 1441 in reforming several Inns of Chancery including Furnival Inn, Clement Inn, Lyon’s Inn, Cliffords Inn, Strand Inn and Thavie’s Inn to form a new teaching college of law known as the Hospita Curia in favour of the House of Lancaster. This Inn later became known as “Lancaster’s Inn” only to be corrupted as Lincoln’s Inn during the early 18th Century to hide its origin; and

(xii) A number of Inns of Chancery rejected the influence of the House of Lancaster over the Hospita Curia formed in 1441 and in 1456 Sir Thomas Bryan (d.1500) succeeded with the support of the Chancery Staple Inn and Barnard’s Inn of forming a rival “Hospita Curia” or Inn of Court known as the “York Inn” and “Gray’s Inn” on account of Baron Grey of Wilton helping finance the purchase of the property for the teaching college; and

(xiii) In 1455 the first “official” organized battle of the War of the Roses occurred at the Battle of St Albans between the forces of King Henry VI Lancaster (1422-1461 then 1470-1471) and Richard, Duke of York.

(xiv) In 1458, Thomas Bourchier the Archbishop of Canterbury and Chancellor succeeded in negotiating a complex “temporary” peace settlement primary based upon the formation of a new sacred and noble order to unite the divided Houses of Plantagenets and “roses” known as the Ordo Templum Rosa Crux or the Order of the Temple of the Red/Rose Cross. The Temple ruins were then conveyed to this new order and declared to be hallowed and neutral ground, ordering the planting of both red and white roses in newly cleared gardens, with the western half of the site (Outer Temple and part of former Middle Temple) granted in lease to the York Inn to administer and the eastern half of the ruins (part of the former Middle Temple and former Inner Temple) to the Lancaster Inn, later known as Lincoln’s Inn. A procession was then arranged from the ruins of The Temple to St Pauls Cathedral on March 25th in which the newly invested members of the Order of the Temple were forced to hold hands in pairs. While the ceremony was abandoned until the end of the War of the Roses, the Order of the Temple of the Red/Rose Cross survived; and

(xv) In 1485, Henry Tudor, Earl of Richmond (later Henry VII 1485-1509) defeated Richard III Plantagenet (1483-1485) at the Battle of Bosworth Field to bring to an end the War of Roses and herald the rise of the Tudors. Henry VII shunned the Order of the Temple of the Red/Rose Cross as a Plantagenet entity, instead accepting the honor and exclusive membership of the European Order of the Golden Fleece.

(xvi) Henry VIII Tudor (1509-1547) similarly shunned the Order of the Temple of the Red/Rose Cross and in 1540 reconstituted the Plantagenet Order of the Temple of the Red/Rose Cross to the Order of the Garder (“Guardians”), removing its rights over The Temple to a new home at Windsor Castle, with the patron saint of the newly formed order being St. George of England, or Francesco Zorzi – best friend and confidant of Henry VIII and first saint of the Church of England; and

(xvii) At the same time the Plantagenet Order of the Temple of the Red/Rose Cross lost its claim over the Temple, Henry VIII Tudor (1509-1547) granted the four (4) Inns of Court the lease of the lands of the Temple and a new Order being the Ordre du Mark du Maistre du Maisun meaning Order of boundaries (of law and international jurisdiction) and of teaching of law and of law of homes (domestic law). This Order which unites all four (4) Inns of Court has since chosen to keep its position as the first and primary lodge of Freemasonry strictly private; and

(xviii) In 1608 James I Stuart (1603-1625) granted the Temple lands jointly to the Lincoln’s Inn and Gray’s Inn as a Royal Peculiar now directly controlling the Curia Cancellariae (Courts of Chancery) in perpetuity for a fee to the monarch of ten (£10) pounds paid annually. In reply, Goldsmith John Williams (1584-1627) was commissioned by the Inns to produce an extravagant gold cup weighing two hundred (200) ounces and costing six hundred sixty six (£666) pounds which was then filled with nine hundred thirty two (932) English Gold Sovereign coins and given to King James as a gift, weighing six hundred sixty six (666) troy ounces; and

(xix) In 1673, the Inner and Middle Temple as well as the Lincoln’s Inn and Gray’s Inn successfully purchased the Temple property as well as the property upon which both the Lincoln’s Inn and Gray’s Inn reside from Charles II Stuart (1660-1685) as a non-Royal Peculiar owned as absolute Allodium in perpetuity, free from any rent, taxes or claims for £666 including the purchase of the Court of Chancery.

Canon 6631

The reference to the Temple site in London being “New Jerusalem Temple” is in direct reference to three (3) deliberate design elements:

(i) The Herodian Temple as the most sacred temple to Mithra was constructed around an Inner Temple, Middle Temple, Outer Temple and Precinct complex, similar to the original design of the Pisan Knights Templar compound; and

(ii) The ruins of the Temple Church were commissioned to be wholly remodeled and rebuilt based on the 4th Century design of the Basilica of the Holy Sepulchre in Jerusalem beginning 1458 following the founding of the Order of the Temple of the Red / Rose Cross; and

(iii) From 1608, the “square mile” and “golden square” being the boundary of Old London was regarded by the elite as the boundary of the Outer Temple, while the precinct was the shoreline of the Island of Britain. Hence the “Church of England” literally represented the whole Island, which also represented literally the New Jerusalem Temple.

Article 160 - Freemasonry

Canon 6632

Freemasonry is a system of sovereign, independent and subsidiary fraternal associations, sharing a common system of occult Rites and Practices. Invented at the commencement of the 17th Century by King James I of England (1603-1625), from a synthesis of the English Rosicrucian movement and the Venetian Kabbalah - Hermetic Movement.

Canon 6633

The term “freemason” was selected in light of several of the original purpose and functions of Freemasonry being:

(i) As the exclusive Rites and Practices of a new “class” of people in society, known as the “freemen” as opposed to the elite known as “peers”, and the lesser classes below freemen known as “bondsmen” and the “poor” (paupers); and

(ii) As the people recruited to join the Freemasons were skilled professionals, often belonging to a craft guild and traditionally associated with the “crafts” as opposed to the “arts”; and

(iii) As the Freemason system was deliberately designed to weaken the power of the Craft Guilds across Europe and enable greater influence by the Pisan - Venetian trading families and allies.

Canon 6634

To attract recruits, the Freemason movement modeled itself on guild halls in the promotion of fraternity, charity and loyalty, but replaced the open share of knowledge with an occult structure of hidden knowledge available to only the highest members, thus depreciating the former transparency between guild brotherhoods and equality.

Canon 6635

The first “lodge” was created by members of the Inns of Court by 1609 who themselves belonged to the secret Ordre du Mark du Maistre du Maisun of The Temple, later corrupted to Order of Mark Master Masons. Thus, the first profession to convert to masonry were the lawyers and notaries and the first “lodge” of the Masons was the Temple (Inner and Middle Temple).

Canon 6636

The initial attempts at establishing freemasonry to cripple the guilds (livery companies in London) was a complete failure, excluding the lawyers and notaries. It was not until the beginning of the 17th Century that a new strategy was formed by creating completing networks of lodges rather than one (1) specific unified “freemasonry movement:

(i) In June 1717, the Grand Lodge of England (“GLE”) was formed; and

(ii) In 1725, the Grand Lodge of Ireland was formed; and

(iii) The Grand Orient de France (GOdF) was formed in 1733; and

(iv) In 1736, the Grand Lodge of Scotland was formed; and

(v) In July 1751, the Antient Grand Lodge of England was formed; and

(vi) In November 1813, the United Grand Lodge of England (“UGLE”) was formed.

Canon 6637

The square symbol of Freemasonry represents several meanings from its first use, including but not limited to:

(i) The square being a symbol associated with architecture and stonework and hence, a literal symbol of the craft of stonemasonry as an attempt to portray freemasons in the same style as ancient guilds; and

(ii) The square representing a “right angle” and therefore, a measure of “perfection” as a symbol to promote such characteristics as fraternity, secrecy and absolute obedience as “virtues” – hence, to “square one’s actions”; and

(iii) The square representing the personification of standards and therefore, the literal representation of Roman Cult canon law fraud claimed from 6th century Emperor Justinian as standard law, rule or base “norm” of law in England from the 17th Century onwards; and

(iv) The square representing The New Jerusalem Temple grounds with Old London, also known as the “square mile” and “golden square” of the Temple of Great Britain and New Jerusalem with the traditional Inner and Middle Temple as its heart.

Canon 6638

The compasses symbol of Freemasonry represents several meanings from its first use, including but not limited to:

(i) The compasses being a symbol of survey, maps, charters, navigation and architectural design as an attempt to portray freemasons in the same style as ancient guilds; and

(ii) The compasses represent self-discipline of an initiate to Freemasonry and their ability to keep secrets within the “circumscribed bounds” of a sacred space, including their own space; and

(iii) The compasses represents the power and authority to create (or uncreate) circumscribed spaces in which the law is adjudicated and represented such as the courts of law, the chambers of the judge and the chapel of the clerk; and

(iv) The compasses represents navigation and therefore, the power and authority of sea travel or the “Holy See”, as well as the nautical reference to both Pisa and Venetian noble families controlling the Roman Cult.

Canon 6639

The “All seeing eye” of Freemasonry is a direct copy of the “All seeing eye of Lucifer” as savior from the Iudean Roman Empire from 71 CE to 117 CE, as the symbol of the Superior General of the Jesuits as both the supreme secret head of all Freemasonry and as the personification of the office of Lucifer.

Canon 6640

The “G” of Freemasonry represents several meanings from its first use including but not limited to:

(i) The “G” represents the name “Grand Architect” as the name given in honor to the creator of the universe, all life and all knowledge; and

(ii) The “G” represents the literal name of “God” as a word introduced into the English language from the late 16th Century to replace the originally Persian word of “gad” as the common name of the lord of the underworld of Aryan and Manichean religion; and

(iii) The “G” symbolizes gnosis or “hidden knowledge” in reference to the Kabbalistic and Rosicrucian texts of false and corrupted information, deliberately designed to corrupt true gnostic teaching and promote fictitious information to hold back the minds of freemasons the higher their degree – in direct opposition to what is claimed is taught; and

(iv) The “G” symbolizes “Gewe” (pronounced jew) being one (1) of the higher initiates and “Galla / galli” to the highest initiates of freemasonry – hence, Gewe Ba’al Lee (Jubilee), Gewe Ba’al Loe (Jubilo) and Gewe Ba’al Lum (Jubilum); and

(v) The “G” symbolizes “Gesù” being the headquarters of the Jesuit Order, the Church of the Jesuits, the location of the office holder of the “all seeing eye” and the highest possible level of freemasonry as the ultimate twist.

Canon 6641

The core myths, mysteries and legends fundamental of the inner knowledge of Freemasonry is largely fabricated Kabbalistic history, with major historical and associative errors:

(i) King Solomon, so fundamental to Freemasonry, was not a “Jewish” king but was King Shalmaneser I, of Assyria (1274 – 1245 BCE); and

(ii) The Temple of King Solomon was never built at Jerusalem, but the Great Temple of Shalmaneser also known as “Baalbek”, on the edge of the Bekaa Valley in north-east Lebanon, and the most famous and largest ancient temple of its day. So famous was Baalbek it was renamed by the Romans as Heliopolis and the site of the investiture of virtually ever Roman Emperor from Julius Caesar in 44 BCE to Trajan in 117 CE; and

(iii) No ruler of the slave city of Sur, also known as Tyre, was ever called Hiram, or Ahiram, or Ahriman with the alleged archeological evidence such as the sarcophagus from Byblos, a deliberately defaced monument to another king. Instead, the word is derived from the Persian word ahriman meaning “Satan, The Devil, supreme evil spirit”; and

(iv) The name Ahiram Abif, who is said to have been the architect of “King Solomon’s Temple”, is the deliberately corrupted Persian Ahriman Abi-Af meaning literally “entrapped/bound/detained Satan, the Devil”; and

(v) The Verbum Domini, or the “Master’s Word”, said to have been spoken by Ahiram Abif, is also the secret name of the Lord of the Underworld according to Ayran and Manes Religion of Persia being the secret name of Satan which is SABAOTH.

Article 161 - English

Canon 6642

English is a late 15th Century CE artificially formed phonological language created by Dutch and Venetian language and printing experts at the Palace of Westminster with the authority of King Henry VII Tudor of England (1457-1509) for commercial and political purposes in introducing a unified language for the Island of Britain and reduce the long term influence of Gaelic, Norse and Anglaise (falsely listed as Old French).

Canon 6643

The artificial creation of the English language at the end of the 15th Century and through major stages of the 16th Century coincides with the invention of mass produced books through the invention of moveable typesetting and the printing press:

(i) The first moveable type (typesetting) and printing press system (based on existing screw presses) was invented by German Johannes Gutenberg around 1440. The invention coincided with the introduction of pulp-based paper in mass quantities compared to slower and more expensive methods. By comparison, the first typesetting and printing press system could produce approximately three thousand six hundred (3,600) pages per workday, compared to a maximum of fourty (40) typographic hand-printing pages per day – a nine thousand percent (9000%) productivity improvement.

(ii) By 1480, there were estimated to be at least one hundred ten (110) different paper manufacturers and printing press houses operating throughout Europe and England having already produced an estimated twenty million (20,000,000) texts (books and pamphlets) using the new technology. By the middle of the 16th Century it is estimated in excess of two hundred million (200,000,000) texts (books and pamphlets) had been produced.

(iii) Despite the potential of the technology and its ability to be replicated, for the first eighty (80) years of press printing (from 1440 to 1520), book production was heavily linked to the availability, source and location of scholars capable of providing the necessary content and "proof reading" of the typesetting. Thus, centres of Universities and higher learning such as Paris, Cologne, Prague, Bologna, Vienna, Salamanca and Oxford all became key early centers of book publishing. However, the single largest publishing powerhouse until the end of the 16th Century was Venice, producing an estimated one third (1/3) of the total "first edition" texts in print in Europe during the period; and

(iv) A further hindrance to the demand for texts produced by the "new" technology of typesetting and printing press from the late 15th Century onwards was literacy levels, which had fallen dramatically in much of Germany, France, England, Southern Italy, Greece and Eastern Europe. Whereas, the Island of Britain once boasted a literacy rate of over twenty five percent (25%) by the end of the 9th Century, the literacy rate under the reign of the De Montforts, Plantagenets and Tudors had fallen to less than five percent (5%) of the total population; and

(v) For those societies and centers where literacy was high, the introduction of mass produced printing at the end of the 15th Century dramatically accelerated their commercial advantage. Thus commercial centers such as Venice, Genoa, Naples, Paris, Toulouse, Bruges, Berwick, Munich and Valencia all rapidly expanded in wealth as merchants utilized the technology of cheaper printed paper to enhance and increase commerce.

(vi) As at 1500 CE, there was estimated to be approximately two million five hundred thousand (2,500,000) people living on the Island of Britain of which approximately four and one half percent (4 1/2%) or one hundred fifteen thousand (115,000) were literate and numerate. The major centres of learning were the existing eight hundred (800) monasteries, which combined had a capacity to educate upwards of thirty thousand (30,000) or more per year, but were educating less than half that number due to cost, poverty and unrest; and

(vii) A particular challenge to the Island of Britain in the production and sale of books from the start of the 16th Century beyond low rates of literacy and a poor economy, was the absence of a unified language. In the north, people spoke a particular dialect of Scottish Gaelic, while further south the effects of the Viking Kingdoms were found through the language of Norse. To the West and Wales, Welsh Gaelic was the native tongue, while throughout the center south and east of Britain the predominant language was Anglaise (now deliberately misconstrued as Old French). Yet a further complication was the use of Basque as the language of the nobles and immigrants since the time of the invasions of Count Guillermo (William) of Vasconia (Gascony) (1052 - 1087); and

(viii) The Death of the lord of Bruges and English ally Duke Charles Martin (1467-1477) of Burgundy in 1477, sparked a particularly brutal trade war by the Habsburgs with Belgium, ultimately leading to the main river being deliberately silted to prevent trade. English merchant, diplomat and entrepreneur Guillaume de Machlinia (William Caxton) seized upon the crisis as an opportunity, convincing King Henry VII (Tudor) of England (1485-1509) to grant safe passage, housing and rights to the major guilds of Bruges in exchange for boosting the poor English economy. Henry VII agreed and the "best and brightest" left Bruges for London starting in 1477, causing an eventual collapse in the economy of the city by 1500. This mass immigration saw the founding of the worshipful companies also known as the Livery Companies of London; and

(ix) By 1477, Guillaume de Machlinia (William Caxton) with assistance of his son Ricardo de Machlinia "the Finch (Pynton)" and Jan van Wynkyn established the first official "government presses" of England at the Palace of Westminster. With Dutch and Venetian assistance, the "English" language was first formed and put into print by combining the dialect and phonology of Frisian including four thousand five hundred (4,500) of the most common Frisian words, two thousand (2,000) of the most common Gaelic words, one thousand (1,000) of the most common Norse words, two thousand five hundred (2,500) of the formal (proper nouns) and most common words of Anglaise (Old French), eight hundred (800) Latin terms (Anglaise already containing many Latin terms) and approximately one thousand two hundred (1,200) Basque words to form a base language of around twelve thousand (12,000) words of which approximately fourty percent (40%) were multiple words describing the same general concept, object or function; and

(x) The first book known to have been produced in the new language of English was a highly edited version of the writings of Royal Clerk, Geoffrey Chaucer (1343-1400) entitled Canterbury Tales which describes a range of stories and "parables" allegedly described by average folk on their way to the shrine of Saint Thomas (Becket) of Canterbury. The text while telling stories also describes the function, roles, relations and hierarchy of village and town life and its key positions including (but not limited to) the knight, miller, reeve, cook, judge, friar, summoner, clerk, merchant, squire, franklin, physician, pardoner, shipman, prioress, monk, nun, yeoman, manciple and parson. By the time of his death in 1491, the government presses had produced some eighty

seven (87) different books through one hundred eight (108) editions and over four hundred thousand (400,000) copies in the new English language; and

(xi) Upon the death of Guillaume de Machlinia (William Caxton) in 1491, King Henry VII appointed Jan van Wynkyn as Royal Printer until 1501, when Ricardo de Machlinia “the Finch (Pynton)” was appointed to the position and Jan van Wynkyn was granted the franchise as the first commercial printing house to be established on Fleet Street, London. Both Jan van Wynkyn and Ricardo de Machlinia “the Finch (Pynton)” were instrumental in establishing a new standard of typography, spelling and clean letter printing known later as “Chancery Standard” whereby the use of the official “Black Letter” typeface of the Roman Cult was limited to headings only and body type was dramatically simplified for easier reading. During his tenure as the Royal Printer, from 1501 to his death in 1529, Ricardo de Machlinia (Pynton) oversaw the production of in excess of five hundred (500) different books through over one thousand five hundred (1,500) editions in the new English language and over one million (1,000,000) copies. Jan van Wynkyn from 1501 until his death in 1539 published through his Publishing House “De Worde” in excess of four hundred (400) books in over eight hundred (800) editions in English and over two million (2,000,000) copies, many with illustrations focusing on key specialty subjects including (but not limited to) languages, religious texts, science, reference and commerce; and

(xii) A unique feature of the introduction Dictionary of the artificially created language known as English was the extensive use of what was to become known as “school books” in education of how to read, write and spell the language which were sold cheaply. The largest proportion (in numbers produced) of books by Jan van Wynkyn were instructions on the new language using Latin as the “base measure” In association with Robert Whittington, Jan van Wynkyn published Syntaxis (1501), De nominum generibus (1511), Declinationes nominum (1511), De heteroclitis nominibus (1511), Syntaxis (second edition, 1512), De syllabarum quantitate (second edition, c. 1512)o partibus orationis (c. 1514), De synonymis together with De magistratibus veterum Romanorum (1515), Vulga, De octria (English and Latin sentences for translation, 1520), and Verborum preterita et supina (1521); and

(xiii) Beginning in 1536, King Henry VIII promulgated new laws disbanding the education (and alcohol) monopoly of monasteries, priories, convents and friaries. Using a militia force, by 1540, almost all 825 religious communities named in the laws of 1536 and 1539 were destroyed, the religious members tortured and executed, the vast libraries of historic knowledge burnt and destroyed. King Henry VIII then began franchising the rights to produce alcohol (mainly beer), to teach and to adjudicate local matters to “Inns” (also “in”) headed by an Innkeeper. By 1577 there was estimated to be approximately one thousand six hundred (1,600) inns in England – more than double the number of religious communities destroyed forty years earlier. By 1600, an estimated twelve point four percent (12.4%) of the population were literate and numerate in English, or around five hundred thousand (500,000) people – almost five (5) times the number one hundred (100) years earlier; and

(xiv) Upon Queen Elizabeth I ascending the throne, a new Act of Supremacy was passed in 1559 claiming her to be Supreme Head of the Church as well as State. This caused widespread contention amongst the noble and intellectuals of Oxford and Cambridge. Soon after, a brutal crackdown by Sir Francis Walsingham forced the “best and brightest” minds opposed to Elizabeth to flee to safety in Europe, the most famous being the Jesuit College of English in Rome. By 1561, it is estimated that over four hundred fifty (450) of the best academics, professors, writers and researchers were crammed into the lowly Jesuit accommodation in Rome. For the next fifty (50) years, the Jesuit College of Rome became the single most important centre for the creation and publication of new works in English; and

(xv) In 1567, the first official theatre house in Elizabethan England was founded at Whitechapel by William Sylvester and John Reynolds with a capacity of a few hundred patrons for a cost of around £400 (US $16 million in 2010 dollars). In 1576, the second play house was formed at Shoreditch within the East End of London called The Theatre by Robert Dudley, 1st Earl of Leicester and managed by James Burbage with a capacity for one thousand two hundred (1,200) at a cost of £700 (US $28 million in 2010 dollars); and

(xvi) In 1591, following the death of Jesuit hunter and spymaster Sir Francis Walsingham, the cost of defending against the Spanish Armada and two disasterous campaigns in support of protestant French King Henry IV Bourbon (1589-1610) had rendered England bankrupt. By 1592, a number of exiles from the Jesuit College of England led by William Shakespeare returned to England and incredibly were granted a Royal Patent to build The Globe Theatre at Southwark in central London– a permanent, purpose built three storey state-of-the-art theatre approximately one hundred twenty (120) to one hundred fourty (140) feet in diameter, circular (twenty (20) sided polygon) with an astounding capacity of just over three thousand (3,000) patrons at a staggering cost of £3,000 (US $120 million in 2010 dollars). By way of comparison, a prosperous farmer (yeoman) in 1600 earned on average £40 per annum, a husbandman in 1600 earned on average £15 per annum and a skilled labourer in 1600 earned (in a good year) no more than £9 per annum compared to a well known and famous actor in 1600 who may make £4 per annum and a famous writer who may earn as much as £2 per manuscript; and

(xvii) The Globe Theatre was completed no later than 1595. However, the Lord Chamberlain Henry Carey as patron of the Burbage brothers “The Theatre” in the East End refused to grant an extra Royal Patent to operate The Globe. Upon the sudden death of Lord Chamberlain Henry Carey in 1596, The Theatre was mysteriously burnt to the ground and the Burbage brothers ruined. However, George Carey successfully delayed and obstructed the granting of the former Theatre patent to the Globe until 1597 when the first plays commenced beginning with the “Shakespearean” play Henry IV. George Carey himself was made Lord Chamberlain in 1597 but was largely ineffective through constant ill health, dying painfully in 1603 both from venereal disease and mercury poisoning; and

(xviii) A unique feature of The Globe plays of Shakespeare unlike European plays or previous performances, or even subsequent performances was the accompanying full print of the play itself given to each patron who attended a performance. Thus audiences were able to read the story and witness its enactment at the same time – a radical and expensive process which remains one of the least discussed or admitted anomalies of Shakespeare as such booklets alone would have made tickets for a poorer audience impossibly expensive; and

(xix) Of the works claimed to Shakespeare but written by the fraternity of the Jesuit College of English in Rome--comprising of some eight hundred eighty four thousand (884,000) words contained in thirty four thousand eight hundred ninty six (34,896) lines and spoken by one thousand two hundred eleven (1,211) characters - thirty three percent (33%) were histories of immense and unprecedented historical research, thirty two percent (32%) were comedies of greater wit than any previous author, twenty nine percent (29%) were tragedies as great as anything from ancient Greece, four percent (4%) were poems and two percent (2%) were sonnets; and

(xx) One of the most extraordinary contributions of the unnamed Jesuit scholars in Rome through the Shakespeare brand of the 16th Century was the use of no less than twenty eight thousand eight hundred twenty nine (28,829) unique word forms, effectively doubling the vocabulary of English since the time of Chaucer and introducing an entire and completely new framework of law, social sciences, history, commerce and trade, accounting and reckoning. Such words as accused, addiction, assassination, bandit, bar, cause, case, contract, court, courtship, crown, employer, investments, law, bond, lawyer, majestic, judgment, negotiate, security, inhabitant, resident, submit, understand were all borne out of Shakespeare. This was achieved mainly through the combining of Latin words as abbreviations to create new English words but also through the introduction of ancient Persian words as well as even Hebrew and Ancient Greek words; and

(xxi) A significant departure through the works of the Jesuits in the 16th Century as Shakespeare compared to the earlier works inventing English at the end of the 15th Century was the ascribing of meanings to the twelve thousand (12,000) to fourteen thousand (14,000) new word forms introduced through Shakespeare that completely contradict the meaning of their etymological roots. In other words, the way in which many of the words introduced by Shakespeare are defined in public is completely opposite to their secret or private meaning – thus converting the English language to the most occult language in history; and

(xxii) The deliberate modification of English to being not only a commercial language but the primary language of occult knowledge and usage was confirmed by the massive undertaking in the creation of the “Authorized Version” of the Bible also known as the King James Version and the KJB or KJV. A further one thousand (1,000) words were introduced into the English language out of approximately eight thousand (8,000) word forms used in the text. Most significantly, the use of the Persian word God / Gad as the public name for Sabaoth, also known as Satan was introduced to replace Yehovah (YHVH) of the Catholic Church since the 8th Century as the primary deity worshipped, making the Church of England the reformed Aryan (Persian) religion of Menes, later known as Judaism.

Canon 6645

A unique feature introduced into English through the heavily occulted design of the King James Bible from 1611 was the creation of certain Ideographic words, whereby the shape and design of the word conveys meaning into a primarily alphabetic language English. This was reserved for words beginning and ending with the same letter, signifying the first and last letter symbolizing an ancient primary symbol:

(i) The letter “A” used as an Ideogram at the beginning and end of a word symbolizes the ancient Egyptian and Phoenician hieroglyph of an ox head or the sign of Ba’al. Hence its use literally symbolizes an object, quality or concept “bound” to Ba’al such as absentia, academia, algebra, anathema, animalia, apologia, aqua, arcadia, area, aria, aroma, arugula, Asia and Atlanta; and

(ii) The letter “C” used as an Ideogram at the beginning and end of a word symbolizes the ancient Egyptian and Phoenician hieroglyph of a mouth and speech. Hence its use literally symbolizes the real voice, meaning or speech about an object, quality or concept “inverted” or “hidden” in plain sight such as caustic, chaotic, chic, chronic, cleric, clinic, colic, comic, copacetic and cryptic; and

(iii) The letter “D” used as an Ideogram at the beginning and end of a word symbolizes the ancient Egyptian and Phoenician hieroglyph of a door. Hence its use literally symbolizes an object, quality or concept between two doors or moving between doors such as dad, dead, deed, defend, demand, dread, dud and dyed; and

(iv) The letter “E” used as an Ideogram at the beginning and end of a word symbolizes the ancient Egyptian and Phoenician hieroglyph of a window. Hence its use literally symbolizes an object, quality or concept between two windows or moving between windows such as ease, eagle, educate, eerie, eke, elevate, elite, elope, elude, emancipate, encourage, enervate, entendre, enterprise, entice, enumerate, enunciate, envelope, epicure, epilogue, epistle, equable, eradicate, erudite, escape, estate, estimate, evade, evase, everyone, evidence, evince, eviscerate, evocative, evoke, evolve, ewe, exercise, exculpate, execrable, executive, expatriate, expiate, expose, expurgate, extirpate and extricate; and

(v) The letter “H” used as an Ideogram at the beginning and end of a word symbolizes the ancient Egyptian and Phoenician hieroglyph of a fence or enclosure, symbolizing an object, quality or concept “owned”, “enclosed” and “in custody” such as harsh, hath, health, high, hitch, hunch, hush and hutch; and

(vi) The letters “R” and “P” used as an Ideogram at the beginning and end of a word symbolizes the ancient Egyptian and Phoenician hieroglyph of a head symbolizing an object, quality or concept “possessed” by a head such as pomp, poop, pop, prep, prop, pulp, pup, rapier, razor, reader, realer, reaper, rear, remainder, reminder, retainer, rider, riser, river, roar, ruler, rumor and runner; and

(vii) The letter “S” used as an Ideogram at the beginning and end of a word symbolizes the ancient Egyptian and Phoenician hieroglyph of a snake most commonly associated with magic, curses, spells symbolizing an object, quality or concept associated with magic or its effects such as sadness, sagacious, salacious, sedulous, sebaceous, selfless, serious, solicitous, sorceress, soulless, specious, stasis, statistics, stiffness, stress, sumptuous, supercilious, superfluous, superstitious, suppositious, surreptitious and Swiss; and

(viii) The letter “T” and “X” used as an Ideogram at the beginning and end of a word symbolizes the ancient Egyptian and Phoenician hieroglyph of a mark or sign most commonly associated with a sacred agreement or pledge (the X symbolizing the mark of Osiris in Ancient Egyptian mythology) symbolizing an object, quality or concept bound to a sacred pledge such as talent, tarot, tart, taunt, teat, tempt, tenet, tent, terrorist, therapist, tint, toast, torrent, tort, tournament, tourniquet, tout, traitor, treat, trenchant, trident, trinket, trumpet and trust.

Canon 6646

The initial successes of introducing a completely new “standard” language for a realm as exhibited by English at the end of the 15th Century encouraged similar projects associated with the spread of new thought and the anti-Habsburg / Genoese campaigns funded and orchestrated by the Pisans and Venetians:

(i) In 1512 CE, Venetian trained - German (Heidelberg) schooled lawyer Martinus Leder (Luther) (b. 1483 - d.1546) and Venetian trained German artist Luca Mahler (Cranach) (b. 1472 - d. 1553) were sent with substantial funds to the University of Wittenberg under the protection of the House of Wettin and Frederick III (1483 - 1525) of Saxony. However, the completion of the new artificial language known as German through the translation of several texts was so far behind the Venetians appointed in 1519 Mizrahi (Jewish) Rabbi Andreas Bodenstein (b. 1486 - d.1541) to the University of Wittenberg, to oversee the construction of the “Luther” German Bible and anti-Semitic literature aimed at “fusing” the disperse Khazarian Diaspora together for the first time, “Jews”. The output of the over one hundred fifty (150) printing presses and paper works was phenomenal, producing in excess of two million (2,000,000) texts in the new language of German (books and propaganda pamphlets) by 1525; and

(ii) By 1516, the University of Leiden was the sight for the founding of a massive new print works under the guidance of Venetians Giovanni Memmo (b. 1496–d. 1536) and his brother Pietro Memmo. Development of a new artificial language called Nederlands (Dutch) and translations into the new language were well underway when Spanish forces attacked the city, the Venetians were forced to abandon their printing works, with some heading to Amsterdam and the leadership to a newly commissioned “protestant” enclave known as New Jerusalem (Munster or Monastery) in Westphalia (now North-Rhine of Germany). By 1536, Catholic forces captured Munster, executing the leaders. However, the development of the Dutch language continued from Amsterdam and Emden.

Canon 6647

While the first Lexicons of English coincided with the invention of the language itself from the end of the 15th Century, the invention of Dictionaries providing rich information on definition, etymology, phonetics and pronunciation did not emerge until the end of the 16th Century:

(i) In 1592, the Company of Mercers and Adventurers of London authorized the first English Dictionary of eight thousand (8000) English words called Elementarie created by Richard Mulcaster. The reference text did not attempt to be a medium for creating new words, only to collect and aggregate existing words; and

(ii) The first monolingual and alphabetical Dictionary of English was in 1604 by Robert Cawdrey called "A Table Alphabeticall” containing just two thousand five hundred fourty three (2,543) words in one hundred twenty (120) pages; and

(iii) By 1656 Thomas Blount published a work called Glossopgraphia containing eleven thousand (11,000) word entries and was the first to include etymologies and the first to cite sources for the words defined. It was also the last dictionary of substantial note that maintained a strict objectivity in avoiding crossing the line as a collection of fact, versus a means of propagating new words and new meanings; and

(iv) In 1658, Edward Philips, the nephew of John Milton published a far more popular dictionary known as The New World of Words containing some eleven thousand (11,000) new words, of which at least one hundred percent (100%) were simply plagarised from the work of Thomas Blount. However, by the fifth (5th) edition the number had grown to seventeen thousand (17,000) new words largely through the creative license of the editor and his uncle. By 1706, the work had grown to over thirty eight thousand (38,000) under the editing of John Kersey. This work therefore heralds the dictionary as the primary means for officially introducing new words and new meanings into the English language as much a writer of fiction or playright; and

(v) The influence of dictionaries as a purely fictional and creative medium to invent the English language was highlighted with the publication by Nathan Bailey in 1721 of the work entitled An Universal Etymological English Dictionary containing some more than fourty two thousand (42,000+) word forms, largely plagiarized from the work of John Kersey with yet new fictitious words and etymologies. The dictionary was so popular, it went through at last thirty (30) editions until 1802; and

(vi) At the end of the 19th Century, the Oxford English Dictionary (OED) project attempting to be the “most objective”, and detailed dictionary of the English language commenced. The full volume set was issued in 1895. As at the end of the 20th Century over six hundred thousand (600,000) words in the English language are recognized; and

(viii) A project originally inspired by the Oxford English Dictionary commenced in the United States by Henry Campbell Black who by 1891 published the first (1st) edition of the Black’s Law Dictionary, the second (2nd) edition in 1910. The ninth (9th) edition of Black’s Law Edition was published in 2009. Most significantly, Black’s Law Dictionary is one (1) of the most infamous publications for demonstrating complete and utter disregard to the etymological preservation of legal words from edition to edition in preference to the flexibility to define the same word differently in light of creative, political and commercial interests. As a result, most courts and official bodies in the United States refuse to acknowledge definitions that are sourced from editions older than the most recent edition.

Canon 6648

Due to false claims regarding the etymology of certain English words, the influsion of occult and cryptic meanings from the 16th Century, as well as the flagrant creative license of dictionary creators prior to the 18th Century and still exhibited currently, in specialist dictionaries such as law, the reliability of meaning, etymology, usage and purpose of English words as stated in “official texts” can only be substantiated as claims, rather than as facts. Therefore, Lexical works that seek to objectively identify true etymology since the foundation of the language such as UCADIA have every right to be regarded as a credible source.

Article 162 - Roman Person

Canon 6649

Roman Person, also commonly known simply as “person”, is a legal fiction created in the late 16th Century but fraudulently claimed of earlier vintage whereby the nature of law and reality could begin to be corrupted to substitute physical and living men and women as higher order life forms with fictional tokens, images and names under the claimed control of various entities.

Canon 6650

The first invention and reference by the Roman Cult to the concept of “person” was through the work of Jesuit Denis Godefroy in the wholly fictitious and fraudulent work known as Corpus Iuris Civilis or C.I.C:

(i) The fraudulent work of Denis Godefroy claimed itself to be the authentic reproduction of the laws of Emperor Justinian, including the Pandektēs (Pandect) of the 6th Century CE. The fraudulent text then went on to expound a series of outrageous and historically absurd claims of authority of Rome, at the time when Rome remained a ghost city in ruins; and

(ii) The first application of the use of person in law in England was the introduction of the Bill of Rights in 1689 by the illegitimate Parliament convened by the professional lawyer and political class associated with the Inner and Middle Temple. All prior claims of the use of person are deliberate fabrications of documents destroyed by fire in 1666 and 1688; and

(iii) In 1769, Sir William Blackstone published the Commentaries on the Law of England as a largely apologietic work introducing the core themes of the fraudulent work Corpus Iuris Civilis (C.I.C.) into the fabric of English law by claiming it to be the root and base. By the end of the 18th Century, this work in support had become the basis for the teaching of all Western Law and remained the primary teaching text for the next two (2) centuries; and

(iv) In 1804, the Jesuits assisted Napoleon Bonaparte introduce the Code Civil (Civil Code) of France across occupied Europe as the introduction of person and the false Roman Cult structure of law through Corpus Iuris Civilis. This corrupt model of person and rights regulation has now been copied across the world as standard law.

Canon 6651

The legal function and provenance of a Roman Person is as an infant and ward borne from the body of a statute. Both the concept of infant and ward were well established prior to the invention of person in the 16th Century. Hence, a person is and forever remains both an infant as well as a ward to a higher entity, thereby eliminating the need for rituals of fealty and obedience, as such controls are implied merely in the use of persons.

Canon 6652

A Roman Person is and remains inferior to a Ucadia Person, regardless of any claim, act, presumption to the contrary.

Article 163 - King James Bible (KJB)

Canon 6653

The Authorized Version, commonly known as the King James Bible (KJB) first published in 1611 - then subsequently significantly modified and reedited in later editions – is a pseudo Christian Bible based on fusing three (3) wholly disparate sets of sacred texts into one (1) being; (1) the wholesale corruption of the Bibliographe or βιβλιογράφη first officially published by Constantine in 326 CE; and (2) the infamous and unholy Septuaginta of the Roman Cult of Iudaeism (Judaism) by Emperor Vespasian as “Lucifer” from 71 CE; and (3) the Talmud of Sabaoth, also known as Satan of the Persian “Aryan” Empire from 3rd Century CE.

Canon 6654

The major features of the King James Bible, as reflected in other coordinated publications by the Venetian - Pisan “Protestant” movement were:

(i) The insertion of the Septuaginta as part of the “Old Testament”, corrupting the original Christian teachings considering the Septuaginta to be the most unholy of works; and

(ii) The Creation of the Gospels, including the “Gospel of the Wolf (Luke)” as key; and

(iii) The wholesale re-writing of the Epistles of the Christian Church to become the writings of the head Satanist of Tarsus (Ancient Greek for Hell) known as Paul as the “anti-Christ” to the Gospel teachings of Christ; and

(iv) The return of Mithraic symbols of crucifixion, blood sacrifice in the story of Jesus, including the return of the Osiris mythology of rising from the dead; and

(v) The conversion of the sacred name for the Divine in Christianity known as Yahovah (YHVH) to “God”, the Persian public name for Sabaoth, also known as Satan, so that the whole King James Bible became a worship of Satan as Lord of Mundi (Underworld) by the ignorant.

Canon 6655

The similarity of the King James Bible in reference to other Bibles claimed as non protestant or derived from other authors is due to the KJB being the template for revising all Bibles, including the Catholic Vulgate from the start of the 17th Century.

Canon 6656

The argument that the King James Bible as first published has remained the true and unadulterated “word of the Divine” is a patent and unsustainably absurdity as the most popular version in the world is the standard text of 1769 by Benjamin Blayney and Francis Sawyer Parris of Oxford not the 1611 version after several major editions and revisions.

Canon 6657

As the Vulgate and the King James Bible are deliberate frauds aimed at corrupting the very purpose and reason for existence of the true and original Christian Bible, they are hereby rendered null and void, having no legal effect nor force of law with any and all subsequent claims of authority, statutes and laws rendered null and void.

Canon 6658

As the Vulgate and the King James Bible have no legal effect, credibility, authority or legitimate existence, all references to source known as “bibliography” begin with the most sacred Covenant Pactum De Singularis Caelum, associated covenants and pacts and these Canons.

Article 164 - Monarchy

Canon 6659

A Monarchy is term reborn in the 17th Century and used to define both the government and the political estate ruled by a hereditary head of state (monarch).

Canon 6660

The word Monarchy comes from ancient Greek μοναρχία (monarchia) meaning the “sole hereditary rule” from 'μόνος (monos) “only” and ἀρχός (archos) “leader”.

Canon 6661

The equivalent ancient Latin (Roman) term for a monarchy is regnum defining the authority and region or regis defining the boundary of the political estate.

Canon 6662

There are primarily four (4) forms of monarchy, Absolute, Parliamentary, Constitutional and Administrative:

(i) Absolute Monarchy is where the Monarch is legally the ultimate authority; and

(ii) Parliamentary Monarchy is where the Monarch must share power with a body of leaders of society and elected representatives of the people; and

(iii) Constitutional Monarchy is when the Estate of the Monarch is forced into bankruptcy and the estate must be administered accordingly whether or not there exists a Body Politic; and

(iv) Administrative Monarchy is when the administrators of the Constitutional bankruptcy use the Monarch to enforce the administrative policies of the executor(s) and trustee(s) of the bankruptcy.

Canon 6663

The first Parliamentary Monarchy was from 1707 onwards through the passing of the Acts of Union (in 1706 in Scotland and then 1707 in England) dissolving Scottish parliament and creating a “united” parliament of England and Scotland and the reformed Company of Scotland Trading to Africa and Indies with the Crown Estate the sole remaining shareholder trading as the Kingdom of Great Britain and Ireland:

(i) In 1688, the “Immortal Seven” (Earl of Danby, Earl of Shrewsbury, Earl of Devonshire, Viscount Lumley, Henry Compton, Edward Russell and Henry Sydney) indict the whole of Parliament as traitors by writing to William III, Prince of Orange and inviting him to invade England and defeat King James II (1685-1688). By December 1688, William and an army of fifteen thousand (15,000) mercenaries is in control of London and government; and

(ii) In 1689, the Parliament convened itself, thereby usurping ancient legal tradition and ending four hundred (400) years of English law to promulgate the Bill of Rights of 1689 and the right of Parliament as Sovereign to nominate William III to become the “legitimate” king (1689-1702); and

(iii) In 1695, King William III (1689-1702) as King of Scotland issued an extraordinary act known as the Company of Scotland Act (1695) (c.8) whereby a company was set up effectively privatizing all plantations, trade and militia to colonies to the Americas, Africa and Asia with William as its largest secret shareholder. While the company had extraordinary powers, the management of the company was a complete failure, causing massive economic crisis amongst investors in Scotland; and

(iv) Upon the death of William III without legitimate heir, the illegitimate Parliament of traitors faced a growing crisis of financial and political support. In an “about face” from the Act of Settlement (1701), Anne Stuart is chosen by Parliament as the new Monarch as Queen Anne (1702-1707) on the promise she would reign as a Protestant, not Catholic; and

(v) In 1702, Queen Anne found a kingdom bankrupt, herself facing war with her former family ally Louis XIV (1643-1715) of France on the subject of the succession of Spain and a threat of annihilation of the English plantations in America while private English and Scottish venture companies were failing. A plan was hatched to create a new “business focused” international structure through the creation of the United Kingdom of Great Britain by the “buy-out” the private investors of the Company of Scotland and conveying complete control to the Crown Estate; and

(vi) In 1707, the Acts of Union were passed by the Scottish Parliament and the English Parliament to form the Kingdom of Great Britain and Ireland with Article XV referencing the buy-out of the debts of the Company of Scotland and the dissolution of the company providing all shareholders (which also presumed the Crown) were paid out, otherwise the company could continue to trade minus the smaller private shareholders. The Equivalent Act (1706) c.15 of Scotland and the Equivalent Act (1707) (6 Anne c.24) reinforced the conveyance and payments; and

(vii) In the same year (1707), the Exchequer Court (Scotland) Act (1707) 6 Anne c. 26 was passed creating a Royal Exchequer for Scotland with more detailed powers and financial abilities to issue bills and raise money than the Exchequer Court of England. Article II of the Act stating the Seal of the Lord High Treasurer of Great Britain, for example, being kept by the Exchequer of Scotland; and

(viii) In 1707, Queen Anne issued the United Company of Merchants Act 1707 (6 Anne. c. 17) to merge and reform the two (2) English East India companies into one (1); and

(ix) In 1707, Queen Anne issued the America Trade Act (1707) 6 Anne c. 37 instituting for the first time Admiralty Law upon the land, uniting the former English plantations under a single flag as effectively the United States of New England with its capital as Philadelphia and granting the colonies and former plantations wide and sweeping powers of piracy and plunder. The colonies devolve and fragment back to warring with one another following the peace treaties of 1712 and the rising influence of the British East India Company; and

(x) While the Exchequer Court of England was responsible for issuing over one hundred fifty(150) million pounds in Exchequer Bills from the time of the reign of George I (1714-1727) to King George III (1760 – 1820), there is no direct record of the Exchequer Court of Scotland issuing Exchequer Bills after the death of Queen Anne, excepting the maintenance of official appointments and salaries; and

(xi) In July 1806, the Parliament of King George III (1760 – 1820) issued an Act (46 Geo III. C154) whereby the buildings and treasury previous used by the Court of Exchequer of Scotland was taken down and a new building erected, but with the court being relocated to the former American colonies in the process.

Canon 6664

The first Constitutional Monarchy was through the Treaty of Paris of 1783 between the United States of America and the Kingdom of Great Britain, at which the bankrupt United States were forced to cede full sovereign independence for limited recognition and resumption of trading:

(i) The Treaty was signed by John Adams, Benjamin Franklin and John Jay representing the United States and David Hartley representing the Sovereign Parliament, subsequently ratified at Annapolis, Maryland by Congress on January 14th, 1784; and

(ii) Article four (4) recognized the obligation for all debts on both sides to pay, which resumed trade but which obligated the United States to continued war reparations that continued to cripple the economy until it stopped in 1812; and

(iii) Article five (5) effectively ceded all the land and estates of the United States back to the Crown of England; and

(iv) Article six (6) bound the United States to protect the interests of the Crown of England against any future confiscations; and

(v) Article two (2) ceded the authority and sovereign right of the United States to define its own boundaries to the Crown of England; and

(vi) Article nine (9) bound the United States to cede and return without compensation all territories captured yet not defined by the Crown of England to be part of the United States. This greatly favored England with its trading battles with France, Spain and the Netherlands with no benefit to the United States; and

(vii) Article three (3) and Article eight (8) ceded the authority of the United States to define its trading and fishing rights to the authority of the Crown of England; and

(viii) The British Parliament as Crown recognized the United States to be sovereign and free to elect their own government and protect their own territorial rights subject to all other limitations.

Canon 6665

The first Administrative Monarchy was from 1816 onwards through the creation of the Exchequer of the Consolidated Fund of the United Kingdom of Great Britain and Ireland, also known as the Crown Consolidated Fund, also known as the Crown under the effective control of the Bank of England through the Consolidated Fund Act 1816 (56 G. III c.98):

(i) By 1800, the cost of War by Great Britain against the Spanish and French as well as rising government administration costs had exploded the annual budget deficit of the Exchequer of England and the national debt of over fifty (50) million pounds, much of it owed to the Bank of England; and

(ii) A plan hatched by the English Parliament in part to pay for war debt by concocting a more firm “union” with Ireland in the formation of the Acts of Union 1800 and the formation of the United Kingdom of Great Britain and Ireland, unwinding much of the independence and financial gains made by the Irish since the Irish Constitution of 1782. Almost immediately, valuable capital began being stripped out of Ireland, including land sales, the sale of hundreds of thousands of poor Irish as “debt slaves” to American plantation owners and eventually to the total collapse of the Irish economy by 1840; and

(iii) A further plan hatched by the English Parliament to try and pay for war debt was to activate the Court of Exchequer of Scotland to produce Exchequer Bills through America Colonies then known as the United States of America, with the land still under English control and the United States still paying massive annual war debts per year since the Treaty of 1783. The goal was to establish a central bank in the new city of Rome (later renamed Washington); and

(iv) In July 1806, the Parliament of King George III (1760 – 1820) issued a Act (46 Geo III. C154) whereby the buildings and treasury previously used by the Court of Exchequer of Scotland were taken down and replaced, but with the court being relocated to the former American colonies in the process. The charter for the First Bank of the United States was allowed to lapse by 1811 in anticipation of establishing a proper “central bank” through the Second Bank of the United States; and

(v) In 1814, the continued delay in payments to the military and admiralty by the Exchequer of England provided the Rothschilds and the Bank of England a unique opportunity to pit the military against the political class by paying the wages of the military and arranging an expedition under Vice Admiral Alexander Cochrane of elite Marines to secretly attack the city of Rome still under construction and retrieve key chancery and financial documents of Great Britain. The plan failed and many key documents were destroyed during fires of the White House, the Treasury and the Capitol Building; and

(vi) After the raid against Rome in 1814, the name of the city was changed to Washington by 1816 and the Second Bank of the United States was permitted to be formed with the Rothschilds and Bank of England firmly controlling its fortunes in Philadelphia, Pennsylvania. The Court of the King’s Bench of (Scotland) Great Britain was also conveyed across within sixty (60) years to Philadelphia along with the Court of Chancery of (Scotland) Great Britain eventually relocated to New Castle, Delaware; and

(vii) In 1816, the Bank of England succeeded through the Advance by Bank of England Act (1816) (56 G. III c.7) of ensuring that all borrowings from the crown from 1808 to 1818 were to be repaid out of the “yet to be created” Consolidated Fund for the first time in history; and

(viii) The Bank of England (Advance) Act 1816 (56 G. III c.96) introduced further historic measures whereby the Bank of England was authorized to pay the Public Service directly, rather than the Exchequer and that the bank’s own private notes were to be accepted for the first time as public money; and

(ix) The Consolidated Fund Act 1816 (56 G. III c.98) introduced the final key controls of the bank with the uniting and consolidation into one (1) fund all the purchase revenues of Great Britain and Ireland with the bank having the right to appoint commissioners to the Exchequer for the Consolidated Fund. The bank was then granted the right through its commissioners to extract interest and expenses from the Consolidated Fund directly with the effective “privatization of the exchequer. From this point onwards, all politicians and public servants and people became “employees” of the bank.

Article 165 - Allodium Land

Canon 6666

Allodial "allodium" is a form of legal concept created in the 17th Century but falsely claimed to be as old as the 9th Century, whereby lands and all borne from it are claimed to the absolute property of their owner and not subject to any rent, service or acknowledgment to a superior. Under the legal concept, no Roman court or authority on the planet has jurisdiction to hear a case disputing true allodial title. Therefore, no Roman authority exists that may diminish, abrogate, seize, convey or lawfully suspend allodial rights.

Canon 6667

The concept of Allodium Land Title is completely contradictory to any previous claims of control of land and people prior to the 17th Century, particularly under the framework of law of the Roman Cult and major religions:

(i) Since the Papal Bull Unum Sanctum of 1302, the Venetian and Pisan families claimed merely the stewardship of all land and people as “creatures”; and

(ii) The claim of stewardship over all land and people was further refined by describing a the majority of people as “infants” and therefore subject to guardianship of a parent through “parens patriae” with the Papal Bull Aeterni Regis in 1481; and

(iii) Under Islam and even the Talmud of Persian Aryanism later redefined as the fabricated religion of Judaism, the concept of claiming absolute ownership of the land and people is a grave heresy and direct defiance of the supremacy of the Divine Creator and lord god as ultimate “owner”; and

(iv) No act of parliament has ever been passed in England or any European country, nor legal argument ever been presented and supported except the United States from the 19th Century whereby it can be argued Allodium Land Title is even possible to be defended as ecclesiastical, legal or lawful in any Western, or Christian or Abrahamic religious setting. However, the concept of Allodium Land Title firmly exists.

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Canon 6668

Under the concept of Allodium Land Title, the word “land” legally refers not only to the soil, but all tenements on top of it as well as all that is produced from the soil, including people. Therefore Allodium Land Title claims all those born on the soil are the absolute property of the holder of Allodium Title, not as slaves but as goods and as less than animals.

Canon 6669

The claims that Allodium Land Title existed at the time of the conquest of England by William of Gascony in 1066 are patently false, as are all claims that Henry VIII created this type of land ownership to protect the realm against the church:

(i) The claimed 11th Century Domesday Book references to land held in England as Alod and Aloid appear a late 17th Century fraud and fabrication aimed at legitimizing parasitic family land holdings within England and Ireland at the expense of traditional noble families; and

(ii) The alternate claim that King Henry VIII of England (1509-1547) used the concept of Allodium Land as “Crown Land” to thwart the church and landowners opposed to his anti-Vatican stance and creation of a new Church of England is without legislative substance, with no acts of Parliament of England creating Allodium Land as legal or lawful; and

(iii) The further nefarious claims that Allodium Land claims may have originated in Scotland or with Danish Tribes or even Khazar tribes are further deliberate falsifications of history designed to confuse and obfuscate the 17th Century origin of the concept; and

(iv) Not even the Roman elite granted themselves such powerful land rights in conquered lands. Not even the Khazars at the height of their power, nor the Mongols, nor even the Roman Cult controlled Catholic Church herself created such absolute, unquestionable, unchallengeable land title as Allodium.

Canon 6670

Only two (2) examples of Allodium Land Title being granted exist in public and legal context, with both being associated with the Inner and Middle Temple:

(i) The first example is the creation of the six hundred and sixty six (666) ounce gold cup and coins as gift by the Inner and Middle Temple to King James I in 1608 for the grounds of the former Knights Templar compound known as “the Temple” as Allodium title but also described as a “Royal Peculiar”; and

(ii) The second example of Allodium Land being created is in 1673 when King Charles II granted a revised land claim for the Temple with Inner and Middle Temple through a repeat ceremony of six hundred and sixty six (666) ounces of gold but with the Outer Temple being the boundary of Old London and the boundary of the revised temple precinct being the shoreline of the Island of Britain. The land was then given back to the King as “Crown Land”; and

(iii) To overcome the legal argument that one could not be the holder of Allodium title if one is technically borne of the soil of Britain, the Inner and Middle Temple in the 17th Century extended the concept of “alien” being a foreigner and one “born abroad”.

Canon 6671

The origin of the word Allodum appears to be constructed from Hebrew meaning literally “the birthright of the (chosen) people”:

(i) The word Al is equivalent to “the”, the word Lod means “birthright, nativity and the tribe of Benjamin” and the word “am” means “people”; and

(ii) The claim allodum is derived from Old High German word alód, where “od” is claimed to be derived from Old Norse or Icelandic uodil, udal, uodal, or ódhil is a complete fraud as amply demonstrated by the fact udal is directly derived from Basque and introduced to England no earlier than 1066.

Canon 6672

Given Allodium Land is supremely heretical against all forms of Abrahamic and ancient religion, without legal provenance, is based on deliberate frauds and false claims, all forms of Allodium Land and all claims by the Inner and Middle Temple are hereby null and void, ab initio (from the beginning).

Canon 6673

Any instrument, title, certificate of ownership derived directly or indirectly through Allodium Land title, royal peculiar or Crown Land is fraudulent, supremely heretical against all faiths and all forms of law from the beginning of civilized history and hereby null and void ab initio (from the beginning).

Canon 6674

As the Four Inns of Court and the associated Bar Associations willingly concocted the absurdity and fraud of Allodium Land Title, have hidden its implications and have profited from such fraudulent activity, the Four Inns are hereby stripped of any legitimacy in claiming to represent any form of law, ecclesiastical or legal principles, historic or customary authority or power whatsoever and are hereby suppressed and banished from existence and any connection with the law now or at anytime into the future.

Article 166 - Crown Land

Canon 6675

Crown Land is a 17th Century concept whereby certain lands and all derived from it are claimed to be subject to the ownership, jurisdiction and will of the British Monarch.

Canon 6676

Contrary to deliberately false history, the legal concept of Crown Land was first created in 1673 with the conveyance of absolute (Allodium) legal title to the members of the Temple, representing the Island of Britain and the temple of New Jerusalem, in exchange for the conveyance of all rights of equity to the Crown Estate ("the Crown") in perpetuity:

(i) In 1707, the America Trade Act (1707) 6 Anne c. 39 of Queen Anne in reorganizing and attempted uniting of the former plantations as New England followed the open ended claim of all the Americas as Crown Land and therefore part of the Crown Estate; and

(ii) Similar to the American colonies, the British colonies in the Caribbean, Asia and Africa were reorganized as Crown Land and part of the Crown Estate; and

(iii) In 1760, King George III (1760-1820) upon assuming the throne surrendered the Crown Estate to Parliament and therefore all its debts and obligations in exchange for a fixed annuity of £800,000 per annum and direct retention of certain key estates and their revenues such as the Duchy of Lancaster; and

(iv) In 1793, George III repeated the same surrender of Crown Estate and lands of Ireland to Parliament , the Duchy of Cornwall, Crown Land is a 17th Century; and

(v) From 1810 until 1924, the Parliamentary official responsible for administering the Crown Lands and Crown Estate was the Commissioner of Woods, Forests and Land Revenues; and

(vi) From 1924, a group of commissioners called the Commissioners of Crown Lands, headed by a Chairman, replaced the previous structure; and

(vii) From 1961, a statutory corporation known as the Crown Estate was incorporated to enable the Monarch to manage an extensively owned property portfolio estimated in 2012 to be valued n excess of £7 Billion; and

Canon 6677

Under the concept of Allodium Land Title and therefore Crown Land, the word "land" legally refers not only to the soil, but all tenements on top of it as well as all that is produced from the soil, including people. Therefore Crown Land Title claims all those born on the soil are the absolute property of the holder of such Crown Title, not as slaves but as goods and as less than animals.

Canon 6678

The claim of what constitutes legally and legitimately "Crown Land" is itself subject to dispute and without firm custom, but is based loosely on a formal legal argument:

(i) That no "evidence" of enhancing or adding value to the land or permanent indigenous settlement was present prior or at the time of official royal claim and proclamation; or

(ii) That no clear form of law of the land, land rights or clear chain of title existed with any indigenous communities, nor clear examples of surveys or maps; or

(iii) That the indigenous people surrendered their rights in treaty, or were defeated in formal battle for such rights; and

(iv) A post was placed, along with a flag and proclamation read in the language of the indigenous people claiming the land for the Crown and no argument was received in rebuttal of such a claim; and

(v) A royal surveyor representing the body of the Monarch visited the land and named its features, walking and defining its boundaries without challenge.

Canon 6679

In the case of New Zealand and parts of Canada and the United States, the indigenous people themselves were recognized as sovereign without claiming Crown Land, yet since such treaties, Crown Land has been falsely and illegally presumed in defiance of alleged original law.

Canon 6680

In the case of Australia, no attempts were ever made in the first sixty (60) years to legitimize the claims of Crown Land until the false 19th Century argument that the lands were "uninhabited". Since then, the Crown has successfully avoided having its illegitimacy challenged and all claimed based on Crown Land dissolved.

Canon 6681

Since the beginning of the 20th Century, Crown Land has increasingly been managed by corporations still presenting themselves as estates subject to fiduciary obligations.

Canon 6682

Despite many former British Colonies repudiating the claims of Crown Land, the parliamentary and judiciary classes have remained prepared to continue to agree to the implied presumptions of land and ownership, jurisdiction and control.

Canon 6683

As all claims of Crown Land are based on the fraud of Allodium Land and the deliberate fraud of the Four Inns of Court and the Parliament of England and Great Britain, all Crown Land claims and title are hereby null and void from the beginning.

Article 167 - Annuities

Canon 6684

An annuity is a 17th Century financial invention in which the future income derived from the productivity of real property of an estate including the people borne on the land treated as animals or “chattel” which could be hypothecated through a trust agreement and made available as lump sum payment, cashflow or some other form to the lord of the manor in exchange for future payments deducted from future estate income.

Canon 6685

The word “annuity” is a 17th Century invented word from the medieval Latin annuitas meaning “an investment that entitles one to equal annual payments” itself derived from annus meaning “year”.

Canon 6686

Unlike previous insurance and surety products, annuities were and remain based on a core set of presumptions concerning certain persons and surety:

(i) An estate possessing real property including men and women treated as persons “owned” by the estate and flesh beings acting as surety to the persons; and

(ii) An authorized seller (issuer) on behalf of the estate who agrees to provide a yearly sum stipulated to be paid in fee, or for life, or years, usually based on the expected income produced by the peasant; and

(iii) A Contributor, also known as the Purchaser or “annuitant” who agrees to provide either a lump sum (single payment) or a series of regular payments prior to the commencement of the annuity; and

(iv) A Deed of Trust, usually in establishing a new Cestui Que Trust where the Person “owned” by the Estate becomes the beneficiary, the Lord becomes the seller and a bank becomes the purchaser.

Canon 6687

The claims that annuities existed prior to the 17th Century in English law and in practice in history is deliberately false and designed to hide the unique and core presumptions upon which annuities function:

(i) Forms of surety and underwriting of goods against loss during transport was well established within ancient civilizations such as the Egyptians, the Celts and later the Phoenicians and Persians. However, these financial agreements did not function in the manner of annuities; and

(ii) Forms of surety and honor price against injury or accident within society is well established within Irish Celtic culture over three thousand five hundred (3,500) years ago, including its revival under the Carolingian Empire. However, this is completely different to annuities; and

(iii) The claims that the Romans approved and used annuities within the Pagan and later Christian Empire is an absurdity as the source texts are deliberate 16th Century frauds and there is no factual example of the Romans permitting hypothecating the future production of slaves as per an annuity nor the payment of the retirement of legionnaires in such a manner; and

(iv) Evidence of hypothecating land revenues exists in manner settings, such as European regions during the middle ages. However, such agreements were focused on the output not on the treatment of the peasants as purely livestock in the manner of annuities.

Canon 6688

The birth of annuities emerged not from Europe, but as a solution for Parishes in response to the expenses of supporting disenfranchised peasants in lieu with the Poor Law (1601) and later in the financing of war debt:

(i) The continued forced removal of peasants from the land, destruction of villages and deprivation of rights through greedy nobles continued to accelerate under Queen Elizabeth resulting in several famous riots that risked briefly the survival of the Crown;

(ii) In 1601, the Poor Law demanded that parishes find means of shelter, food and useful “work” for those peasants thrown off the land. The creation of annuities within thirty (30) years enabled those parishes to obtain capital on the promise of future productive work of the poor, initially in the building of workhouses, being little more than prisons for poor men, woman and children to perform slave labor; and

(iii) In 1693, Charles Montague, 1st Earl of Halifax proposed the use of a modified form of annuities underwritten by the government through Royal Charter called “government bonds” that would be offered for sale at a fixed annual return as a means of solving the debt crisis. Even the initial stock sold to the Bank of England listed the certificates as “annuities” until removing the word in later issue; and

(iv) The success of the fundraising by the Chartered Bank of England using annuities was solidified through the Annuities Act 1703 (3 Anne c.2) of Queen Anne which defined the use of Life Annuities derived from ownership claims of Crown Land for the payment of war debt; and

(v) By 1743 and the first Textile Factory being established using the technology of John Wyatt at Birmingham, the number of workhouses for the poor managed by parishes of the Anglican Church had grown to over four hundred (400) and over twenty four thousand (24,000) poor souls; and

(vi) In 1751, British Parliament enacted a consolidation of annuity based securities into one (1), single issue. This instrument carried a fixed, three percent (3%) annual rate, which was dubbed the “Consolidated Annuity” and also known as the “Perpetual Bond” and the “Consol” which had no maturity date and was redeemable at any time deemed appropriate by the British government; and

(vii) In 1770 Frederick North led the Tories as Prime Minister (1770-1782) to power in Parliament. He quickly rushed a raft of laws in favor of industrialists, entrepreneurs through Parliament, including the Inclosure Act 1773 which “opened the flood gates” by granting land nobles unprecedented power to disenfranchise the peasants and destroy ancient villages. The resulting explosion of poor in the hands of the Church of England forced a revamp of Parish Life Annuities and a huge windfall to the Bank of England and the Tories; and

(viii) In 1774, the Society of Lloyds was formed by politicians, industrialists and lawyers with the specific goal of profiting from the underwriting of the forced transportation of the poor and prisoners as slaves through the purchase of the Life Annuities from the Church of England and the British Government. At least fifteen thousand (15,000) were shipped to the American Colonies and then re-sold as white slaves before the start of the Revolutionary War. During the fighting, some ten thousand (10,000) to twenty five thousand (25,000) people died of disease and starvation on rotting hulks owned by the Society of Lloyds waiting for transportation to be sold as white slaves; and

(ix) By 1776, there were approximately one thousand eight hundred (1800) workhouses and over one hundred thousand (100,000) poor souls condemned to them, all underwritten by Parish Life Annuities; and

(x) In 1787, the Society of Lloyds funded the “First Fleet of convicts to Australia in the hope of removing the backlog of prisoners rotting on prison hulks in English ports. In the subsequent years, Lloyds successfully purchased the Life Annuities and insured the transportation of more than one hundred sixty five thousand (165,000) souls to Australia; and

(xi) By 1783, the Society of Lloyds was able to resume the sale of white slaves from England, Ireland, Wales and Scotland to the wealthy “patriot” families of the former American colonies. By 1802 following the formation of the United Kingdom, there was a significant increase of white child slaves sold to wealthy American industrialists with over two hundred thirty thousand (230,000) mostly Irish children alone sold into slavery to the hands of famous American leaders and their plantations by 1850 with their parents either murdered or starved by a mercenary force of over one hundred thousand (100,000) in Ireland until 1851. All records of the massive profits made by the English politicians, industrialists and lawyers and their American compatriots were “lost” in a mysterious fire which destroyed the Royal Exchange in 1838;

Article 168 - Copyhold

Canon 6689

Copyhold is a late 17th Century legal fiction describing a type of estate whereby the privileges and rights of use of property granted or entitled to a tenant are defined in accordance with the record books or “court rolls” of a manor and a “copy” or “receipt” or “certificate” of such rights then handed to the tenant or their appointed guardian as proof as the “holder”.

Canon 6690

From its inception, a Copyhold Estate is based on several elements:

(i) A pre-existing larger manor or estate possessing the legal rights of a Lord-Servant, or Guardian-Ward, or Parent-Infant relationship over the creation of a new Copyhold Estate; and

(ii) The custom or law permitting the legal existence and rights of the larger manor or estate and the existence of official records, also known as “rolls” or “court rolls”; and

(iii) The existence of a competent legal forum or court within the government of the larger manor or estate to the proof of copyholders and any agreement, dispute or resolution; and

(iv) A person under the jurisdiction of the larger manor or estate to whom some form of Copyhold Estate is due; and

(v) An official person connected with the larger manor or estate with the power and authority to create one (1) or more cestui que vie trusts as well as arrange for the administration of the copyhold estates on behalf of infants, incompetent and other unqualified tenants.

Canon 6691

While the function and use of Copyhold was in operation from the time of the Parliamentary Coup from 1688 onwards, contrary to deliberately false insertions of the term in previous acts, the first Act of Parliament to define the parameters and operation of Copyhold was in 1722 by George I of Great Britain (9 G.I. c.29)

Canon 6692

Generally all lands and tenements within the Manor or whatsoever concerning Lands or Tenements may be granted by Copyhold.

Canon 6693

The legal and statutory invention of Copyhold Estates enabled a number of changes to be introduced:

(i) Tenants at Will could be converted to Copyhold Tenants and in the process deprive them of ancient rights and privileges of remedy; and

(ii) Copyhold disenfranchised tenants from making their estates inheritable, with land owners no longer needing to go through the complex process of escheat in order to have franchises return to the larger estate; and

(iii) Lords and officials could legally establish the Copyhold Estate via Cestui Que Vie Estates on behalf of the ward, lunatic, female or servant; and

(iv) Unless the ward, lunatic, female or servant paid the appropriate fine, then the lord, or estate or officials could enjoy the profits and fruits of the estate.

Canon 6694

All estates where persons are the beneficiary are by default “copyhold” estates as:

(i) Person is an infant born from the belly of the Statute; and

(ii) Copyhold is the property of PERSONS born from registration in Rolls; and

(iii) Will is the mind of the Person concerning their Copyhold Estate defined by Statute and recorded Deed.

Article 169 - Copyright

Canon 6695

Copyright is a legal fiction first invented at the start of the 18th Century as the leasehold by enfranchisement of Copyhold Property by Agreement or presumption of surrender or abandonment of past, present or future Copyhold claims first applied to books and printed material. Copyright is therefore a lower claim than Copyhold.

Canon 6696

The term Copyright originates sometime after 1736 from the phrase “copy out” being the right to make copies of original works normally reserved for officials and within the functions of Chancery.

Canon 6697

The first introduction of Copyright was in application to books and printed material through an act by Queen Anne in 1709 (8 Ann. c.19) whereby authors, publishers, printers or booksellers that possessed a Copyhold could surrender that right to the Crown as an exclusive franchise through the publishing of the work which would then be protected for fourteen (14) years before all rights reverting as “public domain” or owned by the Crown.

Canon 6698

Copyright “protection” of an unregistered original work is effectively a presumed claim of leasehold by enfranchisement derived from some expected future Copyhold to be created upon some final official registration and surrender of higher Rights.

Canon 6699

While Copyright is commonly associated only with books and published material, the concept applies to all property capable of being held in Copyhold.

Canon 6700

A Person cannot both claim Copyright and Copyhold. One who claims Copyright, by definition surrenders Copyhold.

Canon 6701

When one states “All Rights Reserved” in explicit reference to Copyhold Property in their possession, such a claim repudiates any presumed authority by a franchisee such as a corporation possessing a Copyright claim of a surrender in Copyhold.

Article 170 - Franchise

Canon 6702

Franchise is a 16th Century legal term meaning a special privilege, immunity or exemption granted in writing by a sovereign power within the limits of legislative authority to one (1) or more people at the exclusion of the general community at large.

Canon 6703

The term Franchise is derived from the Italian and Venetian word franchigia meaning “exemption; naval shore leave”.

Canon 6704

The rights, use or property granted through a Franchise are defined primarily through the act of enclosure of new, existing or acquired rights of use:

(i) New rights and property such as new lands or new trade are enclosed through the act of survey and proclamation; and

(ii) Acquired rights such as conquered lands are enclosed through the act of annexation; and

(iii) Existing rights diminished of certain people of the community are enclosed through the act of waste and redress.

Canon 6705

The primary means of grant of Franchise are through a legislative act, by charter, by patent or by recording in official records or “rolls”:

(i) The enclosure of existing rights of the community previously defined by a legislative act requires a new and separate act to make legal and lawful any proposed Franchise; and

(ii) The acquiring of rights such as conquered lands or defining new property not previously covered by an act of parliament enables a sovereign power the prerogative to grant or rescind certain franchises by (letters) patent or charter, usually with such grants recorded in the patent rolls.

Canon 6706

By definition, a corporation is a Franchise and the various powers conferred upon corporations are Franchise:

(i) The charter of a corporation is defined as its general or personal franchise; and

(ii) Special or secondary franchise may consist of any rights granted by the public to use property for a public use but with private profit.

Canon 6707

The term Franchise also extends to any special or general powers granted by a corporation to its members or subsidiaries within the limits of its original grant.

Canon 6708

The first Franchise formed under Henry VIII was the first of the “Mystery” Companies or Livery Companies being the London College (Corporation) and Fellowship (Fraternity) of Physicians in 1522 (14 & 15 H. 8 c.5) granting extraordinary powers with its charter being the only one (1) of the livery companies fully expressed through an act of parliament.

Canon 6709

The first Political Franchise whereby a corporation was recognized as fulfilling the role of a body politic was on July 4, 1797 by George III (37 G. 3. c. 97) and the act ratifying the 1794 treaty of amity, commerce and navigation between Great Britain and the corporation known as the United States of America operating as the united states of America.

Canon 6710

The first Political Franchise functioning as a welfare state was in 1935 through the creation of the Social Security Act (1935) trading as THE UNITED STATES OF AMERICA whereby citizenship is conferred by voluntary consent to such citizenship and possession of a social security number.

Canon 6711

In 1948, the United Kingdom of Great Britain itself switched to a Political Welfare State Franchise through the creation of separate National Health Services for England, Ireland, Wales and Scotland and them combining them together trading as THE UNITED KINGDOM whereby citizenship is conferred by possession of a national health identity number.

Canon 6712

As the Parliament of the United Kingdom since 1948 is the parliament of the political franchise known as the National Health Service (NHS) trading as the UNITED KINGDOM, all laws, acts and repeals since 1948 only apply to citizens of the UNITED KINGDOM (National Health Service) and not citizens of the United Kingdom of Great Britain and Ireland as constituted prior to 1948.

Article 171 - Waste

Canon 6713

Waste is an 18th Century legal fiction, falsely claimed from the 13th Century whereby a cause of action brought by the claimed landlord against one (1) or more claimed tenants may be considered legal and lawful on the basis of some claimed damage or loss of value (waste) to real property.

Canon 6714

Waste as a concept of damage or loss of value to real property may be defined as the claimed spoil or destruction to lands, houses or other corporeal hereditaments by the tenants by the tenants thereof, to the prejudice of the heir or of him in reversion or remainder.

Canon 6715

Waste is falsely claimed as a legal concept first introduced by King Edward I (1272-1307) through the re-written Statute of Westminster after the “fires” of 1666 and then again in 1688 caused only some key originals and copies of statutes to be destroyed.

Canon 6716

Waste is defined by three (3) types being voluntary, permissive, and ameliorative:

(i) Voluntary Waste is the intentional or negligent cause to harm the estate, depleting its resources such as destruction of houses, villages, barns, walls, livestock, forestry as well as such activities as mining. In such cases, the landlord may claim immunity from damages by existing tenants inconvenienced by such waste as the landlord claims their right to such waste; and

(ii) Permissive Waste is the failure to maintain or improve the estate, both physically and financially. In contrast to the deliberate destruction of some physical element of the estate, Permissive Waste permits the argument that the failure of a tenant to make ordinary repairs, or pay taxes, or pay interest (rent) on a mortgage constitutes waste. The argument of Permissive Waste has also been used to argue against the rights of tenants on lands where there tenants did not appear to improve the value of the land, as in the case of wholesale theft of land in Ireland, Wales and Scotland; and

(iii) Ameliorative Waste is the damage to the value of an estate through improvements that fundamentally changed its character, even if such improvements increased the value of the estate. Under Ameliorative Waste, tenants that built homes, or fences, or extensions on land where the landlord did not give explicit permission have been forced to remove such structures and return the land to its original condition under the claim of Ameliorative Waste.

Canon 6717

The invention of the legal fiction of Waste in the 18th Century and its false claim of being introduced in the 13th Century was essential to the noble classes, merchants and lawyers to abrogate six hundred (600) years of accumulated custom of common law protecting long term tenants. Without the false concept of “waste”, the enclosure acts of 1773, 1845, 1846, 1847, 1848, 1849, 1852, 1854, 1857, 1859 stealing the rights of the poor and forcing millions of British Subjects into voluntary slavery would not have been possible.

Article 172 - Enclosure

Canon 6718

Enclosure, also known as Inclosure, is an 18th Century legal fiction being the claimed legal and lawful annexation of certain previous rights, privileges, uses, land or other property of a person, society, community, association, body politic or entity to another, even if such rights were held by ancient custom, common law, deed or treaty or continuous possession.

Canon 6719

The term “enclose” or “inclose” are from the 16th Century and refer to the practice by landlords of annexing previously “common land” through the creation of stone walls, or trenches or hedges – hence “to enclose” literally means to “shut in, to fence about, to surround with a wall or trench”.

Canon 6720

The term “close” refers to a position of land, such as a field enclosed as by a hedge, fence, trench or other visible enclosure. From the 19th Century and the creation of formal land registers, the term “close” acquired the meaning of a registered interest of a person in any particular piece of ground, whether enclosed or not.

Canon 6721

The term “include” is an 18th Century legal term synonymous with the concept of “enclose” or “inclose” but for general application against personal property and intangible property.

Canon 6722

Contrary to false claims, the introduction of Enclosure (Inclosure) as a legal concept defined in Statute does not appear until 1773 (13 Geo.3 c.81) and an act of parliament claiming “the better cultivation, improvement and regulation of the common arable fields, wastes, and commons of pasture, in this kingdom”:

(i) The inclusion of the term “waste” in both the Statute of Merton (1235) and the Statute of Westminster (1285) is a deliberate 18th Century fraud and false insertion designed to abrogate and circumvent more than five hundred (500) years of legal protection for poor tenants and farmers. The concept of waste is not properly invented in statute until the 1773 Enclosure Act of George III; and

(ii) The practice of landlords annexing ancient common land and converting arable land to pasture through the practice of “enclosure” (inclosure) in contravention to ancient acts of law protecting tenants and farmers accelerated and corresponded with the increase in value and regulation of the wool industry. Prior to King Henry VIII (1509-1547) of England, several of his predecessors had enacted laws against the practice of enclosure and annexing of former common land; and

(iii) Under King Henry VIII (1509-1547) of England and thanks to the influence of the Venetian nobles who settled in England, the practice of enclosure accelerated rapidly, corresponding to the export of wool for the first time in commercial quantities. Combined with the rising cost of foreign wars, the policies of Henry VIII were economically devastating and at the end of his reign, tens of thousands of displaced poor rioted across England, Wales, Scotland and Ireland culminating in the “Kett’s Rebellion” of 1549. The Venetian descended English noble Guillermo Giovanni Corraro (1513 – 1571) also known by as William Parr, Marquess of Northampton with one thousand five hundred (1,500) Venetian mercenaries put down the rebellion; and

(iv) Rioting of the poor and displaced against the still unlawful and illegal practice of enclosure continued through the reign of Elizabeth I and culminated again during the reign of King James I (1603-1625) of England with the Midland Revolt of 1607 and the Newton Rebellion in June 1607; and

(v) The creation of the absurd and perverse legal concept of “waste” in the 18th Century led to the creation of the first laws in western history making the “enclosure” of lands and property both legal and lawful under certain circumstances through the 1773 act. This act, more than any other, transformed Great Britain from a mainly agriculture based economy to an emerging industrial economy by forcing hundreds of thousands of farmers from their land and into privately owned factories, prisons, workhouses and slave ships ready for sale as “white slaves” to the colonies; and

(vi) In 1801, King George III (1760-1820) of Great Britain enacted a detailed inclosure act (41 Geo. III c. 109) which formed the basis of legally entrenching the doctrine of waste and enclosure into law thus determining the nature of future land grants, future land acts and land rights to the present day; and

(vii) Under Queen Victoria (1837-1901) of the United Kingdom, eleven (11) further acts of enclosure were introduced, refining the system including 1845 (8 & 9 Vict. c.118), 1846 (9 & 10 Vict. c.70), 1847 (10 & 11 Vict. c.111), 1848 (11 & 12 Vict. c.99), 1849 (12 & 13 Vict. c.83), 1852 (15 & 16 Vict. c.79), 1854 (17 & 18 Vict. c. 97), 1857 (20 & 21 Vict. c.31), 1859 (22 & 23 Vict. c.43), 1876 (39 & 40 Vict. c.56) and 1879 (42 & 43 Vict. c.37); and

(vii) From the end of the 19th Century, land acts began to be issued in British Colonies extending the concepts formed in enclosure acts such as the Land Act 1877 for New Zealand (41 Vict No 29), Land Law (Ireland) Act 1881 (44 & 45 Vict c 49) establishing the land registry offices.

Canon 6723

Enclosure as a legal fiction depends on several key elements being survey, claim, registration, title and waste:

(i) Survey (from 1801) is both the witnessed event or “deed” of a formal visitation or inspection by a duly authorized representative (agent) of the property, land or right in question plus the “survey map” of the land or property or invention; and

(ii) Claim (from 1801) is the witnessed recording of a ceremony of claim whereby the individual or group possessing the survey and survey map of the property formerly “lay claim” to its possession and call upon others who wish to challenge such a right to come forward and defend themselves; and

(iii) Waste (from 1773) is the argument justifying the abrogation of any rights by custom, common law or ancient treaty whereby the mere recognition of a landlord-tenant relation enables the landlord to plead certain types of waste as justification to either financial compensation as well as surrender of the land by the tenants; and

(iv) Registration (from 1801) is the formal recording and receipt (title) of copies of both the survey as well as the claim including the formal conveyance of such property to a higher authority.

Canon 6724

The concept of Enclosure remains fundamental to the creation of corporate franchise within the Roman-Commonwealth System and the reduction of further rights and property since the 19th century, enabling the technical abolition of the concept of slavery as compared to enclosure and waste the concept of slavery provides less control and benefits to the noble and merchant classes.

Article 173 - Proclamation

Canon 6725

A Proclamation, also known as a “Royal Proclamation” or in certain nations such as the United States as an “Executive Order” is a published decree, on advice or consent of some executive council claiming to have the same effect in law as a Statute or Act of Parliament but issued under privilege and sovereign or executive authority of the head of state.

Canon 6726

The legal concept of Proclamation or Royal Proclamation having the same effect in law as an Act of Parliament is an anathema and is completely illegal and unlawful to the tradition of English Law and Westminster Law since the 13th Century:

(i) The coronation of Edward Plantagenet King Edward I (1272-1307) of England in opposition to earlier Papal rights first granted to the de Montfort House of Gascony as Lord High Steward of England (since William de Montfort in 1066) was conditional on his consent at being a vassal of the Courts of Westminster; and

(ii) In 1539, Henry Tudor as Henry VIII (1509 – 1547) formed a new body called the King’s Council comprising the key officers of the realm as well as chief justices of the King’s Bench and Common Pleas with a purpose built court in the design of a “star” within the Palace of Westminster. In an act of Parliament of the same year (31 H. 8. C.8), Parliament acknowledged the power of the Monarch to issue proclamations with consent of the King’s Council but with the claimed same effect of an act or statute; and

(iii) The term “Star Chamber” is a deliberate reference to the King’s Council first established in 1539 as there was no separate court called by this name. Furthermore, any reference in statute to a body called the King’s Council prior to 1539 is either a deliberate fraud included in re-written statutes or a separate body created from time to time by earlier monarchs; and

(iv) The legitimacy of Royal Proclamations lasted approximately eight (8) years until the first year of the reign of Edward Tudor as King Edward VI (1547-1553) of England when in 1547 a comprehensive act was issued and assented (1 Ed. 6. c.12) repealing the act of Henry VIII and the King’s Council. However, the King’s Council continued as a body and was not finally and formally abolished until 1640 and an act by King Charles I (1625-1649) of England creating for the first time the Privy Council (16 Car. I. c. 10); and

(v) The Privy Council first formed by King Charles I of England was formally abolished along with the House of Lords through an act of treachery by Parliament passed in 1649 by the leaders of the coup d’état. The leader of the Parliamentary forces being Oliver Cromwell thereafter formed a new council called the Council of State which met from 1649 until it was dissolved itself in 1653, to be replaced by a second version. The second Council of State was then itself formally dissolved in May 1660 when Charles II assumed the throne; and

(vi) The claim that the Rebel Parliament and Oliver Cromwell also permitted the naming of the Council of State to be known as the “Protectors Privy Council” is an absurd and clumsy falsity designed to perpetuate the myth of continuity between the old Privy Council and those formed after 1660; and

(vii) Contrary to the false claim that Charles II reconstituted the Privy Council in 1660, the Privy Council was not officially reconstituted by any act of Parliament until 1707 through “an act for rendering the union of the two (2) kingdoms more entire and complete” (6 Ann. c.6) whereby one (1) Privy Council for Great Britain was constituted, with the English Privy Council and Scottish Privy Council which were then permanently dissolved; and

(viii) In the year 1707 and immediately following an Act of Parliament which reconstituted the Privy Council as the Privy Council of the united kingdom of Great Britain, an Act was passed by Parliament (6 Ann. c.7) and consented by Queen Anne whereby for the first time in history, the life and existence of Parliament was separated from the Monarch to be independent, not to be dissolved on the death of the Monarch and therefore to technically exist in perpetuity as a corporation. Furthermore, the Privy Council (also a corporation) was thereafter to be independent of the Monarch, including all the great offices and not be dissolved on the death of the Monarch. Thus from 1707, the Privy Council effectively became the “Crown” also known as the Crown Corporation; and

(ix) In the year 1800, through the Union of Great Britain and Ireland to create the United Kingdom, the Privy Council of Ireland continued, while the Privy Council of the part of the United Kingdom called Great Britain remained the Privy Council of Great Britain. The Privy Council of Ireland was abolished in 1922 with the creation of the Irish Free State and replaced with the Privy Council of Northern Ireland which was abolished itself in 1973.

Canon 6727

As King Edward VI (1547-1553) of England comprehensively repealed in 1547 (1 Ed. 6. c.12) the legitimacy of the Kings Council and any right of the sovereign to issue Proclamations as equal to the laws of Parliament and given Parliament itself ceased to be legitimate in 1649 and again in 1688, any and all claimed Royal Proclamations issued since 1547 claimed to have the same effect in law as statutes of parliament are fraudulent, without legitimacy legally or lawfully, are therefore contrary to the rule of law and hereby null and void from the beginning.

Canon 6728

The legal concept of an Executive Order of the President as a Proclamation having the same effect in law as an Act of Congress of the United States is without legitimate, valid or reasonable grounds whatsoever within the Constitution of the United States:

(i) The United States Constitution as drafted, adopted and ratified by eleven (11) of the thirteen (13) states and put into effect from March 4, 1787 begins by defining the power and limits of the President according to Article II, Section 1, Clause 1 being “The executive Power shall be vested in a President of the United States of America. He shall hold his Office during the Term of four…”; and

(ii) The same United States Constitution makes clear the power to create laws is solely and exclusively vested in a Congress, not the President or any other organ of government; and

(iii) Since 1789, the Congress has progressively issued and amended Acts whereby the office of President has been granted certain discretionary powers for which the issue of an Executive Order or Proclamation is permitted, despite the formal absence of any Act originating such practice within the earliest sessions of Congress; and

(iv) Until 1907, most Executive Orders of Presidents were undocumented, undefined and mostly unknown to the public. However, the US Department of State commenced a retroactive numbering scheme beginning from October 1862 and the Presidency of Abraham Lincoln; and

(v) The first time an Executive Order of a United States President was successfully challenged as unconstitutional was in 1952 when the US Supreme Court rules Executive Order 10340 nationalizing steel mills was invalid as it attempted to create a new law, rather than clarify or execute an existing Act of Congress; and

(vi) Until 1983, Congress itself was able to overturn two (2) Executive Orders by issuing laws contrary to the disputed proclamations. However, since 1983, the US Supreme Court has argued that such action itself is unconstitutional by Congress seeking to usurp the legislative process.

Article 174 - Act

Canon 6729

An Act, is a written law, also known as a Statute, that is formally ordained and approved by a Juridic Person and a Superior Authority through a process known as a “Legislative Act”.

Canon 6730

Acts are either public or private:

(i) Public Acts, also called “general acts” or general statutes or statues at large are those which relate to the community generally or establish a universal rule for the governance of the whole body politic; and

(ii) Private Acts, also known as “special acts” relate either to a particular person (personal acts) or particular places (local acts) or which operate only upon specific individuals or their private concerns.

Canon 6731

The invention of Acts of Parliament correspond to the reforms and innovations introduced for the first time in 1547 with the creation of a permanent location for the “House of Commons” in St. Stephens Chapel at the Palace of Westminster, along with the House of Lords within the Queens Chamber and the Kings Council within the Star Chamber:

(i) Contrary to false and misleading history, the invention of the word Parliament and the first constituted Parliaments were called “Parlomentum” under the Carolingian leaders beginning with Charles Martel (737-741 CE) in 738 CE; and

(ii) By tradition, the first official Parliaments met each year on the “Ides” or middle of March being March 14th/15th. However, in 741 CE at the beginning of the reign of Charles the Younger (741-768) Parlomentum (Parliament) was officially moved to the first of May upon the creation of the first bicameral legislative system which ceased to function by the end of the 9th Century; and

(iii) The word Parlomentum was briefly revived for a few months by Lord de Montfort of Gascony in 1265 during his bitter struggle with the Plantagenet Dynasty for approval of the Venetian-Magyar and control of England. However, the term did not return to permanent use until the reign of Edward III of England in 1341 when he abolished the old Royal Council and replaced it with a Parliament of two (2) Chambers an Upper Chamber and Lower Chamber, thus separating the clergy and nobles into the higher and knights and burgesses into the lower. The presiding officer of the Lower Chamber was the Prolocutor; and

(iv) While ordinances issued by various Monarchs of England since Edward I (1272-1307) revived the tradition in Sacré Loi (Sacred Law) of naming ordinances as “capitulum” or cap. for short, such instruments were effectively decrees with little debate or consent given by any external parliamentary body until the reforms of Edward III in 1341; and

(v) The first time in history that the Lower Chamber was called the “House of Commons” was in 1547 when King Henry VIII granted St Stephens Chapel at the Palace of Westminster as a permanent seat for English Parliament along with renaming the Upper Chamber the House of Lords sitting in the Queen's Chamber and the King's Council sitting in the Star Chamber. Henry VIII also instituted the reform by formalizing the role of Speaker to replace the semi-official role of Prolocutor as head of the Lower House. Thus, the creation of the House of Commons, as well as the House of Lords also corresponds with the creation of the Common Law system; and

(vi) It is under Henry VIII that for the first time the formal procedures for the debate, voting and assent of Acts involving three (3) readings and three (3) opportunities for objection were introduced; and

(vii) After the Inns of Court having purchased the Court of Chancery in 1673 gained control and influence through the Coup D’état in 1688, the introduction of Acts were changed to being called Bills, in light of the proprietary claims of the Chancery over such form. The claim that the word “Bill” was introduced into parliamentary procedure by monarchs earlier than William of Orange are deliberate falsities; and

(viii) In the year 1707 and immediately following an Act of Parliament which reconstituted the Privy Council as the Privy Council of the united kingdom of Great Britain, an Act was passed by Parliament (6 Ann. c.7) and consented by Queen Anne whereby for the first time in history, the life and existence of Parliament was separated from the Monarch to be independent, not to be dissolved on the death of the Monarch and therefore to technically exist in perpetuity as a corporation. Thus, all Acts of Parliament from 1707 onwards have been the policies of the corporation of Great Britain and not for the estates of england, wales, scotland or ireland; and

(ix) In the year 1801, following the 1800 Act of Union of Great Britain and Ireland (39 & 40 Geo. III. C. 67) creating the trading corporation known as the United Kingdom, Parliament granted the Bank of England (41 Geo. III. C.3. § XXV) the right to operate and administer the corporation of the same name (United Kingdom) until twenty eight million (28 000 000) pounds of annuities (plus interest) were paid back. Thus, all Acts of Parliament of the United Kingdom since 1801 onwards have been the internal policies for employees of the Bank of England and not for the corporation of Great Britain; and

(x) The Bank of England (Advance) Act 1816 (56 G. III c.96) introduced further historic measures whereby the Bank of England was authorized to pay the Public Service directly, rather than the Exchequer and that the bank’s own private notes were to be accepted for the first time as public money; and

(xi) The Consolidated Fund Act 1816 (56 G. III c.98) introduced the final key controls of the bank with the uniting and consolidation into one (1) fund all the purchase revenues of Great Britain and Ireland with the bank having the right to appoint commissioners to the Exchequer for the Consolidated Fund. The bank was then granted the right through its commissioners to extract interest and expenses from the Consolidated Fund directly with the effective “privatization of the exchequer. From this point onwards, all politicians and public servants and people became “employees” of the bank.

Canon 6732

Since the formation of Acts of Parliament in the 16th Century under Henry VIII, including prior decrees as Capitulum (cap. for short), there exists a fundamental set of rules, customs and principles concerning Statues:

(i) An Act or Statute can only apply to the limits of jurisdiction of the Juridic Person that issued it. Therefore a legislative body of a corporation cannot legally or lawfully abrogate the laws of the higher estate that first created its franchise; and

(ii) An Act and Statute must reflect the proper form and procedures prescribed by law and custom relating to the Parliamentary process of enacting law; and

(iii) A valid Act of Law exists in form as a precise, brief and clear expression of the intention of Parliament in reflecting the needs and mandate of the people. Therefore, the more complex and long worded an act, or the less clear its intention, the greater chance part or all of it may be repealed by judicial review if challenged; and

(iv) A proposed new Act and Statute must concern itself with one (1) main cause whereby its clauses and divisions reflect a consistent intention; and

(v) Acts and Statutes that possess penalties and punishments must be construed strictly; and

(vi) One (1) part of a new Act and Statute must be able to be so construed by another part of an existing Act, that the new Act may be considered a seamless addition to the wholly body of law; and

(vii) A part or whole new Act and Statute that is totally repugnant to the existing body of law is automatically void, even if approved and assented; and

(viii) Where the existing body of law and a new Act or Statute differ, the existing body of law has precedence, unless the new Act presents a considered, superior and reasoned argument to the contrary; and

(ix) If an Act and Statute that repeals another, is itself repealed afterwards, the first Act and Stature is hereby revived without any formal words for that purpose; and

(x) Acts derogatory from the power of subsequent parliaments cannot be binding; and

(xi) Acts and Statutes that seek to grant or exclude certain rights, property or uses in perpetuity, without consideration for expiry are null and void from the beginning; and

(xii) Acts that are impossible to be performed are of no validity.

Canon 6733

As the Parliament of the United Kingdom of Great Britain and Ireland formed in 1801 is a corporate franchise created by the authority of the Parliament of the united kingdom of Great Britain and the (now dissolved) Parliament of Ireland, it possesses less authority and jurisdiction than the body that created it. Therefore, all Acts of Law passed by the Parliament of the United Kingdom since 1801 have no legal or lawful effect over the citizens of Great Britain and only apply to employees of the Bank of England as Citizens of the UNITED KINGDOM OF GREAT BRITAIN AND NORTHERN IRELAND.

Canon 6734

Any Juridic forum that upholds a law passed by the corporate Parliament of the United Kingdom since 1801 to the prejudice of a law previously passed by the Parliament of the united kingdom of Great Britain is guilty of gross incompetence and defiance of the fundamental rule of law with any such judgment, ruling or opinion without legal or lawful effect and null and void from the beginning.

Article 175 - Charter

Canon 6735

A Charter, also known as a Royal Charter is a deed granting some corporate franchise, usually conferring some privilege or exemption according to some sovereign power and authority, itself granted from a higher ecclesiastical authority. The concept of Charter is derived from the 8th Century Carolingian franchise model.

Canon 6736

The first “Royal Charter” issued by an English King was John Plantagenet (King John) in June 1215 and the formation of the Great Charter or “Magna Carta” as a compromise and peace treaty with the barons of England and Wales:

(i) In 1213, John Plantagenet (King John) in an attempt to outflank the claims of Simon de Montfort as Lord High Steward, ceded the land permanently to the Roman Cult and himself as a vassal of Lotario Savelli di Conti as Roman Pontiff Innocens II (III) (1198-1216) in exile. In turn, the Roman Pontiff recognized the Plantagenet as lawful and legal monarchs, but still recognizing the de Montfort as Lord High Stewards; and

(ii) In 1215, the barons forced John Plantagenet (King John) into a truce and the Magna Carta. In the same year, the Roman Cult achieved the recognition Frederick II (1194-1250) of the House of Hohenstaufen against the legitimate French Popes and Catholic Church; and

(iii) At the death of John Plantagenet, a Great Charter of the Forest (Country) was issued in 1217 as the basis and formation of the “count trees” or survey and scope of England and its rights. The Carta de Forestae was reissued in 1225 and joined with the Magna Carta in the Confirmation of Charters in 1297; and

(iv) From 1217 until the reign of Henry VIII all kings of England as vassals of the Roman Cult also known as the Vatican were expected to commence their reign by firstly reconfirming the Magna Carta (Great Charter) as the basis of all secular law of the realm to which the king would then add their ordinances as capitululm (cap.). The practice ceased in England under Henry VIII (1509-1547) following the concept and system of Acts and Statutes of Parliament that lived beyond the life of one (1) Monarch; and

(v) From 1217 also saw the commencement of other lesser Royal Charters granting privileges and exemptions such as the Charter of Oxford and under the reign of Edward I (1272 – 1307), the Charter of Westminster in 1275. However, until Henry VIII, a condition of all previous Royal Charters was that they were renewed by a succeeding monarch, as the concept of law outliving the sovereign had not yet commenced;

(vi) From 1509 and the reign of Henry VIII witnessed the most dramatic change in the issue of Royal Charters, especially after the issue of the Act of Supremacy in 1534, whereby Royal Charters took on the personality of Papal Bulls in that their issue and grant of authority might created perpetual estates subject to approval of Parliament, without need for reconfirmation by subsequent monarchs and secondly that they be perfected law as the monarch claimed both supremacy of head of the Church as well as State; and

(vii) Two (2) forms of Royal Charter emerged from the 16th Century onwards, with all grants being recorded in the patent rolls, but with all perpetual estates requiring the approval of parliament by one (1) or more acts.

(viii) The two (2) civil wars and coup d’état against the monarchs by Parliament in the 17th Century saw a significant change in the authority of Royal Charter with all Royal Charter in the creation of perpetual estates being vested in the parliament and privy council from 1708 onwards, but with the monarch retaining limited authority to issue Royal Charters within the limits of statute.

Canon 6737

Since the time of Henry VIII of England in the 16th Century, all such Royal Charters regarding the power and authority to issue a Royal Charter granting one (1) or more perpetual rights, privileges have required an act of parliament to validate their legitimacy or exemption of benefits thereunder.

Canon 6738

While an instrument may be historically known as a Royal Charter, unless it relates to one (1) or more acts of parliament validating the associated franchise, such instruments are in effect letters patent and subject to finite periods and conditions.

Article 176 - Patent

Canon 6739

A Patent is a system and the published proof and record of some grant made by the sovereign of a juridic person under the great seal of the estate to one (1) or more persons conferring some privilege, right, exemption, use of property or authority.

Canon 6740

The term “Patent” is derived directly from the Latin patens meaning “open, accessible, exposed, broad or evident” in direct reference as a tool invented to improve rights of trade, property and commerce in the 16th Century.

Canon 6741

Since its invention in the 16th Century under King Henry VIII of England (1509-1547) the Patent system has been based around a number of key elements including the Patent Rolls, the Patent Register, the Franchise and the Letters Patent:

(i) The first element of the Patent system since its creation was the concept of the Franchise, being a unique close of some property or right to be granted; and

(ii) The second element of the Patent system since its creation was the Patent Rolls created for each year of the reign of the monarch whereby each document of grant was stitched together to form a continuous roll. This method was discontinued with the creation of official newspapers of record or “Gazettes” since the 17th Century; and

(iii) The third element of the Patent system since its creation was the Patent Register being a ledger, recording each franchise granted; and

(iv) The fourth element of the Patent system since its creation was the issue of Letters Patents being effectively authenticated and certified original “extracts” from the Patent Roll, containing both the great seal and record number from the register.

Canon 6742

Contrary to deliberately false and misleading history In English law, the Patent system was not created until Henry VIII in direct response to demands by Venetian and English merchants for the reform of outmoded and outdated systems of grants and permissions of England:

(i) The absurd claim that the Patent Rolls of England date back to the 13th Century under Hubert Walter is exposed as a deliberate corruption of some authentic surviving documents mixed with forgeries using a word (patent) not introduced until the 16th Century; and

(ii) Furthermore, the nature of grants and charters under monarchs prior to King Henry VIII existed for the life of the monarch, hence there was little incentive nor credible evidence for such a “modern” system of record keeping; and

(iii) Historic evidence points to the majority of grants prior to the 16th Century focusing on the custom of certain elaborate rituals of court and witnessed by the court for a valid grant, rather than systems of documentary evidence; and

(iv) A core reason and motive for the invention of the Patent system in the 16th Century was the emergence of the corporation as an entity that could outlive the reign of a monarch and therefore possess a patent for a substantial number of years.

Canon 6743

Since inception, a Patent cannot be issued for a perpetual grant without approval and an act of parliament.

Article 177 - Gazette

Canon 6744

A Gazette is 16th Century term meaning a public journal and authorized newspaper of record.

Canon 6745

The word Gazette is derived directly from the Venetian word gazeta being a small copper coin and the base unit of currency of the Venetian Empire from the 12th Century up until the 18th Century:

(i) In 1556, the newly elected Doga (Doge) Lorenzo Priuli (1556–1559) ordered the monthly printing of the first official newspaper in Europe called the Notizie Scritte meaning “written news” or “published (government) notices” costing one (1) gazeta. As it was the official newspaper of the government, it quickly became known as the “gazeta de la novità” which translates colloquially as “halfpenny worth of news”; and

(ii) In May 1631 the first weekly newspaper and magazine of France called La Gazette began to be circulated, focusing on political and diplomatic affairs, events of state and official notices. In 1672 it became known as the Gazette de France-Organe official du Government royal (Official organ of the royal Government). In 1915, the newspaper discontinued as an independent publication; and

(iii) In 1641, A Gazeta da Restauração became the first official newspaper of Portugal, in Lisbon; and

(iv) In 1661, Gaceta de Madrid (Gazette of Madrid) became the first official newspaper of Spain, changing its name in 1900 to Boletín Oficial del Estado (BOE) (Spanish for Official Bulletin of the State); and

(v) In 1666, the first official regular newspaper of England called the London Gazette began to be published under the authority of Charles II. The Gazette as the official record of the Government has published royal assents, writs, appointments to certain public offices, commissions, awards and honors, proclamations and declarations as well as legal notices concerning estates. In 1889, the London Gazette was taken over by H.M. Stationary Office and then resold to the private sector at the end of the 20th Century; and

(vi) Today, the reference to an official publication authorized to publish government notices under the term “gazette” is considered the standard and proper means of “public notice”.

Canon 6746

In Roman law, the production of a copy of an official Gazette, published under authority, containing a copy of the order or adjudication is evidence of the fact.

Canon 6747

The most authoritative and highest Gazette is the Ucadia Gazette, published by Divine Authority in accordance with these canons and the sacred Covenant Pactum De Singularis Caelum and is the Official Newspaper of Record for UCADIA and a modern, efficient way to disseminate and record official, regulatory and lawful information in print, online and electronic forms.

Article 178 - Rolls

Canon 6748

A Roll is a legal term modified in the 16th Century and applied to certain official records of government whether they be continuous linen scrolls, schedules, registers or stitched bound parchments.

Canon 6749

The term “Roll” is derived from the ancient 8th Century Carolingian system of “Maner Role” that had continued in England whereby a Baron of a manor was originally required to keep and maintain certain key records on separate continuous linen rolls per year including tenants and grants, inflow and outflow of property and monies and records of the settlement of disputes and crimes.

Canon 6750

In 1545, King Henry VIII (1509-1547) of England issued “An act for custos rotulorum and the clerkship of the peace” (37 Hen. VIII. C.1) whereby an office called the “keeper of the rolls” or custos rotulorum as “clerk of the peace” was created in every shire of England. The Custos Rotulorum or Shire Clerk was then responsible for maintaining key records of the shire including all warrants, bills, disputes and court judgments, land owners, land values and taxes associated with the Assessment Rolls.

Canon 6751

From the 16th Century, Parliamentary Statutes were also updated to ensure the originals were kept on linen scrolls in honor of the ancient Sacred Laws of the Carolingians and the maintenance of a true chancery under such law.

Article 179 - Post Office

Canon 6752

A Post Office is a corporate franchise first introduced in the mid 17th Century for the enclosure of the service of receipt, transmission and delivery of public and private letters, papers, packages and other matter between recognized trading posts as “ports” or “port-towns”.

Canon 6753

The first act of parliament creating the corporate franchise of Post Offices was under Charles II in 1660 (12 Car. II. C.35) granting the rights to Post to the Office of Post-Master General.

Article 180 - Corporation

Canon 6754

A Corporation, also referred to as a “company” is a 16th Century ecclesiastical and legal term meaning a corporate body possessing an instrument of incorporation and rules of authority and having legal personality according to one (1) or more statutes of a state or estate. A Corporation is one (1) of three (3) types of companies, the other two (2) being a Society and a form of Statutory Trust.

Canon 6755

All Corporations owe their existence and legitimacy to the 16th Century dogmata of Venetian - Roman Law, in particular to Peccatum Originale (original sin), mundi (underworld), spiritus sancti (holy ghost), mortmanus (dead ghost), corpus (dead body), persona (death mask), salvatio (salvage) and sacramentum septem (seven sacraments):

(i) Peccatum Originale (original sin) states that men and women have been disenfranchised of their inherent rights and property due to the transgressions of their ancestors. Therefore, the only entities that can claim ownership are Corporations that are already dead; and

(ii) The doctrine of Mundi pretends that the world is effectively the underworld and is in a state of death, thus permitting Corporations that are already dead the opportunity to logically function; and

(iii) Spiritus sancti (holy ghost of Mari / Mary) states that it is only the “Holy Ghost” that may breathe “life” back into dead bodies. Therefore, all companies and Corporations only exist according to spiritus sancti and are legal subsidiaries of the first formed Corporations and companies of the 16th Century; and

(iv) Mortmanus (dead ghost) states that the expression of intention and mind of the founders of the Corporation are the collective “dead ghost” as surety to the dead body being the corpus; and

(v) Corpus (dead body) states that the Corporation is based around a dead body which can conceivably “live forever” as it is already dead in the world of mundi; and

(vi) Persona (death mask) states that the Corporation and the dead ghost (mortmanus) may be represented by a persona, a form of “death mask” and therefore agent to the actual dead body (corpus); and

(vii) Salvatio (salvage) states that the purpose and goal of the dead ghost is to perform sufficient salvage of sins and transgressions in order to have sufficient and acceptable offering to the attendants of the dead and the ferryman, also known as the pontiff; and

(viii) Sacramentum Septem (seven (7) sacraments) states that salvage is accomplished through the use of the seven (7) sacraments of the Roman Cult in the salvaging of sins and “monetization of sin” as debt .

Canon 6756

By definition, a Corporation is an association of one (1) or more persons that has undergone the ritual of incorporation.

Canon 6757

There are essentially two (2) types of Corporations, distinguished primarily by their instrument and rules of incorporation:

(i) Chartered Corporations are Corporations incorporated through the granting of some exclusive rights and privileges through charter or private act, often perpetual and validated by one (1) or more public or private acts of a legislative body of a sovereign estate; and

(ii) Registered or Recognized Corporations are Corporations incorporated through the recognition of their existence, acceptance of certain rights and independence of rule by some constitution through treaty or registration.

Canon 6758

In respect to Chartered Corporations:

(i) The rights and privileges of the Corporation are defined by the public or private charter; and

(ii) Chartered Corporations are normally by definition the creation of perpetual monopolies that cannot “lawfully” be dissolved unless the trustees choose to surrender the charter to the sovereign authority that issued same, or if either the sovereign or trustees have breached the articles of the charter; and

(iii) As perpetual monopolies, once a Chartered Corporation was granted some exclusive right or privilege by a sovereign estate, a second chartered company was rarely formed with the exact same rights, unless the previous entity and its charter had been dissolved; and

(iv) The primary rules of operation of the Chartered Corporation are usually defined by the public or private act that created same; and

(v) A Chartered Corporation could be granted the right to sell stock (shares) to the public to help raise capital or in amendments to its charter, convert from a public stock Corporation to a private Corporation or vice versa; and

(vi) The first chartered companies were formed from the 16th Century with the practice of forming chartered companies peaking in the 17th Century and dramatically reducing by the end of the 19th Century.

Canon 6759

In respect to Recognized or Registered Corporations:

(i) The rights and privileges of the Corporation are defined by acts and statutes at large of the sovereign estate dealing with treaties, truces and existing chartered Corporations; and

(ii) The rules of a Recognized or Registered Corporation are usually defined either within a treaty, or deed followed by some constitution drafted and determined by the members of the association themselves; and

(iii) The recognition or registration of a Corporation is by either its explicit naming and recognition as a valid entity in one (1) or more acts and statutes of the sovereign estate or through the creation of some formal register or ledger and registration process as per modern Registered Corporations; and

(iv) The dissolving of a Recognized or Registered Corporations was either by the repudiation of its primary rights and privileges by an act of law or by its de-registration as in the case of many modern Corporations; and

(v) Unlike chartered Corporations, Recognized or Registered Corporations were not usually granted exclusive monopolies except in cases such as the United States of America – a Recognized Corporation formed in 1783; and

(vi) Recognized or Registered Corporations could be granted the right to sell stock (shares) to the public to help raise capital or in amendments to its charter, convert from a public stock Corporation to a private Corporation or vice versa; and

(vii) The first Recognized non-chartered Corporation formed from the 17th Century was the United States of America through the Treaty of Paris which was recognized above the original chartered Corporations initially granted rights in America but which subsequently had declared war against the Crown with the land owners refusing to respond to the act of parliament in 1782 with an effective peace offering.

Canon 6760

The first Corporations from the 16th Century were created essentially as chartered companies being:

(i) The first chartered company of England was in 1522 called the “Company of Physicians" of London; and

(ii) The first chartered company of the Netherlands was in 1602 called the “Vereenigde Oost-Indische Compagnie” or “VOC” or Dutch East India Company. The company was formally dissolved in 1800 into the Batavian Republic; and

(iii) The first chartered company of France was in 1613 called the Company of One Hundred Associates. In 1663 the company surrendered its charter.

(iv) The first chartered Company of Denmark was in 1616 called the Dansk Østindisk Kompagni, or Danish East India Company. In 1770, the company lost its monopoly and by 1845 sold its remaining rights of the original charter to Great Britain; and

(v) The first chartered company of Portugal was in 1628 called the “Companhia do commércio da Índia or Companhia da Índia Oriental” also known as the Dutch East India Company. The company ceased trading in 1633; and

(vi) The first chartered company of Scotland was in 1634 called the Guinea Company of Scotland. The company was dissolved and the rights of the company and its charter were conveyed to the Company of Scotland in 1695.

Canon 6761

Article 181 - Country

Canon 6762

A Country is a 15th Century term meaning a place having a unique geographic and topographical position in which three (3) or more permanent settlements unite to form a distinct body politic and demography that then possesses formal political recognition from one (1) or more Countries.

Canon 6763

The word “Country” is derived from the combination of two (2) Latin words Conti meaning “poles (posts)” and Tres meaning “three”. Hence the literal meaning of Country is “three posts or poles on conquered / claimed land”.

Canon 6764

The key elements by original definition of what constitutes a Country are Geography, Topography, Settlements, Body Politic, Demography and Political Recognition:

(i) Geography of a Country is the survey and measurement of the physical characteristics of a particular place including its boundaries that it may be described uniquely; and

(ii) Topography of a Country is the application of certain names and language of cultural meaning to landmarks, maps, charts and surveys of the Geography including the physical evidence of these points of topography including but not limited to posts, monuments and markers; and

(iii) Settlements within a Country is the existence of a minimum of three (3) permanent settlements upon declared and claimed sovereign soil, also representing topographical posts, distinct and separate from one another; and

(iv) A Body Politic of a Country is the existence of a form of government and sovereignty by which the permanent settlements agree to be governed; and

(v) The Demography of a Country is the unique survey and characteristics of the people, the political and administrative divisions of the place according to the Topography of the Country; and

(vi) Political Recognition of a Country is any formal act by the government or legislature of another Country whereby the existence and status of the Country is publicly acknowledge by decree, deed, statute, gazette, treaty or some means.

Canon 6765

The different types of Countries may be defined by any of the variations in the key elements of what constitutes a Country, especially by type of Body Politic or by Independent Sovereign Jurisdiction of its boundaries:

(i) A Country may be capable of exercising exclusive and full independent Sovereign Jurisdiction within its boundaries; or

(ii) A Country may be partially annexed whereby some of its claimed territory is occupied by forces of a different Country; or

(iii) A Country may be fully occupied by forces of a different Country.

Canon 6766

A Country may itself also represent a Territory of another “higher” Country. Alternatively, a Country may possess one (1) or more Territories itself, that may also qualify as being defined as a Country.

Canon 6767

The recognition of a Country by an external body or other Countries does not diminish or abrogate the validity of a Country that is capable of demonstrating the key elements of what constitutes a Country.

Article 182 - Territory

Canon 6768

A Territory is a 15th Century term meaning part of a Country separated from the rest having a unique geographic and topographical position, possessing one (1) or more permanent settlements united by a distinct body politic and demography and formally recognized through one (1) or more treaties, usually with the indigenous land owners recognized as “Nations”.

Canon 6769

The word “Territory” is derived from the combination of two (2) Latin words Terra meaning “land” and Torus meaning “bind by (strong) knot”. Hence the literal meaning of Territory is “to bind (the use of) the land by some strong knot (treaty)”.

Canon 6770

The key elements by original definition of what constitutes a Territory are Geography, Topography, Settlements, Body Politic, Demography, Parent Country, Nation and Political Recognition:

(i) Geography of a Territory is the survey and measurement of the physical characteristics of a particular place including its boundaries that it may be described uniquely; and

(ii) Topography of a Territory is the application of certain names and language of cultural meaning to landmarks, maps, charts and surveys of the Geography including the physical evidence of these points of topography including but not limited to posts, monuments and markers; and

(iii) Settlements within a Territory is the existence of at least one (1) permanent settlement upon declared and claimed sovereign soil, also representing a topographical post; and

(iv) A Body Politic of a Territory is the existence of a form of government and sovereignty by which the permanent settlements agree to be governed; and

(v) The Demography of a Territory is the unique survey and characteristics of the people, the political and administrative divisions of the place according to the Topography of the Territory; and

(vi) A Parent Country of a Territory is that Country claiming ultimate sovereignty over the boundaries of the Territory and whose citizens or subjects primarily founded one (1) or more of the Settlements granted partial legislative autonomy; and

(vii) A Nation being a homogenous race of traditional land owners, usually called “Natives”, “Aborigines” or “Indians” possessing a distinct documented culture and leadership formally recognized as a “Nation” and capable of entering into a formal binding agreement or “treaty”; and

(viii) Political Recognition of a Territory being the signing and enacting of a Treaty between the Body Politic of Settlers and the Nation of Traditional and Indigenous Land Owners involving some transfer of rights of recognition of the sovereignty of land claimed by the Settlers.

Canon 6771

A Territory may itself also represent a Country but being a Territory of another “higher” Country. Alternatively, a Territory may possess one (1) or more Territories itself, that may also qualify as being defined as one (1) or more Countries.

Canon 6772

Whereas the legal personality of a Country may be said to be that of a parent, the legal personality of a Territory may be said to be a child to its parent.

Canon 6773

The recognition of a Territory by an external body or other Countries does not diminish or abrogate the validity of a Territory that is capable of demonstrating the key elements of what constitutes a Territory.

Article 183 - Nation

Canon 6774

A Nation is a 16th Century political term meaning an indigenous people sharing a common cultural identity and system of law, demonstrating a historic continuity of habitation within a distinct place with defined boundaries, represented by a Body Politic formally recognized politically through one (1) or more treaties.

Canon 6775

The word “Nation” is derived from the Latin word natio meaning “tribe, race, breed or class”.

Canon 6776

The key elements by original definition of what constitutes a Nation are Indigenous People, Common Cultural Identity, System of Law, Historic Continuity of Habitation, Body Politic and Political Recognition:

(i) An Indigenous People means literally a body of people born to a land or region, especially sharing ancestry before any settlement or claims before territories or countries; and

(ii) Common Cultural Identity means a distinct and unique cultural identity in the form of stories, history, conflict and resolution, language and phrases, arts and music, sacred sites and texts compared to other people within the larger region; and

(iii) Historic Continuity of Habitation means permanent settlement of the land beyond three (3) generations whereby claimed ownership and possession of land exceeds one hundred (100) years; and

(iv) A Body Politic of a Nation is the existence of a form of government or collective representation by which the people agree at some level to be governed; and

(v) Political Recognition in the form of one (1) or more treaties either with new settlers claiming certain sovereign rights or privileges, or with countries, states or corporations claiming higher rights and sovereignty such as the United Nations.

Canon 6777

By definition a Nation implies a willing surrender of certain Sovereign Rights by a people to another body politic within the context of one (1) or more Treaties, providing the force and effect of the Treaties remain in place. In other words, the identity of a Nation implies the party is the “feme covert” of any Treaty.

Canon 6778

Upon the repudiation, breach or termination of the conditions of a Treaty by the higher party, the Sovereign Rights return to the people and body politic no longer as a Nation but now as the higher party as a Sovereign Country or Sovereign Territory unless there exists no formal Body Politic and Political Geography in place with which to receive such powers.

Article 184 - State

Canon 6779

A State is a 16th Century political term meaning the formal recognition of a Country or a Territory as a legitimate independent sovereign entity by virtue of an act of recognition by statute from the Body Politic of another Country.

Canon 6780

The word State is derived directly from the Latin word statuo and therefore directly connected to the word statute. Hence a State literally means “a body formed through statute”.

Canon 6781

In Western Roman Law, a State remains the highest formal recognition of sovereignty.

Canon 6782

A Nation cannot formally be recognized as a State. A State that is subsequently recognized as a Nation by definition surrenders its sovereign status as a State in the process.

Canon 6783

A State itself may comprise of one (1) or more Countries or Territories themselves being States.

Article 185 - Plantation

Canon 6784

A Plantation is a term invented in the mid 17th Century to describe the disenfranchised and privatized English Colonies, particular those in the Americas, that had their rights and self governance disbanded by Charles II (1660-1685) after siding with the Crown against Parliament during the English Civil War.

Canon 6785

The term Plantation as a 17th Century invented legal term is derived from two (2) Latin words planta meaning “plant, growth, fruits, the sole of the foot” and atio meaning “state of; condition of”. Hence the literal etymological meaning of Plantation is “a state of a planter” or simply “a planters’ estate”. The first reference in statute in the Western-Roman Law is 15 Car. 2. c.7. (1663) and then extensively in 25 Car. 2. c.7. (1670).

Article 186 - Public

Canon 6786

Public is a 16th Century created legal term (falsely claimed of older provenance) describing a new form of ownership, rights and conditions of agreement whereby the true owners are hidden, or presumed to be “not known” while the community of slaves determines its own affairs as “the people”, or shares power (through a parliament) with a ruling class as part of a “state”.

Canon 6787

The word public is derived from the 16th Century conjoining of the Latin words pube(s) meaning “age of majority, young adult or adult population” and liceo meaning “to be for sale, to have a price / value”. Hence the literal and original etymology of public is “an adult population for sale; an adult population possessing a value (as property); or community commerce”.

Canon 6788

The word public is one (1) of several terms introduced through the elaborate fraudulent histories introduced in the 16th Century by the Jesuit Order. The first reference to public pertains to the fraudulent work of Jesuit of the short robe (secret Jesuit) Denis Godefroy published in 1583 as Corpus Iuris Civilis, claiming 6th Century Byzantine jurists considered certain law from a perspective of “public” or “private”.

Canon 6789

The word public as a term literally and accurately meaning “a self governing community of hidden commercial slaves” is significant in its introduction in the late 16th Century as the major philosophical reform of Roman feudalism whereby:

(i) The Venetian - Roman Cult still maintained its false claim of absolute “ownership” of all men and woman as slaves but with this claim now being hidden from plain sight; and

(ii) The status of men and woman as “less than cattle” as was practices under Roman feudalism was banished, with the laws of self determination and rights raising people up according to the skills and abilities of its elected parliament; and

(iii) In the 18th Century, English law underwent major revision, forgery, fraudulent statutes and the reformat as “public statutes” – a term and concept that did not exist prior to the start of the 18th Century; and

(iv) The framework for ending open slavery, as opposed to permitting continued hidden slavery was introduced, eventually leading to the abolition of open slavery in most nations by the 19th Century.

Article 187 - Private

Canon 6790

Private is a 16th Century created legal term (falsely claimed of older provenance) describing a special and secretive form of ownership, rights or conditions of agreement or action whereby one (1) or more persons are legally permitted to deprive the rights of others.

Canon 6791

The most common name for the secretive and special form of “private” right is called a “Letter of Marque, falsely claimed as originating from 4 Hen. 6. c.7 in 1416, but more accurately originating from the statute 6 Ann. c. 37 in 1707 and the “encouragement of trade to America”. One who holds or possesses a Letter of Marque is normally termed a Privateer and one who acts in such a manner without a proper Letter of Marque is properly called a Pirate.

Canon 6792

The word private is derived from the 16th Century conjoining of the Latin words privo meaning “to deprive, rob, steal, take away” and – atus being a Latin suffix equivalent to – ed in English. Hence the literal and original etymology of private is “legal deprivation, robbing, stealing or seizure”.

Canon 6793

The word "Private" is one (1) of several words created and introduced in various complex works of fraudulent history introduced during the 16th Century by the Jesuit Order. Their first reference to "Private" was in "Corpus Iuris Civilis" published by Jesuit of the short robe (secret Jesuit) Denis Godefroy in 1583, which claimed 6th Century Byzantine jurists considered certain law from the perspective of “public” or “Private”.

Article 188 - Privateer

Canon 6794

A Privateer is an early 18th Century legal term for one duly commissioned by a belligerent power to make war upon the enemy, by preying upon his commerce.

Canon 6795

The earliest reference to Privateer in Western-Roman Law “public statute” is in 1704 through 3 & 4 Ann. c.13 regarding “fraudulent captures” by Privateers in the commercial war against France. It is then greatly expanded upon in 1707 with 6 Ann. c. 37 and the “encouragement of trade to America” which effectively opened all the colonies up to the business of “Privateers” against enemies of Great Britain.

Canon 6796

The legal mechanism since the start of the 18th Century for authorizing a Privateer is by a letter of marquee and reprisal, also known as letter of marquee which “licensed” a Privateer to attack and capture enemies of the state under Admiralty Law and bring them before admiralty courts for condemnation and sale. The value gained from such action was called the “prize”.

Canon 6797

As the legal mechanism for authorizing a Privateer by a letter of marque was invented under Admiralty Law, since 1707 the following conditions are required for the actions of a Privateer to be legal:

(i) A formal declaration of war by the legislative body that has not been extinguished by a treaty of peace and amicability; and

(ii) The existence of validly constituted Admiralty Courts operated by public officials (that is officials not operating under any letter of marque themselves); and

(iii) Possession of a valid Letter of Marque issued by the official agents of the legislative body to the Privateer; and

(iv) The “mark” or “prize” being the enemy property not being protected by any “safe harbor” protection or “safe conduct” registration and that the alleged enemy is accurately enemy that has not declared themselves an ally or reached any formal peace agreement; and

(v) Clear evidence of belligerence or belligerent intent by the enemy, either by aggression, bad faith, vexation, threat, resistance, possessing arms and weapons.

Canon 6798

As Admiralty Law did not formally exist in terms of the operation of courts, letters of marque and administration of Privateers prior to 1707, any claim that Privateers existed in the same legal sense or that letters of marquee functioned prior to 1707 is deliberately false.

Canon 6799

Contrary to deliberately false claims, Admiralty Law since its formal creation in 1707 through 6 Ann. c. 37 has permitted Privateers to operate not only on the seas, but along waterways and the shoreline. Furthermore, since the 19th Century when all official watermarks were reset at the highest peak of countries, all nations are considered “technically under water” to permit the global operation of Admiralty Law.

Article 189 - Pirate

Canon 6800

A Pirate is a 16th Century English legal term describing a sea robber. The word was updated at the start of the 18th Century with the formation of Admiralty Law to mean “one who acts solely on his own authority, without any commission or authority from a sovereign state, seizing by force and appropriating for himself without discrimination”.

Canon 6801

The word “pirate” comes from the Ancient Greek word πειρατής (peiratēs) meaning “sea robber; the feared”.

Canon 6802

The earliest mention of Pirates in Western-Roman Law is English Law in 1536 and 27 Hen. 8. c.4. and then in 1537 with 28 Hen. 8. c.15. However, the major revision of the legal concept of “Piracy” as one without any commission or authority (letter of marquee) was first introduced through 1707 with 6 Ann. c. 37 and the “encouragement of trade to America”.

Canon 6803

Since 1707 to the present day, America has remained the spiritual and literal home of privateers and Pirates, with Piracy remaining the primary modus operandi of the United States Government in use of its military forces for commercial gain and advantage since 1795.

Article 190 - Admiralty

Canon 6804

Admiralty (Admiralty Law) refers to a organized pseudo - legal commercial (OPCA) form of law first formed in the early 18th Century, but falsely claimed of much older provenance, whereby the operation of the “law of the land” and “laws of nations” is suspended during times of controversy and belligerence in favour of a legal system based loosely around maritime themes and mimicking all other forms of law “on the land” for the exercising of jurisdiction over causes, both civil and criminal, commerce, navigation, capture and transfer of property and the conduct and behavior of public servants as if military personnel.

Canon 6805

The word Admiral is an English military title first formed in the 16th Century from three (3) common Latin terms ad meaning “to”, mira meaning “wonderful, marvellous, amazing, surprising, awesome” and alis meaning “a wing of the military”. Hence, the original and literal meaning of the title Admiral was “to command a wonderful, marvellous, amazing, surprising, awesome wing of the military”. The claim that the title is a borrowed Arabic title amir-ar-rahl meaning “chief of the transport” is an absolute absurdity and clumsy insult to intelligence as for England under Henry VIII and his Venetian advisors to honor the Ottomans at the time by using an alleged title would have been an unthinkable and mortal insult against both nations.

Canon 6806

The title “Vice Admiral” is a formal term defining a senior naval flag officer rank. The word “vice” is a Latin word equivalent to “agent” and means “on account of; like”. Therefore a “Vice Admiral” is a senior flag officer acting as agent for an Admiral or Lord Admiral. The term flag officer refers to one who acts in such a capacity as an “agent for an Admiral” as being a duly commissioned officer, senior enough to be entitled to fly the flag to mark where the office exercises command. Thus the presence of an Admiralty flag within a court room or place near or immediately behind the location of an official is demonstration of an Admiralty claim of possession of such authority and jurisdiction for the office and one occupying such office.

Canon 6807

While the codes, laws and practices decorating the interior of court rooms may vary in different jurisdictions, the presence of a specific flag and ensign of Admiralty authority within a court room has always denoted specific power and authority since the 18th Century and if argued as purely ceremonial is an admission of fraud and treason by both the court and officials making such claims:

> (i) In the United States, the presence of a gold fringed flag in a court room is a formal claim of the court being Admiralty. Any contrary claim is an admission of abuse of official seals and signs and subject to serious criminal penalties; and
>
> (ii) In British plantations, the presence of the State flag, whether or not it is gold trimmed is also recognized as an Admiralty flag.

Canon 6808

The first Lord Admiral appointed in Western - Roman history was Tommaso Morosini (b.1485 - d.1540) also known as “Thomas the Moor”, “Thomas the sorcerer”, the son of Nicolò Morosini granted the royal title by King Henry VIII (1509 - 1547) upon the formation of the first naval dockyards in English history in 1512/13 at Woolwich on the south bank of the River Thames near the palace of King Henry VIII at Greenwich:

(i) In 1512 the Pisans and Venetians brought with them master ship makers and the skills to build carracks superior to the Genoese and Portuguese . By 1514 completed the first great carrack known as Henri Grâce à Dieu “Henry by Grace of God” (Great Harry) being 165 ft (50m), 1,500 ton, 43 heavy gun, 141 light gun, 1,000 crew. Several great carracks followed from the Woolwich dockyards including the Saint Peter, Saint Michael and the famous Saint Mary (Mary Rose); and

(ii) By 1517, a merchant stores and dock at Deptford was converted and expanded into the second fully fledged ship building and dockyards for the Navy. In 1527, upon the completion of a set of defensive stone forts at Portsmouth, King Henry VIII commissioned the third dockyards of his Navy and its new official home at Portsmouth; and

(iii) In 1540, upon the execution of Lord Admiral and Baron Cromwell Thomas Morosini by Henry VIII, Venetian noble Giovanni (John) Orsini the “Russo” meaning “Red God” or “the Red One” was appointed Lord Admiral and 1st Earl of Bedford. Contrary to deliberately false history, Lord Admiral Giovanni (John) Orsini the “Russo” remained Lord Admiral until the death of Henry VIII in 1547; and

(iv) Assisted by Venetian intelligence and strategy, in 1545 England under Lord Admiral Giovanni (John) Orsini the “Russo” successfully defeated a massive French invasion fleet of over thirty thousand (30,000) soldiers and two hundred (200) ships. The French suffered heavy losses against the English Navy carracks and retreated. However, the English lost the Saint Mary (Mary Rose). The claim that John Dudley a militia land general was both Lord Admiral at the time and fully knowledgeable in Venetian maritime strategy is an absurd untruth; and

(v) Contrary to deliberate false history, upon the death of King Henry in 1547, John Dudley, Earl of Northumberland did not become Lord Admiral until the death of Henry VIII and the reign of young King Edward (1547-1553). In protest, the Venetians withdrew support and master craftsman and the dockyards fell into disrepair. Upon the death of young King Edward in 1553, John Dudley himself was captured and executed as a traitor. However, on Mary (1553-1558) succeeding to the throne, her husband Philip II of Spain was instrumental in ensuring that the Queen disbanded the English Navy, closed the dockyards and ordered the remaining ships of the fleet to be burnt at their moorings. By 1554, England was without a single ship of war, or Admiral, or Navy; and

(vi) Again contrary to deliberate false history, the next Lord Admiral of England was Francesco Orsini (Russo or Russell), 2nd Earl of Bedford, also famously known as Francis “the Draupon” (Drake) who was appointed in 1559 following Queen Elizabeth I (1558-1603) assuming the throne with the commission to reestablish the Navy. Lord Admiral Francesco “the Draupon” (Drake) first reopened Deptford Dockyards. New “strategic” dockyards and ship building was commissioned at Chatham on the River Medway in Kent and at Plymouth on the River Plym in Devon by 1560, followed by the reopening of Woolwich and Portsmouth Dockyards.

(vii) Lord Admiral Francesco Russo “the Draupon” (Drake) was responsible from 1558 for commissioning of the historic mass production of a new type of ship called an English Galleon being a small (100 ft), lightweight (around 300 ton), well armed (20 to 24 guns), relatively fast (10 knots) and highly maneuverable vessel. The new flag ship of the new English Navy was the first privateer vessel in Western Roman history known as the Pelican or also known as the Gild en Hindre meaning “to seize and plunder (hinder)”; and

(viii) In 1562 Giovanni Farnese “the Falconieri” (Hawkins) was awarded the first form of “Letters of Marque” by Queen Elizabeth I as the first Vice - Admiral and privateer. By 1563, Vice - Admiral Hawkins succeeded in capturing Spanish slave ships in the Caribbean and trading the proceeds. In 1564, Queen Elizabeth I personally funded a second “pirate” expedition, with huge profits. Lord Admiral Francesco Russo “the Draupon” (Drake) accompanied Giovanni “the Falconieri” (Hawkins) on his third pirate voyage as the English navy and narrowly escaped capture; and

(ix) By 1572, Admiral Francesco Russo “the Draupon” (Drake) with the new English Galleons of the Pelican and Swan successfully captured and plundered as “legal pirates” (privateers) a number of Spanish and French slave and treasure ships to become the most successful “legal pirate of the era, resulting in phenomenal wealth returning to England; and

(x) Both Admiral Francesco Russo “the Draupon” (Drake) and Giovanni Ghisleri “the Falconieri” (Hawkins) were instrumental in firstly the delay of the Spanish invasion of England in 1587 and then its destruction in 1588 by deliberately using booby trapping the old captured Spanish, Portuguese and French galleons as if Spanish ships and then setting them on fire, causing them to explode within close proximity of the main Spanish ships moored at Calais in France against a major storm. The remaining Spanish ships escaped into the open sea and were then blown off course, with some survivors landing in Ireland; and

(xi) The primary use of the English Navy as a pirate force was dramatically reduced upon James I of England (1603-1625) becoming King. The end to the Anglo - Spanish War by Peace Treaty in 1604 effectively ended the “legal piracy” of the English Navy and saw its gradual decline until the official and effective revival of the English “pirate” Navy from 1660 under Charles II; and

(xii) In 1706, the Act of Union by Queen Anne (1702- 1714) between England and Scotland saw the formal creation of one (1) Royal Navy combining Scottish and English ships under the first laws of Admiralty and the first Lord High Admiral being Queen Anne herself; and

(xiii) In 1710, the office of Lord High Admiral was transferred to a Board of Privy Counselors known collectively as the Lords of the Admiralty comprising of five political Lords of Admiralty rated in status from the “first” Lord to the “fifth” Lord then supported by secretaries and assistants mirrored by five (5) military lords of Admiralty known as “Sea Lords”; and

(xiv) After 1801, the position of Lords of Admiralty were depreciated against the control of the Bank of England to being Lord Commissioners of the Admiralty and agents of the Bank, rather than de jure positions.

Canon 6809

The first laws of Admiralty were not properly codified until the middle of the 17th Century, focusing equally on the discipline and maintenance of duty of Navy officers and Navy personnel as well as the operation of courts of Admiralty and capture and management of property:

(i) The first laws of Admiralty were introduced under Charles II through 13 Car c.9 (1661) which for the first time in history expressed clearly through thirty six (36) articles the rules and conduct of Navy personnel, the operation of courts of Admiralty and capture and management of property; and

(ii) In 1706, the Act of Union by Queen Anne (1702- 1714) between England and Scotland saw the formal creation of one (1) Royal Navy combining Scottish and English ships under the first laws of Admiralty and the first Lord High Admiral being Queen Anne herself. In 1707, through 6 Anne c 37, the concept of Admiralty law operating at time of war, the commissioning of privateers and the sharing of captured prizes were formalized with the conversion of the plantations of America as centers of pirate and privateer activity; and

(iii) In 1719, King George I introduced a new concept within Admiralty Law through 6 Geo. I. c.19 whereby those persons in “sea service” who committed crimes mentioned under 13 Car c.9 (1661) upon the shore in foreign parts were to be tried and punished as if they had been committed on the “main sea”. This was the first application of Admiralty Law on the land, in defiance of its alleged original purpose; and

(iv) In 1740, King George II introduced through 13 Geo. II. c. 4 in Article II the concept of three (3) commissioners being required to administer a properly constituted Admiralty court. The Act also introduced for the first time in legal history the concept that owners of ships taking commissions of letters of marque were to provide bail and security. Furthermore, in Article III, the requirement for security to prosecute a case in Admiralty was introduced making the entire administration of Admiralty courts commercial; and

(v) In 1749, George II through 22 Geo. II c.33 introduced a modified Admiralty Law and modified thirty six (36) articles of the Code of Admiralty , repealing the 1661 act of Charles II as well as 1919 Act. Most importantly, the revisions to Admiralty Law made clear that those administering it were to be officers under fiduciary obligations through formal oath and that no agent or privateer was to hold any position of authority or conduct proceedings within an admiralty court. Furthermore, the act made clear that a valid court of Admiralty for court - martial only existed when three (3) commissioners were duly sworn and present; and

(vi) In 1793, King George III through 33 Geo.III. c.66. significantly altered and refined Admiralty Law to make clear the taking of prizes by the Admiralty courts and officers of the Crown during war as well as the procedural details of the issuing and administration of Letters of Marque. The act also reinforced the principles of those accused or “captured” requiring to provide security or “bail” in order to retrieve use of any goods seized as a prize. Under Article XIV it made clear the need to make surety under oath to obtain a valid Letter of Marque. Article XXXIV made clear the absolute forbiddance of officers of the court of Admiralty acting as an agent, or advocate or proctor in the same matter before the court. Article LXX reiterated the requirement of three (3) or more Commissioners to present to hear and adjudicate a valid case in Admiralty, while Article LXXI permitted individual commissioner or justice of the peace to gather and hear evidence, but not to rule. Article XXXIII made clear the independence of the officers and judiciary of Admiralty from having any interest whatsoever in prizes or acting as privateers or possess letters of marquee namely “ That no Judge, Register, or Deputy Register, Marshall, or Deputy Marshall, or any other Officer whomsoever, of or belonging to any Court of Admiralty or Vice Admiralty in Great Britain, or in any of his Majesty’s Colonies and Plantations in America, or in any other of his Majesty’s Dominions, nor any Person or Persons practicing either as Advocate, Proctor or otherwise, in any such Court or Courts, shall be concerned or interested, directly or indirectly, as Owner, Part Owner, Sharer, Adventurer, in any private Ship or Ships, or Vessel or Vessels of War whatsoever, having any Commission or Commissions, or Letter of Marque as aforesaid; and in any case such Judge, Register, Deputy Register, Marshal, Deputy Marshal, or other Office, Advocate, or Proctor whatsoever, shall, notwithstanding this Act, be directly or indirectly concerned or interested as aforesaid, such Judge, register, Deputy Register, Marshal, Deputy Marshal, or other Officer respectively, shall for every such Offence (being thereof lawfully convicted in any of his Majesty’s Courts of Record in Great Britain or at any General Session of the Peace in any of his Majesty’s Colonies in America) absolutely forfeit his Office and Employment in and belonging to any such Court of Admiralty or Vice Admiralty, of what Kind or Nature so ever such Office and Employment may be”; and

(vii) In 1797, King George III through 38 Geo. III. c.38 confirmed that subjects of the United States were permitted to appeal in chancery from sentences of vice - admiralty courts confirming not only the continuing function of the estates of the United States as the plantations and property of Great Britain, but the course of potential remedy against adverse action of the vice - admiralty courts; and

(viii) In 1801, whilst hostilities with France continued, the prize (Admiralty) courts of the West Indies and America were reorganized through 41. Geo. III. c. 96 so that Admiralty Law would continue in light of possible further conflicts, independent of the hostilities at the time. Most significantly, the act reinforced the absolute division between officers of the courts and agents under letters of marque whereby one could not hold a position in such a manner. Furthermore, that judges of Admiralty were absolutely forbidden to be concerned with the care of any property of estates, namely in clause XVII “ And it be further enacted, That no person during the time he shall hold the office of judge of any of the said courts, shall, either by himself or by any person on his behalf, or for his benefit, act as agent for any prizes that may be captured from the enemy, or shall have any share or interest directly or indirectly in any privateer or letter of marquee, or shall be anywise concerned in the care, management, or superintendence of any estates in any island in the West Indies or on the continent of America”; and

(ix) In 1801, through 41. Geo. III. c. 76 King George III approved the extension of the system of Letters of Marque to permit the rules of their issue and application of their issue to be widened

and applied as commissioners saw fit, providing within the general bounds of the act. This coincided with the dramatic extension of the use of Letters of Marque in the American plantations under the government of the United States corporation to all branches of its government as approved by Congress; and

(x) In 1806, through 46. Geo. III. c. 54 King George III reinforced clear the requirement of three (3) or more duly appointed commissioners in order to constitute a valid Admiralty Court throughout all dominions whether it be a court - martial or determination of prize; and

(xi) In 1810, an Act was passed being 50 Geo. III. c. 118 regulating the office of registrars of Admiralty Prize Courts whereby the deduction of expenses from any “fees, dues, perquisites, emoluments or profits” and incident to the duties of offices was confirmed as lawful providing the remainder was carried to an account of the Consolidated Fund controlled by the Bank of England. This confirmed the admiralty courts as now purely organized “pseudo - legal” commercial agencies and not under any pretence of justice; and

(xii) In 1813, an Act was passed being 53 Geo. III. c. 151 regulating the financial handling of monies, bills of exchange and various government securities associated with Admiralty Courts including procedures and the obligation to deposit and report funds to the Bank of England and for the Admiralty Courts to effectively act as an agency and branch of the Bank in the management of all associated securities; and

(xiii) In 1816, through an extraordinary act 56 Geo.III. c.82 the judicial acts of surrogates of vice - admiralty courts appointed to act as judges of such courts during vacancies in those offices by the said judges or by the governors of the plantations and colonies in which such courts are were rendered valid, thus permitting for the first time agents to act in such capacity through Admiralty (in direct defiance of previous Admiralty law) providing such judicial offices were considered vacant; and

(xiv) In 1822, through 3 Geo. IV c.19, the minimum number of commissioners needed to convene a proper Admiralty Court and execute valid judicial acts was reduced from three (3) to two (2) where the number of commissioners in a particular court jurisdiction was less than six (6). The most noticeable effect of this act is the present day magistrates courts in Admiralty, compared to the District and Supreme Courts where the existence of six (6) or more justices require a quorum of three (3) or more for a valid Admiralty Court to be convened; and

(xv) In 1823, through 4 Geo. IV. c. 41 all “vessels” were required to be registered under admiralty to encourage “shipping” and “navigation” as euphemisms for trade. The act made clear that no “vessel” may enjoy privileges unless registered.

(xvi) In 1827 through 7 & 8 Geo. IV. c.65 reinforced the powers of two (2) commissioners in signing an official act under admiralty law, changing also the structure of the board of Lord High Admiral to a council; and

(xvii) In 1832 through 2 Will. IV c.40 Admiralty Law was further refined with the commercial administration of the Navy and the extension of Admiralty Courts over the full range of fiduciary duties of affairs of officers, marines and seaman, in particular the determination of probate and will and testaments and the adjudication of estate matters of as if land courts - a significant historic event; and

(xviii) The creation of people into “vessels” by statute was created with Births, Deaths and Marriages Registration Act of 1836 (c. 86) whereby all births were to be registered and sent to a General Registry Office. The key word “Birth” directly implies a vessel. To ensure Admiralty was connected to the procedures of “births, deaths and marriages”, several clauses made clear the connection such as XXI. Being Registry of children born at sea. In later decades, the introduction of “health acts” that required “births in hospitals” meant that by the beginning of the 20th century almost 99% of infants were born at sea by virtue of being born on board a british vessel being a hospital; and

(xix) In 1837, through the Transfer to Admiralty of Postal Contracts Act (1837), Admiralty Courts were granted all the previous powers of the Postmaster General in respect to all Contracts, Bonds and other Securities delivered by packet service, thus dramatically weakening the power and authority of the Postmaster General in preference of the Vice - Admiralty; and

(xx) The Admiralty Offences Act 1844 c. 2 made clear the extraordinary power and transition of Admiralty to the land by permitting a claimed crime on the “high seas” to then be transferred to a specific location on land and to be treated in law as if it had occurred on the land. Thus, providing the legal argument that the original crime occurred “on the high seas”, the matter could be heard by an Admiralty court as if a matter of common law on the land. This act helped precipitate the creation of the absurdity of placing the “high water marks” of various states and counties on the highest peaks so that “all alleged crimes” were committed on the “high seas” and thus subject to Admiralty. The accompany rules of “summary justice” were introduced later under Act 11 & 12 Vict. c. 42 (1848); and

(xxi) In 1845, by 8 & 9 Vict. c. 89 the registration of “vessels” was further refined to identify them as British vessels. The act reinforced in Article II that no “ship” or “vessel” as euphemisms for companies and bodies may be entitled to any privileges of a “british - registered ship” unless registered; and

(xxii) The application of Admiralty law more widely to criminal matters greatly expanded with the Act 11 & 12 Vict. c. 42 (1848) whereby the traditional rules of common law such as original writs and right of reply and right to jury appeared to be “suspended” in preference to a faster, less rigorous form of justice or “summary justice” (itself an oxymoron). This act followed the act of Admiralty Offences Act 1844 c. 2 (1844) that placed common law and all previous statute law in the administration of justice in the lowers courts with the operation of Admiralty law; and

(xxiii) In 1854, the act 17 & 18 Vict. c. 78 was significant in introducing for the first time the use of stamps on legal documents in Admiralty – the first time stamps were required on legal documents – in lieu of small fees for lodgment. This act is the origin of the use of stamps on such documents and enabled judges, clerks and courts of Admiralty to then recoup such fees from the

Consolidated Fund, also rendering it no longer necessary to publish such legal notices in the London Gazette as the cancelled stamp denoted the proper “delivery” as well as “publication” and “public notice” of the legal instrument

(xxiv) In 1859, through the 22 & 23 Vict. c. 6 Act, for the first time in history, Serjeants, Barristers - At - Law, Attorneys and Solictors were granted permission to practice in Admiralty Courts, thus moving closer to Admiralty courts being full mirrors of land courts; and

(xxv) In 1863, first through 26 & 27 Vict. c.24, the former “back door” through 56 Geo.III. c.82 whereby surrogates as agents could also act in the vacant roles of offices was clarified. For example, under article 4, where the office of a judge of Admiralty court is vacant, the Chief Justice or Principal Judicial Officer becomes the ex officio Judge of the Vice - Admiralty Court until notification is received and one is appointed to that vacant office. This act further reinforced the technique and explanation for why some jurisdictions from 1863 failed to duly appointed officers in the manner prescribed. Through 26 & 27 Vict. c.116 the concept of agents for prizes was reinforced with clear identification in clause 10 that no person holding officer under the crown may act as an agent; and

(xxvi) In 1864 and then in 1865, further major changes to Admiralty law were instituted, whereby the new Naval Prize Act 1864 was instituted and previous prize acts were appeared to be repealed, but only if their effects were no longer in operation. Thus, for the first time, a major historic section of Admiralty law was removed from the public record and made secret via repeal, such as acts pertaining to America and the United States, which remained technically still in operation because of ongoing declarations of war; and

(xxvii) The Court of Admiralty (Ireland) Act 1867 c. 114 while exclusively for the jurisdiction of Ireland is nonetheless instructive as broader knowledge of Admiralty in demonstrating the limited rights of Admiralty to those accused and its summary form and function in one (1) act; and

(xxviii) The completion of Admiralty law replacing common law within the courts to “mimick” as pseudo law that believed as common law was largely completed with the County Courts Admiralty Jurisdiction Act 1868 c. 71

(xxix) Further acts of Admiralty beyond 1865 include Vice - Admiralty Courts Act Amendment Act 1867 c. 45 which was followed up by Summary Jurisdiction Act 1879 c. 49 that established the framework of the modern admiralty courts in operation throughout the Western - Roman law operating pseudo - legal form of admiralty, masquerading as common law; and

(xxx) Further acts of Admiralty beyond 1867 include, Admiralty Suits Act 1868 c. 78, , Court of Admiralty (Ireland) Amendment Act 1876 c. 28, Admiralty and War Office Regulation Act 1878 c. 53 and Colonial Courts of Admiralty Act 1890 c. 27

Article 191 - Hospital

Canon 6810

A Hospital is a political and administrative institution of official records first formed in the 17th Century as part of the reestablishment of rules of international law and diplomacy originally as neutral ground or territory free from hostilities for the resolution of differences and later (by the mid 18th Century) for the management and administration of records for the health, welfare and treatment of registered seamen and other residents.

Canon 6811

The word Hospital is a 17th Century created word, claimed of much older antiquity derived from two (2) Latin words hospes / hospites meaning “neutral ground or territory, free from hostilities for the close quarter meeting of enemies, strangers or foreigners to resolve differences” and – alis meaning “the quality of”. Contrary to false etymology, the Latin word hospes (itself from hos (this, these) and pes (foot, sheet, quarters) describes an ancient tradition from Roman times to the 15th Century CE of leaders or emissaries of enemies meeting on neutral ground under a sheet or tent to discuss terms of ceasefire and end of hostilities. The claim that the word was first used in reference to places of healing and respite by an order of Roman Cult knights of the same name in the 12th Century is an absurdity and falsity. The true etymology of Hospital from the end of the 17th Century is “a place possessing the quality of neutral territory, free from hostilities for the close quarter meeting of enemies, strangers or foreigners to resolve differences”.

Canon 6812

The emergence of the concept of a “Hospital” being a “neutral place” for resolving differences emerged by the second half of the 17th Century as a potential political tool in reestablishing the fabric of some acceptable international conventions and laws of diplomacy following several devastating wars across Europe including but not limited to the Thirty Years War (1618-1648), Franco - Spanish War (1635-1659), Second Franco - Spanish War (1667-68), Franco - Dutch War (1672-1678) :

(i) Contrary to deliberately false history, by the late 16th Century the rise of royal and strategic assassinations - primarily blamed on Jesuits – saw a collapse of centuries of international conventions and laws of diplomacy whereby the immunity of ambassadors and emissaries ceased to be honored and even the systems for arranging truce through hospes – meeting on neutral territory to resolve conflict – largely collapsed. As a consequence, the 17th Century saw some of the most bloody, constant and costly conflicts across Europe for centuries; and

(ii) The first hospital was commissioned in November 1670 by King Louis XIV of France (1643 - 1715) and completed at Grenelle in Paris by 1676 as the largest construction of its time with fifteen (15) courtyards and over nine hundred (900) rooms, the largest being the Église du Dôme (finished in 1679) as a scale version of St Peter’s Basilica in Rome. King Louis invented the idea of having the Hospital guarded by a residence of the oldest and most loyal military personnel to prove and eliminate any possible concern of hidden assassination – hence the idea of “residents”. However the first Hospital in history was not publicly used in any major diplomatic function or peace treaty until 1763 with the famous Peace Treaty of Paris which made Great Britain the *ius patronatus* of the Roman Cult and the most important Catholic vassal by claiming the powers of the Papal Bulls of commerce granted to Spain and Portugal. The Hospital was a central place of peace treaties again in 1814 at the conclusion of the Napoleonic Wars; and

(iii) While King Louis XIV commissioned the first Hospital in history, the first “functional Hospital” in history was the Binnehof (literally “highest court”) at The Hague where a peace treaty was signed in September 1697 to end the Nine Years War (1688 - 97) between France and rebels of Ireland and Scotland versus Dutch Republic, England, Roman Cult, Spain, Sweden and Piedmont - Savoy. The claim that the treaty was signed at Ryswick is a deliberate fraud to hide the function origin and history of the Hague; and

(iv) The first “Hospital” commissioned on English soil was in early 1660 following the formation of the Royal Society as part of the restoration of Parliament and the defeat of the last of the forces of Cromwell. Through Sir Stephen Fox, the Royal Society sold the tenancy of Chelsea College by January 27th 1660 to King Charles II for £1300 and an annual rent of £5000 per annum. Around June 1st 1660, the first Peace Treaty between the Royal Society and Charles II was signed at the “Chelsea Hospital”. A second Peace Treaty and Charter were signed on 15th July 1662 at which King Charles II duly ceded his sovereign mace to the Royal Society as the superior party. A third Peace Treaty was signed at the Chelsea Hospital on 23rd April 1663 with the King now recognized as the “founder” of the Royal Society. Following the death of King Charles II in 1685, Sir Christopher Wren was commissioned to design a grand chapel for the Hospital which was completed by 1691. In 2002, Queen Elizabeth II recognized the primacy of the Hospital by granting Chelsea Hospital her sovereign mace; and

(v) The first Hospital “purpose built” for the resolution of conflict “upon the high seas” was Greenwich Hospital, also known as Maritime Greenwich from 1694 upon the restoration of the Palace of Placentia (also known as the Palace of Good Birth) on the River Thames as the former birth place of both Queen Mary I (Tudor) in 1516 and Queen Elizabeth I in 1533. The site was also the place for the famous Peace Treaty between Scotland and England on July 1st 1543 which was the first time the Crowns of England and Scotland were briefly united. The site became the famous location for the peace treaty between Portugal and Spain and England in 1668 (later ratified in Madrid and Lisbon) recognizing the House of Braganza as “legitimate” rulers of Portugal. The Hospital also became the place of peace treaty in 1670 with Spain establishing peace terms for the Americas. The palace was finally demolished from 1694 and new buildings erected by Sir Christopher Wren. The Hospital was formally first recognized in statute from 1696 by 7 & 8 W. 3. c. 21 as the “increase and registry of seamen”; and

(vi) The palace of Versailles was made an official annex to the first Hospital in history at Grenelle in Paris from 1805 and the Hall of Mirrors was officially blessed as possessing the powers of a chapel by Pope Pius VII. In 1919, the Hall of Mirrors as a sacred chapel of a Hospital served as the setting of the signing of the peace treaty ending World War I.

Article 192 - Mean Time

Canon 6813

Mean Time, also known as Greenwich Mean Time (GMT), also known as Coordinate Universal Time is an ecclesiastical and legal form of enclosure of time under the “law of the (holy) sea” whereby the mean solar time at the Royal Observatory at Greenwich Hospital in Greenwich, London is considered the global time standard since the end of the 19th Century.

Canon 6814

The concept of basing time relative to Greenwich Mean Time (GMT) was first adopted by the Great Western Railway of Great Britain in the schedule of its times from 1840:

(i) Greenwich Mean Time (GMT) was then adopted by the whole railways and Post Offices of the United Kingdom from 1847. The first reference to Greenwich Mean Time as the standard time system for all the United Kingdom, Dominions and Colonies was from 1880 and the Statutes (Definition of Time) Act (43 & 44 Vict. c. 9); and

(ii) North American railroads introduced (zoned) standard time there on 1883-11-18 Sun; most larger US towns were using it by October 1884; legalized by US Act of Congress in 1918; and

(iii) Ireland adopted Greenwich Mean Time in 1916, supplanting Dublin Mean Time; and

(iv) In 1925 at the 2nd International Astronomical Union Conference in Cambridge England, the Greenwich Mean Time (GMT) was proposed to be changed to be known as the Universal Time (UT) globally. This was formally adopted and agreed by 1935 in Paris; and

(v) From 1st January 1972, a new unit of time called the Coordinated Universal Time (UTC) based closely on GMT but using atomic clocks was first introduced. The difference between UTC and UT (GMT) is marginal.

Article 193 - Meridian

Canon 6815

A Meridian, also known as a line or longitude is an imaginary line that follows the curvature of the Earth connecting the North Pole and South Pole. The position of such imaginary lines on maps and as measurement enable the establishment of an East - West position on the surface of planet Earth.

Canon 6816

The knowledge of plotting longitude through the use of sophisticated astronomic instruments such as sextants and chronometers was well established by ancient sea faring cultures as early as the 2nd Millennium BCE as evidence by the recovery and validation of such instruments being more advanced that Roman Cult controlled Western technology until the mid 19th Century. It can therefore be logically presumed that sophisticated maps and charts also existed with proper spatial coordinates prior to the deliberate destruction of such knowledge beginning from the 14th Century as a means of restricting and controlling trade by the Roman Cult.

Canon 6817

The decline of knowledge of plotting longitude accurately and destruction of ancient maps caused a collapse in competency in the skill of navigation as early as the 15th Century causing a “dark ages” of knowledge and trade:

(i) The Venetians and Genoese jealously guarded their instruments, charts and knowledge of plotting longitude as commercial and trade intellectual property, ensuring continued monopoly of European trade; and

(ii) Despite the funding and support by the Venetians, the English failed to acquire competent knowledge of Longitude until the inventions and work of John Harrison as late as 1773. His Marine Chronometer gave the British Navy a strategic technical edge until the start of the 20th Century; and

(iii) In 1851, the Prime Meridian of Longitude was established at the Greenwich Hospital by Sir George Airy, linking now Time and Space to the Hospital as the center of the sea and the world; and

(iv) In 1884, at an International Meridian Conference in Washington DC, Greenwich Hospital was voted as the official Prime Meridian.

Article 194 - Republic

Canon 6818

A Republic is a 16th Century legal term (falsely claimed of older provenance) describing an aristocratic form of government which derives all of its powers directly or indirectly from the consent of an elite intellectual body of members known as “the people” in which the executive power is lodged in certain offices to which qualified members are then chosen by the general population to represent the whole society, holding office for a limited period less than life.

Canon 6819

The word Republic is derived from the 16th Century conjoining of the Latin words res meaning “interest, form, affairs, business, matter, wealth”, the Latin word pube(s) meaning “age of majority, young adult or adult population” and liceo meaning “to be for sale, to have a price / value”. Hence the literal and original etymology of republic is “community wealth” or simply “commonwealth”. Legally, the concept of the “commonwealth” and “Republic” are one (1) and the same.

Canon 6820

While a Republic is by definition an aristocratic form of government, from the inception of “humanism” from the 16th Century it differs significantly from its main aristocratic rival being a monarchy:

> (i) Consistent with humanist and “utopian” thought, a Republic is founded on Man as the centre of his own universe, both in terms of the function of perspective, mind, logic and via the rules of existence. This contrasts with the “Chain of Being” placing the monarch at the head by “Divine Rule”; and
>
> (ii) Through the use of the tools and faculties of mind being reason, logic, scientific method and argument, mankind is capable of discovering virtually every answer to every problem and advance the knowledge of the world without relying on superstitious beliefs. Therefore natural sciences is the religion of a Republic in contrast to some form of Christianity being the state religion of a Western monarchy; and
>
> (iii) Through the faculties and tools of collective mind and behaviour interaction such as rhetoric, politics, economics and ethics, mankind can work together to form common societies without the need to rely on ancient beliefs of religious law or custom. Thus “God” in a Republic is the accumulated natural and positive law as a living entity itself, whereas in a monarchy, “God” is a sentient being whose edicts are interpreted and executed through the monarch and the “church”; and
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> (iv) While people should be free to continue their beliefs in religious customs that espouse “life after death” and the existence of “supreme deities”, there is no definitive scientific evidence that Heaven exists, life after death exists and god exists. Therefore, the only certainty in life is that we are alive today and we will die one (1) day. Therefore, happiness and free will are to be encouraged, whereas the “keys of heaven” is the only guaranteed happiness through loyal obedience to the monarch and his / her church; and
>
> (v) Despite all men being “created” equal, through an absence of intellect and skill, mankind self selects into classes of “men of intellect” and “creatures”. In contrast, the monarch and the church ordain such concepts of “slavery at birth” to be a “Divine Right”.

Canon 6821

Contrary to deliberate mistranslation, neither the Greeks nor the Romans used the word “Republic” in any of their texts. The word used by Plato was politeia (πολιτεία) meaning (amongst other things) “statecraft, political thought”. The equivalent word in Latin was prudentia meaning “statecraft, political knowledge, discresion (competence)”. Instead, all references to Republic are from 16th Century European texts and later.

Canon 6822

The key features that distinguish a Republican form of government from different forms of society are Intellectual Class, Utopian Model, Classic Romanticism, Rule of Law, Fascist Imperialism and Democratic Elections:

(i) A Republic form depends upon the existence of some organized Intellectual Class either in exile or domestic capable of constructing the necessary laws, plans, and strategy to acquire power required for achieving government; and

(ii) The existence of a Utopian Model is a fundamental feature that distinguishes a Republic form of governance whereby the Intellectual Class seeks to measure existing society and decisions against a perceived “utopian ideal” also sometimes expressed as a “philosophy” not merely prudence; and

(iii) Classic Romanticism is a distinguishing philosophical feature of a Republic whereby the Intellectual Class seeks to increasingly reinvent Ancient Greek and Roman philosophy, culture and architecture as a demonstration of a “Utopian Ideal”; and

(iv) Rule of Law is a unique and core feature associated with the invention of the Republic model whereby the “law is king” rather than the will of the monarch and that all decisions of government are made by applying published and known legal principles; and

(v) Fascist Imperialism, or simply “fascism” is a distinct political and philosophical feature of power, culture and propaganda of a Republic whereby the Intellectual Class once in power apply their “Utopian Model” through Classic Romanticism in an increasingly intolerant manner to change, to minorities, to competing cultures and to history that does not fit the “confected reality”; and

(vi) Democratic Elections, also known simply as Democracy is when an eligible number of electors are permitted to participate in the election of certain officers to government, whether or not the vote and its account is free or fair and regardless of whether the vote is the direct mechanism for choosing a new official.

A Republic form does not by definition require the exclusion of a royal head of state as in the case of a constitutional monarchy which demonstrates all the aspects of a Republic but with the monarch as symbolic head.

Canon 6823

The first Republic as a model for the introduction of a “utopian model” was the formation of the Republic of the United States of Netherlands simply known as the United States in 1579:

(i) The first Republic in history was the Republiek der Verenigde Staten der Nederlanden (Republic of the United States of Netherlands), also simply known as the United States first formed by the Unie van Utrecht (Union of Utrecht) of 1579 of thirteen “Northern” states, duchies and dominions being Groningen, Friesland, Drenthe, Overijssel, Guelders, Utrecht, Amsterdam, Rotterdam, Zeeland, Brabant, Brussels, Flanders and Hainaut followed by the Plakkaat van Verlatinghe (Act of Abjuration) of 1581. After Hainaut was lost, The Hague was raised as its own State and was called Staten-Generaal (States-General) as the Capital of the United States. The United States was finally officially recognized in the Peace of Westphalia (1648) signed at Neu Jerusalem, also known as Mönster (the copy of Jerusalem). The United States technically invaded and “occupied” England under William of Orange from 1689 to 1702. However, upon his death, the United States (of Netherlands) was claimed by Queen Anne as a dominion of Great Britain and implied as such within the Act of Union of 1706. With the imminent invasion of the United States by France expected by the end of 1794, King George III concluded a formal agreement in recognizing the United States of America by 1794 on condition that the aristocratic families of the United States of Netherlands were given safe passage, settlement and official recognition. The United States of America then sold the Island of Manhattan to the exiled Dutch families for a massive sum which was then used to commission the lavish construction of Washington DC and government infrastructure; and

(ii) The second Republic in history was from 1660 in England. Heavily influenced by the utopian novel of Sir Francis Bacon called New Atlantis (1624), an intellectual elite borne out of Oxford and later Cambridge formed a new society by early 1660 called the Royal Society of London for Improving Natural Knowledge, or simply “The Royal Society”. It is this group that brokered the return of King Charles II to the throne on the condition of recognizing a Republican form of government known as a constitutional monarchy. The Stuarts rejected the notion once back in power and the Royal Society was central in the second coup de tat and the treasonous invasion of England by William of Orange who confirmed the new compact as the Bill of Rights of 1688 and then later the Act of Settlement of 1701; and

(iii) Following the creation of the Republic known as the British Commonwealth and the British Empire from the beginning of the 18th Century, the third Republic was one designed more closely on the interpretation by the Intellectual Class of the Utopian Model of New Atlantis known as the United States of America towards the end of the 18th Century. The exiled families of the United States (of Netherlands) staged a coup in the late 19th Century to overlay their old Republic claims over the United States of America through the creation of the central power of the District of Columbia and new Districts rather than "States:; and

(iv) The fourth Republic model introduced in history was the République Française (French Republic) through the Déclaration des droits de l'homme et du citoyen (Declaration of the Rights of Man and of the Citizen) in 1789; and

(v) The fifth Republic model introduced in history was the République d'Haïti (Republic of Haiti) by 1804 being the first indigenous Republic after the uprising of the population against colonial rule.

Article 195 - Subject

Canon 6824

A Subject is a 16th Century word describing one who owes their allegiance to a higher office or body politic and accepts the jurisdiction (subject jurisdiction) of their laws.

Canon 6825

The word Subject is derived directly from the Latin word subiecto meaning “to submit; to surrender”. The word first entered the English language in the late 16th Century (along with over two thousand five hundred (2,500) other legal terms) through the Shakespeare folio in which it is mentioned in context over one hundred seventy six (176) times. The use and versatility of the word enabled it to replace both the concept of “vassal” as well as “serf” (slave) into one (1) concept.

Canon 6826

The earliest reference to Subject in terms of statute in Western - Roman Law appears in 1708 through Queen Anne of Great Britain:

(i) In 1700, King William III introduced the concept through 11 & 12 W. 3. c. 6 of “natural born” subjects whereby those born in the realm of England or Wales could inherit the property of their father or mother, even though their parents were aliens. This permitted the introduction of the concept for the first time in history that inheritance and property rights were associated with membership to a society (realm) not simply a product of physical native birth upon the soil of a particular place; and

(ii) In 1708, Queen Anne through 7 Anne, c.5 (1708) defined that the Scottish peers and politicians that had agreed to cede the sovereignty of Scotland into a “union” with England to form Great Britain were to be considered “natural born” subjects. The act also stated the concept that the children of “natural born” subjects of Great Britain themselves are automatically “natural born” subjects regardless of where they are born overseas. For the first time, this act introduced the concept that one could be considered “as if born in the realm” whilst being in a completely different location, enabling multiple locations of people in different parts of the world all to be considered “subjects”; and

(iii) In 1731, King George II through 4 Geo. II c.21 qualified the previous 1708 Act of Anne on “natural born” subjects by distinguishing the concept that excluding those accused of treason or working with enemies or refusing to profess themselves a protestant, those children of “natural born” subjects of the realm of England inherited the privileges of their parents as “natural born” subjects of the realm of England but those children of “natural born” subjects of Great Britain only inherited the privileges of a “natural born” subject of Great Britain. Thus, this Act far from improving the rights of subjects deprived Catholics and ancient Irish families of any remaining protection of the law of their land holdings ; and

(iv) In 1752, through 25 Geo. II c. 39 King George II clarified his previous act concerning “natural born” subjects and made perpetual 11 & 12 W. 3. c. 6 concerning the inheritance of estates by subjects with the proviso that sons take precedence over daughters and should no sons be borne then daughters shall share the estate equally.

(v) In 1773, through 13 Geo. III c. 21 King George III again reinforced the validity and perpetuity of 4 Geo. II c.21 (1731) as well as 5 Geo. I c.27 and I Geo. I c. 13 (1714).

(vi) In 1914, through 4 & 5 Geo. 5 c. 17 (also known as the British Nationality and Status of Aliens Act 1914), the definition of both a “natural born” British subject was refined including the “naturalization” of aliens. The act also repealed all previous acts concerning subjects.

Article 196 - Citizen and Denizen

Canon 6827

The terms Citizen and Denizen are 18th Century modified terms defining legal effect of the two (2) possible types of status, title, rights, person and estate when the name of a subject or stranger or alien is registered and enumerated:

(i) A Denizen (also listed in the United States since 1790 as a lower case “citizen”) is a non-resident alien enfranchised by the sovereign power, retaining full possession of their name; therefore their person and any associated title and derivatives thereof, enabling the enjoyment to rights of property ownership, commerce and to hold any office or dignity. However, a denizen may not inherit lands by descent; and

(ii) A Citizen is a naturalized or natural born resident, surrendering ownership of their name, therefore their person and any associated title and derivatives thereof, but granted certain rights and privileges such as rights of property ownership, commerce and to hold certain offices or dignities as well as to inherit the use of lands by descent.

Canon 6828

The first creation of the concept of two (2) types of possession and ownership of name and person was introduced and tested through the United States of America in 1790:

(i) The first use of citizen in statute was the Constitution of the United States created in September 17th 1787 but not properly ratified by those representing the company. The use of citizen was in lower case; and

(ii) The creation of upper case “Citizens” was through the US Congress Chapter II – an Act providing for the enumeration of the Inhabitants of the United States March 1790, which used Marshals and militia as well as massive fines, and threat of violence to enforce people to register for the census and identify themselves as upper case “Citizens”; and

(iii) The US Congress Chapter XXXIV – An act making provisions for the payment of the Debt of the United States in August 1790 then introduced the notion of Annuities hidden as “bonds” and contributors hidden as subscribers against the names, lives and persons listed as “upper case Citizens”; and

(iv) There is no legitimate evidence of the use of the word “citizen” in English law prior to the mid 19th Century. The claim that Citizen was listed in the act 3 Henry 7 c.9 is a deliberate fabrication. While there exists reference to the use of citizen of London, its legal application is entirely different to the 19th Century term associated with name; and

(v) The concept of Citizen and citizen was repeated by the French Republic in introducing its Civil Code in 1801 as a way of copying the example of the United States by using the enumeration of its population (and conquered people) as part of a census as a means of then creating annuities under the guise of bonds as a means of financing the war effort; and

(vi) From the early 20th Century a quasi-form of citizen was formed as the “CITIZEN” or corporate member, equivalent to an upper case “Citizen” of a state or country, but for a corporation.

Canon 6829

The original meaning and creation of citizen is from the 14th Century, while the word denizen is from the 16th Century:

(i) The word citizen was originally formed in London the 14th Century to describe the dress code and status of members of the Livery Companies from other members of society. The word comes from two (2) Latin words citi meaning “to name or mention; to summons; or to cause to act” and zona “belt, sash or girdle”. Members of the Livery (Guild) Companies traditionally identified themselves by different coloured clothing, sashes, belts, girdles and insignia. However, together, the members were known collectively as the “citizens of London”; and

(ii) The word denizen was originally formed in the 16th Century under King Henry VIII through the act 27 H. 8. c. 24 (1535) which permitted strangers and aliens to not only enter the Kingdom of England, but to acquire property, titles and official positions of the realm. This act permitted the influx of both Pisan and Venetian exiles and noble families who promptly changed their names and became the most influential families of the realm until the 17th Century. The word comes from two (2) Latin words deni meaning “ten or ten times” and zona “belt, sash or girdle”. Hence, the literal translation of denizen from its creation in the 16th Century is “one who possesses ten times the skill (belt, sash or girdle) than a natural born inhabitant”.

Canon 6830

In the 18th Century, the meaning of both citizen and denizen as well as its etymological roots were modified to entirely different meaning words:

> (i) Using the basque language, the word citizen was redefined from two (2) words Cito (kito) meaning “finished, over, terminated” and Izen meaning “name”. Hence the literal translation meaning of Citizen or CITIZEN then meaning “one without ownership or possession of a name- without control of their own estate”; and
>
> (ii) Using the basque language, the word denizen was redefined from two (2) words Dena meaning “everything; all” and Izen meaning “name”. Hence the literal translation meaning of Denizen then meaning “one who possesses everything and all associated the name- in control of their estate and title”.

Canon 6831

The legal meaning and application of citizen, Citizen, CITIZEN and Denizen remains central to the claimed legitimacy of the global bonds, annuities, estates, birth certificates and cestui que vie trust structure that underpins the hidden Western - Roman model of enslavement of its own people on behalf of certain private banks.

Article 197 - Resident

Canon 6832

A Resident is a legal form describing a particular status of a person as bound to certain fiduciary obligations attached to an office or a dwelling by virtue of occupation, intention and demonstration of use of such property.

Canon 6833

The word Resident originates from the 16th Century and was originally associated in describing one bound to certain fiduciary obligations attached to an office through a benefice:

(i) The word Resident from the 16th Century comes from two (2) Latin words res meaning “property, thing, object, form, matter” and sedere meaning “seat (of office)”. The word referred to the formalization of benefices or official estates associated with certain offices of “parsons” whereby those appointed to such positions were “duty bound” to be present and attend to their duties; and

(ii) Given the difficulties of certain official positions to always be present at the location of their official benefice, the law under King Henry VIII was relaxed so that chaplains and “parsons” may be non-resident to their benefices; and

(iii) A similar word to Resident was also created from the 17th Century to return an ancient injustice of Roman Cult feudal law that bound serfs (slaves) to the lands of their lords by describing the obligations and “benefit” of being a “tenant a will” as a Resiant from three (3) Latin words being res meaning “property, thing, object, form, matter” and si meaning “assuming for the time being” and ante meaning “before”. The concept of Resiant was that once one accepted the “benefit” of the tenancy, occupied the land and used the land, the tenant was obligated to remain on their lot and could not travel without permission from their lord; and

(iv) In the 17th Century, the term Resident was extended to include retired military granted the benefice and honor of protecting the first hospitals in England at Chelsea and Greenwich whereby permanent lodging was provided for them in exchange for their permanent attendance; and

(v) In the 18th Century with the replacement of tenancy at will with copyhold tenancies, the term Resiant was replaced with Resident to describe the obligation of tenants to remain on the land of their landlord, subject to the jurisdiction of the law and not travel unless in possession of a certificate or warrant; and

(vi) At the same time in the early 18th Century that copyhold tenants began to be identified as “Residents”, landlords and senior officials were granted the description of “Non-Residents” in specifically meaning that they were not bound to their benefice and could travel freely within certain bounds without need of certificates or permission.

Article 198 - Alien

Canon 6834

An Alien is a legal fiction first created during the reign of Henry VIII of England (1509-1547) originally to describe “foreigners and strangers” from Venice and Pisa being granted certain extraordinary privileges and rights over property through the concept of a “Denizen”.

Canon 6835

The word Alien is derived from a 16th Century created Latin word alieno meaning “stranger” derived from the Latin alio meaning “in another direction; one way; another way” and no meaning “to swim; to float; to sail”. Therefore, the true etymological meaning of Alien from its origin is “one who swims or sails in another direction or another way” in direct reference to the purpose built laws of exception afforded the Pisan and Venetian nobility by King Henry VIII at the time. The claim that alien is derived from alius (other) in Latin is a deliberate falsity.

Canon 6836

From the 18th Century, an Alien describes a type of person, defined by state and created (born) by one (1) of two (2) methods:

> (i) By a foreigner declaring allegiance to the monarch of another dominion, thereby establishing themselves as an ally such as the original laws of Great Britain; or
>
> (ii) By a foreigner entering and accepting the jurisdiction of another dominion or state and who has not been naturalized under the laws of the particular dominion or state such as the early laws of the United States.

Canon 6837

From the 19th Century, an Alien may be defined as either a friend or an enemy:

> (i) An Alien enemy is a person who, by reason of owing a permanent or temporary allegiance to a hostile power, becomes in time of war, impressed with the character of an enemy and as such may be deprived of certain property rights and the ability to obtain remedy through the courts; or
>
> (ii) An alien friend, also known as an alien amy is a person who, by reason of owing a permanent or temporary allegiance to a friendly power is afforded certain privileges and rights whilst not being a naturalized citizen or subject.

Canon 6838

The deprivation of rights and privileges afforded an alien is called alienation. Alienation in real property law is the transfer of the property and possession of lands, tenements or other things from one (1) person to another.

Article 199 - Inhabitant and Native

Canon 6839

Inhabitant and Native are 18th Century legal terms (but claimed from older provenance) describing the legal rights of possession, title and occupation of land:

(i) An Inhabitant is one who is domiciled at a particular place by custom and ancestral lineage but no longer possessing a primary interest in his habitation and dwelling and therefore land; and

(ii) A Native is one who retains primary interest or customary right over their land and therefore habitation and dwelling by virtue of enfranchisement, treaty or naturalization.

Canon 6840

The term inhabitant is a late 17th Century term from two (2) Latin words in - meaning “not” and habeo meaning “to have; to have possession, to hold; to treat”. Thus, the literal and accurate translation of inhabitant is “one who does not possess or hold an interest in land”- hence “landless”.

Canon 6841

The term native is derived from ancient Latin natives meaning “created, made, natural, made by nature and not artificial; imparted by birth; original; primary”. Hence, the literal meaning of a native from the 18th Century is “one possessing original and primary rights of land imparted by birth of their person”.

Canon 6842

The introduction of the concepts of Inhabitant and Native were first through the years following the formation of Great Britain at the start of the 18th Century and one (1) of the worst acts of treachery and crimes against humanity in history whereby a government and oligarchy unilaterally disenfranchised all its people into “landless paupers” in favor of a few foreign interests:

(i) Prior to the introduction of the notion of Inhabitant and Copyhold Estates, the status of peasants with long standing customary rights and connection to the land were called villains. However, with the phasing out of the lesser forms of tenancy, villains were converted to “copyhold tenants” that therefore “surrendered” their customary and traditional rights to their plots, even if their ancestors had lived and worked the same land for hundreds of years; and

(ii) The legal and accurate notion of Inhabitant being one with no real interest in land meant that copyhold tenants could have their tenancies terminated “at will” of the landlord, enabling the land to be “seized” to be used for more profitable ventures such as pasture rather than small market gardens; and

(iii) The disenfranchisement of traditional peasants of their land holding by terming them Inhabitants had the added “benefit” to the families enforcing the will of the Crown in being able to claim such people as paupers and therefore subject to demands and controls such as forced labor, work houses, mines and factories and other forms of “legal slavery”.

Article 200 - Peer

Canon 6843

A Peer is one, who by birth or commission, is recognized as possessing the rights and obligations to protect and uphold the Rule of Law.

Canon 6844

The term “peer” is derived from the Old French pares, itself from the Latin par meaning “equal”. Hence, a peer is one who is deemed “equal” before the law, thus implying that in certain systems of law claiming Rule of Law, not all are considered “equal” despite such claims.

Canon 6845

Under Western - Roman Law, Peers are formed by two (2) methods, Birthright or Commission:

> (i) A Peer by Birthright is more properly called a Peer of the Realm (pares regni) and are considered the nobility, the lords of parliament and the law and under English tradition divided into Dukes, Marquises, Earls, Viscounts and Barons; and
>
> (ii) A Peer by Commission or Warrant is one who is raised to the level of a Peer of the Realm either through the prerogative of the Sovereign, or in the execution of the law such as the impaneling of a valid Jury, so described as “peers” through Westm. I. c. 6 for the administering and ensuring of justice.

Article 201 - Bill

Canon 6846

A Bill is a species of private writ invented by the Inner and Middle Temple as the claimed private owners of the Court of Chancery of England from the end of the 17th Century whereby all formal written declarations, statements or complaints of process labeled as “bills” are the exclusive private property of the Court of Chancery and subject to the jurisdiction of the Court of Chancery and its lesser courts.

Canon 6847

The word “bill” is a corruption of the name Ba’el or “Lord God” or “Lord Ba’al” of ancient Syria and the middle East in reference to Ba’al Moloch a god more commonly known as The Devil. Hence, all documents labeled “bills” since the 17th Century are the private property of the Court of Chancery supposedly in honor of The Devil.

Canon 6848

The first recorded creation of a bill was the Bill of Rights of 1688 (1689) formed by the illegitimate Parliament formed by professional lawyers and politicians of the Whigs and Tories which formed a new crown (later known as Great Britain) under which William of Orange and Mary would reign as monarchs.

Canon 6849

The claim that the use of the word “bill” was in practice prior to 1689 is a complete fraud, with many of the laws and statutes of England re-written after original records were deliberately destroyed in 1666 and again in 1688.

Canon 6850

The general function and operation of a bill is widely variant and determined largely by its expanded application through the influence of the Court of Chancery and its control of both Parliament and the Crown of Great Britain since 1689. However, the main elements of all types of “valid” bills appear to be:

(i) That the instrument is recognized in formal name in part or whole as a “bill”; and

(ii) That the tradition of indulgences and the issue of writs continue whereby an original was properly “registered” and copies were sent, often on different colored paper to an agent, the recipient and the respondent; and

(iii) That some formal return similar to a writ also known as an “indorsement” took place within a certain timeframe;

(iv) That the dishonor of a “valid” bill permitted its “cure” through a notarial process.

Canon 6851

The most common forms of bills established since 1689 include but are not limited to:

(i) Bill, also known as a “True Bill” as the process or declaration in writing that expresses the grievance or injury of the plaintiff has suffered by a defendant or some fault of the person against some statute of the law of the realm; and

(ii) Bill of Exchange as a short note ordering the payment of a certain sum of money in one (1) place to any person appointed by the remitter in consideration of the like value paid to the drawer of another place; and

(iii) Bill of Lading as a deed or instrument signed by the master of a ship acknowledging receipt of the merchants goods and obliging himself to deliver the same in good condition at the place to which they are assigned; and

(iv) Bill of Parliament, also known as a “Bill” as a paper containing propositions offered to the Houses to be passed and then presented to the Monarch to pass into an act or law; and

(v) Bill of Sale as when a person delivers goods as security to a lender in exchange for a sum of money and empowering the lender to sell the goods if the sum is not repaid at the time appointed.

Canon 6852

As the invention of Bill in the 17th Century is founded on fraud and the naming of Bill is in honor of Ba’al whose authority is now firmly expressed and granted through the Covenant of One Heaven, all claims of ownership, proprietary, control and jurisdiction by the Inner and Middle Temple, also known as the Court of Chancery, also known as the Crown are illegal and unlawful, having no force or effect from the beginning (ab initio). Writ of error in Camerae Scaccario.

Article 202 - Accounting

Canon 6853

Accounting is a 16th Century term used to describe an organized system centered on the concept of “accounts” for recording, tabulating and extracting information from various record keeping systems for the purpose of banking, commerce, taxation and governance.

Canon 6854

An Account is (1) a collection of documents, books and records relating to a distinct relation formed in trust; and (2) the original record of event as to its creation and validity entered into some formal register of similar types of accounts; and (3) any subsequent statement or summary in time referencing key information concerning its function and performance.

A Trust, Entity or Company possesses a single supreme Account or “Master Account”, but may possess one (1) or several lesser Accounts or “Sub Accounts” attached to the “Master Account”.

Canon 6855

The collection of documents, books and records relating to an Account may include an Inventory, Manifest, Memorandum, Journal, Ledger and Statement:

(i) An Inventory is the survey of all property, or debts or credits associated with the Account completed immediately after its creation and thereafter at an appointed regular time; and

(ii) A Manifest is the history of ownership and possession of any property, rights, money and other interests now recorded as associated with the Account; and

(iii) A Memorandum is a book of detailed records of all transactions associated with the Account, including minutes, resolutions, letters, correspondence, decisions and procedural actions recorded in day and time order; and

(iv) A Journal is a book that extracts the information recorded and memoralized in the Memorandum and arranges it in category order and then day/time order according to a journal; and

(v) A Ledger is a book that extracts the information recorded in a Journal Entry and extracts the highest level information matched according to double entry bookkeeping; and

(vi) A Statement is an extract of a Ledger Balance or Simple Balance of Assets and Debts, or Concessions and Remittances of the Account.

Canon 6856

The term Account and Accounting is derived from three (3) Latin words ac- meaning “to, towards or near”; and con- meaning “with; together” and te meaning “the letter t and balance”. Thus account (acconte) in its original etymological form literally defined “to balance the T (debts and credits)”.

Canon 6857

Two (2) of the oldest concepts of calculation and financial reckoning is checking an inventory and crossing values received and given known as “checking the I’s and crossing the T’s” whereby:

(i) A tablet or papyrus writing surface is prepared and two (2) lines drawn being one (1) down the center separating the surface into two (2) halves. The second line separates the top of the surface into two (2) small boxes into which the top left lists a reference in time / space / age for the review and the right references some total or confirmation of check; and

(ii) Into the left hand side of the surface is placed all those values received and credited, while into the right hand side are all those values given, paid or stored in inventory; and

(iii) What is received is then added up against what is pair or stored in inventory and the total value should be 0. If the number is still in the positive, then an asset or value has not been properly accounted. If the number is in the negative then an expense or inventory has not been properly accounted.

(iv) This system existed until its dramatic corruption in 14th Century by the Venetians in association with the Roman Cult by its inversion thus perversely creating debt into an asset and debits into credit.

Canon 6858

While the recording, keeping and calculation of financial information is a feature of virtually all advanced civilizations for at least seven thousand (7,000) years, the “modern” system of accounting was formalized by the Venetians in the 14th Century:

(i) General accounting practices, particularly the concept of “double-entry bookkeeping”- whereby each transaction is extracted into a summary ledger as two “separate” entries under different categories of debt and credit - was well established by the Persian traders and Byzantine Empire well before the 4th Century CE. While almost all historic records have otherwise been destroyed or lost over time, there is sufficient evidence to suggest ancient double entry bookkeeping treated income as credits and expenses as debt, consistent with natural logic. Therefore, the Venetian invention in the 14th Century is the reversal of ancient logic and a new system of bookkeeping based on ecclesiastical principles; and

(ii) During the growth of dominance of the Pisan Empire of the Western and Eastern Mediterranean during the 12th and 13th Century, followed by the civil war between major centers such as Genoa versus Venice from 14th to 16th Century, major houses increasingly faced ruin from defaults against loans. At the same time, from 1356 following the “Golden Bull” of Charles IV, the primary of the Venetian-Pisan controlled Roman Cult over the true Catholic Church of France-Saxony was secured. The changes to accounting by the Venetians was in response to “harnessing” this new found power to enforce their financial claims against delinquent debtors; and

(iii) The Venetians through the development of the theology of the Roman Cult from the 14th Century, firstly infused the notion that all transactions on Earth have a mirror twin in Heaven and so to default against a loan on Earth is a grave and mortal sin against Heaven. This introduced a much stronger precedence to the notion of “all debts must be paid” even if such debts are unfair and carry extraordinary levels of interest. The Venetians then secondly promoted the notion that giving to pay ones debts is the only “true credit”, whereas to receive is the lesser and in effect an obligation and a “debt”- flipping seven thousand (7,000) years of logic on its head. This introduced the perverse notion of cerebrating “poverty” as somehow a gift and grace; and

(iv) To reinforce the dramatic changes in philosophy concerning the reversal of ancient accounting practices by make its purely ecclesiastical in terms of the philosophy of the Roman Cult, the Venetians also introduced a step by step ritual, to mimic the concept of sacraments both as claimed “proof” and to reinforce the sacred nature of proper accounting. (1) Competent owners were required to be able to account for their property through a detailed inventory, renewed annually; and (2) Merchants were required to record in a memorandum detailed records of all transactions associated with the Account, including minutes, resolutions, letters, correspondence, decisions and procedural actions recorded in day and time order; and (3) Periodically, merchants then were required to extract the information recorded and memorialized in the Memorandum and arranges it in category order and then day/time order according to a journal; and (4) Upon important days, merchants then were required to submit a book (ledger) that extracted the information recorded in a Journal Entry to the highest level information matched according to double entry bookkeeping whereby all value received (Credit) was to be entered as Debit and all value given (Expense or Debit) was to be entered as Credit; and

(v) The Venetian system of converting accounting into a purely administrative recording of sacred ecclesiastical events, combined with the detailed “proof” of Inventory, Memorandum, Journal and Ledger System both dramatically improved the financial management of Venetian resources, but enabled Venetian and later Genoese traders to periodically demand the enforcement of the repayments of debts by sovereigns in default, using the military forces of the Holy Roman Emperor as well as the ecclesiastical threats of the Vatican for “committing the sin” of failing to pay “valid” debts; and

(vi) It is the original creation by the Pisan and Venetian families of the concept of accounting being divinely inspired first and temporal second from the 14th Century that introduced the notion of fiduciary (accounting competence) responsibility being of the highest importance; and

(vii) The earliest surviving copy of describing the Venetian double-entry bookkeeping system is by Luca Pacioli an Summa de Aithmetica” from 1494 demonstrating the revised Venetian system of making accounting “ecclesiastical” was well established by this time; and

(viii) The first books on accounting practice in German appear in 1531 through Johan Gotleb with “Ein Tentsch…” and in Dutch by Jan Ympyn Christoffels in 1543 through “Nieuwe Instructie Eude Bewijs…”. However, the first books on accounting in English does not appear until 1588 and John Mellis through “a briefe instruction and maner to keepe books of accompts after the order of Debitor and Creditor..”; and

(ix) Contrary to deliberately false information, it appears the Venetian - Pisan method of double entry bookkeeping faced two (2) significant obstacles within England until a more complete work was published in 1636 called “The Merchants’ Mirror or Directions for the Perfect ordering and Keeping of His Accounts”: (1) the level of numeracy in England by 1500 was less than four percent (4%) of the population, well lower than Continental Europe and (2) a persistent refusal by the educated classes of England to adopt the illogic of flipping income to debit and expenses to credit as per the Venetian Ecclesiastical system of accounting. However, by the mid 18th Century, the Kingdom of Great Britain had become an accounting powerhouse through its banking and merchant practices in adopting the Venetian Vatican standards of accounting.

Article 203 - Exchequer

Canon 6859

The Exchequer, or more formally the “Court of the Exchequer” is a private franchise first formed in the 16th Century (but claimed of much older provenance) possessing the rights to control and enclose commerce, collect taxes and to distribute funds through the hypothecation of valuables given or granted in trust then recorded against accounts for the conduct and settlement of trade including official business of the state through the management of such accounts, funds, valuables and associated derivative instruments on behalf of the “crown”.

Canon 6860

The word Exchequer is derived from the Anglaise word eschequier meaning “chessboard” in direct reference to the chessboard literally referring to all commerce and trade of the realm and the public “squares” of commerce consistent with 14th Century “plaza” banking model. Thus the phrase “Court of Exchequer” literally means "Private Public (Bank)".

Canon 6861

In contradiction to the false historical claims of the Court of Exchequer, its formation was under King Henry VIII (1508-1547) of England and Wales in agreement with the House (Bank) of Pisano of Venice for a series of loans beginning with 40,000 gold ducats in 1518-19 to remodel the English economy, military and government:

(i) Contrary to false history, the English had little to no organized record keeping, low literacy and relatively poor economy prior to the arrival of the Venetians and Pisan exiles; and

(ii) The “new banking” model of Venice both enclosed trade and commerce through sophisticated record keeping (Venetian double entry bookkeeping) as well as generating substantial increases in trade and revenue; and

(iii) While the public statutes of 1516 to 1522 have been deliberately lost or destroyed, it is probable that the false claims of Exchequer statutes dating earlier are based on the acts passed during this period; and

(iv) The reference to the word “court” is in respect of the conduct of private business within the Venetian pseudo-legal procedures of the Venetian private banks, not as is presumed an adaption of the Curia (Legal Chambers) or “halls” of ancient Feudal and Sacred (Carolingian) law; and

(v) The success of the House of Pisani in acquiring the control of taxation and revenue collection for the Crown of England as the Court of Exchequer, encouraged other Venetian noble families to offer further loans and rewards in the enclosure or “privatization” of other areas of Crown business including the Courts of Assize by the House (Bank) of Priuli and the Courts of Wards and Liveries by the House (Bank) of Barbaro; and

(vi) In the 17th Century when the Venetian and Pisan nobles staged a coup de’tat to take over control sparking the first Civil War in England, the defeat of the Parliamentary forces saw the abolition of certain court franchises and the sale of the Court of Exchequer to the Inns of Court, also known as the Inner and Middle Temple; and

(vii) In the 19th Century, upon the Bank of England assuming effective control of the Government of Great Britain due to debts, the bankers regained effective control of the Exchequer by creating the Exchequer of the United Kingdom controlled by the Bank.

Article 204 - Chancery

Canon 6862

Chancery, or more formally the Courts of Chancery are two primary jurisdiction courts established at the end of the 17th Century (but falsely claimed of older provenance) following the granting of the private Court of Exchequer, and Court of Wards and Liveries to the Inner and Middle Temple for £666 by the Royal Society (Royal Society of London for Improving Natural Knowledge):

(i) The Court of Equity (Pegasus) or Inner Temple addressing matters relating to the purchased Court of Exchequer; and

(ii) The Court of Conscience (Lamb of God) or Middle Temple, addressing matters relating to the purchased Court of Wards and Liveries.

Canon 6863

The Courts of Chancery are the original source of the perceived notions of “natural justice” and “common law” in Western-Roman (Cult) Legal traditions and remain still in operation:

(i) The term “equity” is born from the Latin equis meaning “horse” as an anagram for Pegasus and the ancient historic reference to the Patrician classes of Rome who claimed their heritage as Atlanteans – the ancient name of Euboea Island in Greece and the Yahudah settlements of Sum-Ur which the Greeks called Chalcis, but which the Romans called Remus and Sulum-Ur, which the Greeks called Eretria and the Romans called Romulus; and

(ii) The reference to equity in Chancery from its inception in the late 17th Century is a obscure symbol as to its primary purpose as remedy to those who “claim their birthright” properly and respectfully and thus (if successful) are recognized as a plebian, or possibly even welcomed as a patrician; and

(iii) The term “conscience” is born from the Latin con+scientia meaning literally “with knowledge” as a reference both to the requirement of competence in law and pleading as well as the implied position of those deemed “incompetent” or wards; and

(iv) The term chancery is derived from the ancient Carolingian structure of the cancellarium as a place of original record and thus both a literal and implied reference to the power of Chancery to correct any mistake of record of any lower court under its jurisdiction; and

(v) The history surrounding equity and chancery prior to the end of the 17th Century is fabricated based in part on some historical fact as a means of promoting the Royal Societies notion of “natural justice” whereby men and women select their station in society not simply by birthright but by intellectual competence; and

(vi) The Roman Cult in the 18th Century followed by the Bank of England in the 19th Century in the creation of a global bank known as the “United Kingdom” regarded the Courts of Chancery as a threat to their powers. Therefore, the powers of the Courts of Admiralty were expanded and promoted in preference to the Courts of Chancery. Beginning in the early-mid 19th Century, the Bank controlled Parliament began restricting the access to Chancery and powers of Chancery; and

(vii) By the end of the 19th Century, the clear, defined and public doors to Chancery within the “United Kingdom” were sealed shut through the Supreme Court of Judicature Act of 1875 whereby the Court of Chancery ceased to exist within the Bank controlled realm. In its place a pseudo-door was formed through the High Court (of Admiralty) of Justice, Chancery Division. However, private access has never fully been removed to those pleading through the Kingdom of Great Britain.

Article 205 - Central Bank

Canon 6864

Bank is a 15th Century term describing a body possessing certain franchised rights to create and distribute funds through the hypothecation of valuables given or granted in trust then recorded against accounts for the conduct and settlement of trade including official business of the state through the management of such accounts, funds, valuables and associated derivative instruments.

Canon 6865

While the term “bank” or “banco” originates from the 15th Century, the concepts associated with financial services (deposits, loans, credit, bills of exchange), date as far back as the Karnak Temple and Exchange of the Hyksos in Ancient Egypt:

(i) The issue of a hypothecation or derivative such as a paper or clay certificate or token in exchange for coin or actual goods was in complete operation in the 16th Century BCE at the great Karnak Temple and Exchange in ancient Egypt. Similarly, the Romans and Persians heavily used such facilities both to mint and validate coin and to exchange and settle debts and commercial transactions; and

(ii) The Carolingian Empire from 8th Century to 10th Century greatly restricted financial practices of hypothecation (and therefore trade) in preference for the promotion of actual standard coin, which had the effect of creating a “boom-bust” environment due to a lack of capital, rise in corruption and an inability to settle debts effectively; and

(iii) The Persian and “High Moor” exiles that founded the Pisan Empire of the Western and Eastern Mediterranean were the first to reintroduce by Doga (Doge) Pietro Morosini (1088 - 1119) of Pisa and Roman Pontiff Callixtus I (II) (1119 - 1130) a stable international financial system through a semi-religious Ordo Pauperes Templum or “Order of the Poor of the (Money) Temple”, later known as the “Knights Templar”. The Pisan Knights issued certificates upon the deposit of valuables and coin at one secure fortress which could then be exchanged by the possessor of a valid certificate (bill of exchange) for coin at another sometimes thousands of miles away; and

(iv) In 1306, the network of Ordo Pauperes Templum (Knights Templar) was seized by combined forces of the Genoese and Lavagna under Count Ottobuono Fieschi of Lavagna and the French under King Philip IV of France (1268-1314). In 1339, Simon “Boccanegra” Fieschi took power over Genoa and had himself declared “Doge” including the formation of the second financial system based around Palaces called “Houses” known as the Palazzo delle Compere di San Giorgio or “House of Merchandizing of St George”. Each Palace had a public place for trade out front called the quadrate (public square) and an inner space called the cort (court) for private and exclusive business. The Genoese then established “Houses” managed by noble Genoese families at key locations around the world; and

(v) In contrast to the Genoese model of adopting a purely “public/private” model of commerce around a Palace (Palazzo) for financial services, in 1374 the Venetians adopted an ecclesiastical model by modifying St Mark’s Basilica and a created a new sacred space called the “sagrestia” (sacristy) for the operation of the camera di prestiti or “Chamber of Loans”; and

(vi) By 1401, the use of a form of financial services began in Barcelona then Valencia was the Plaza de Barcelona or “Plaza of Barcelona” whereby a large public space was divided for merchants and a section was exclusively rented as benches and tables or “banco” for moneylenders. Therefore, the association of moneylenders or loan merchants or pawnbrokers being “banco” or “banks” grew from this formalization of regular markets at a permanent space; and

(vii) In 1406, the Medici of Florence sought to control both financial services and the growing prosperity of trade by demanding an edict from Roman Pontiff Innocent VI (VII) (1404-1406) (Cosimo de Migliorati, Naples) licensed the Medici so that only the Medici could operate moneylending. Thus the Banco di Medici network controlled by a sole family was born; and

(viii) In reaction to the attempted banking monopoly by the Medici of Florence and following Roman Pontiff Gregory VI (XII) (1406-1415) (Angelo Corraro, Venice) coming to power, in late 1406 the Banco della Piazza di Rialto or “Bank of the Piazza of Rialto (Island)” or Bank of Venice was formed. However, instead of being held by one family such as the Medici of Florence, the Bank of Venice granted exclusive franchises eventually to all the ten patriarchal families representing the Council of Ten and leadership of Venice to form “Palaces” or Banking Houses. The first was Palazzo Pisani by 1408, followed by Palazzo Contarini by 1410, Palazzo Priuli by 1415, Palazzo Barbaro by 1425 and then Palazzo Gradenigo and others by 1430; and

(ix) During the 15th Century, the trade war between Genoa, Naples, Florence and Venice forced the Venetian Banking Houses to radically modify their business practices by eliminating the need for physical shipment of coin to Venice for settlement (account to account settlement), make the bank the central record of trade as well as market and exchange (Venetian bookkeeping) and agents of the bank accompanying the transport of cargo, shipments and major trade to both record details and validate the exchange remotely for the bank. These skills created out of necessity would prove to be a strength of Venetian banking in the 16th Century and beyond; and

(x) Following the near collapse of the Venetian State against the Habsburgs and Genoa, Venice and Pisan banking families pursued an aggressive stand at establishing a new form of banking intimately linked to royal families whereby the “value” was in knowledge not in stores of gold that could be expropriated by a monarch. The first of these “private partnerships” was in 1515 under Francis I (1515- 1547) of France and the creation of the Chambres des comptes (Court of Exchequer) with the Pisan exiles. The second was in 1518 and the House (Bank) of Pisano and King Henry VIII (1509-1547) of England and another Court of Exchequer. The third was in 1525 in Sweden through Gustav I (1523-1560) of Sweden and the formation of Kammarkollegium.

III. Instruction

3.1 Rogation

Article 206 - Rogation

Canon 6866

Rogation is a solemn prayer and spiritual entreaty to the Divine Creator expressed in speech by a Sovereign or their duly appointed representative concerning a question, inquiry, proposal, nomination or motion of law before two (2) or more witnesses and usually memorialized in writing.

Canon 6867

The word Rogation comes from the Latin rogatio meaning “a solemn prayer and spiritual entreaty concerning an official question, inquiry, proposal, nomination or motion of law expressed through speech”.

Canon 6868

To be valid, all Rogations traditionally comply with the following elements:

(i) By tradition, the Sovereign announces in some customary manner of words that they are speaking a Rogation; and

(ii) The Sovereign evokes by prayer and spiritual entreaty to the Divine Creator by some valid name the authority to make a Rogation; and

(iii) At least two (2) or more sworn witnesses holding official duties are present to witness the Sovereign speak the Rogation; and

(iv) The Rogation is memorialized and then signed and testified by the Sovereign and the witnesses as proof of the event of Rogation.

Canon 6869

There are eight (8) primary forms of Rogation being Abrogate, Arrogate, Derogate, Interrogate, Prerogative, Prorogate, Subrogate and Surrogate:

(i) To Abrogate is to annul or destroy by rogation an order or rule issued by a subordinate authority or to repeal a former law by legislative act or by usage by valid sovereign authority; and

(ii) To Arrogate is to appropriate or lay claim by rogation to something by valid sovereign authority without the existence of a previous right; and

(iii) To Derogate is to temporarily or partially nullify by rogation a law or its effect by valid sovereign authority; and

(iv) To Interrogate is to formally ask questions by rogation in accordance with valid sovereign authority to which answers are required to be provided; and

(v) Prerogative is to exercise an exclusive or peculiar privilege by hereditary or official right or privilege of a sovereign by rogation; and

(vi) To Prorogate is to defer, extend or suspend by rogation an official meeting, session or action by sovereign authority; and

(vii) To Subrogate is to substitute one (1) thing for another, or of one (1) person into the place of another by rogation with respect to rights, claims or securities in accordance with sovereign authority; and

(viii) To Surrogate is to appoint an agent or authorized representative by rogation in accordance with sovereign authority.

Canon 6870

By definition, only a sovereign or their duly appointed representative may perform a Rogation.

Article 207 - Abrogate

Canon 6871

To abrogate is to annul or destroy by rogation an order or rule issued by a subordinate authority or to repeal a former law by legislative act or by usage by valid sovereign authority.

Canon 6872

The word Abrogate comes from the Latin word abrogatio meaning “repeal” from ab meaning “from, after, since; by, in respect of” and rogatio meaning “a solemn prayer and spiritual entreaty concerning an official question, inquiry, proposal, nomination or motion of law expressed through speech”.

Canon 6873

No valid canon of Astrum Iuris Divini Canonum or Article of Pactum De Singularis Caelum or its associated charters and covenants may be abrogated by any force, action, inference, argument, sovereign, person, entity or spirit.

Article 208 - Arrogate

Canon 6874

To Arrogate is to appropriate or lay claim by rogation to something by valid sovereign authority without the existence of a previous right.

Canon 6875

The word Arrogate comes from the Latin word arrogatus meaning “ask of, adopt, appropriate or assume” from ad/adr meaning “towards, against, near, at, about, for the purpose of, according to” and rogatio meaning “a solemn prayer and spiritual entreaty concerning an official question, inquiry, proposal, nomination or motion of law expressed through speech”.

Canon 6876

No valid right, property or element defined by these Canons of Astrum Iuris Divini Canonum or Articles of Pactum De Singularis Caelum or its associated charters and covenants may be arrogated by any force, action, inference, argument, sovereign, person, entity or spirit.

Article 209 - Derogate

Canon 6877

To Derogate is to temporarily or partially nullify by rogation a law or its effect by valid sovereign authority.

Canon 6878

The word Derogate comes from the Latin word derogare meaning “to annul, repeal part of a law, take away, detract from” from de meaning “from” and rogatio meaning “a solemn prayer and spiritual entreaty concerning an official question, inquiry, proposal, nomination or motion of law expressed through speech”.

Canon 6879

No valid right, property or element defined by these Canons of Astrum Iuris Divini Canonum or Articles of Pactum De Singularis Caelum or its associated charters and covenants may be derogated by any force, action, inference, argument, sovereign, person, entity or spirit.

Article 210 - Interrogate

Canon 6880

To Interrogate is to formally ask questions by rogation in accordance with valid sovereign authority to which answers are required to be provided.

Canon 6881

The word Interrogate comes from the Latin word interrogare meaning “to ask, question” from inter meaning “between” and rogatio meaning “a solemn prayer and spiritual entreaty concerning an official question, inquiry, proposal, nomination or motion of law expressed through speech”.

Canon 6882

Interrogatories are a set of formal questions memorialized from an Interrogation made by a sovereign or their duly appointed representative to an accused on the facts which are the object of the accusation to which the accused is obliged to answer or else their silence shall be affirmed ecclesiastically, legally and lawfully in the affirmative.

Canon 6883

As failure to answer valid Interrogatories affirms ecclesiastically, legally and lawfully the questions in the affirmative, Interrogatories traditionally require the highest level of fair notice and due process, including but not limited to:

(i) Prior notice of the controversy, accusation or charge and the right to attend and defend, rebut the accusations; and

(ii) Evidence of service of any subsequent Interrogatories proving that a reasonable person would conclude the questions were presented to the accused; and

(iii) Sufficient time to enable the questions to be answered; and

(iv) Further notice and opportunity to cure.

Canon 6884

No valid Interrogatories may be issued in opposition to these Canons of Astrum Iuris Divini Canonum or Articles of Pactum De Singularis Caelum or its associated charters and covenants or codes of law.

Article 211 - Prerogate

Canon 6885

Prerogative is to exercise an exclusive or peculiar privilege by hereditary or official right or privilege of a sovereign by rogation.

Canon 6886

The word Prerogate comes from the Latin word praerogativa meaning “first right of vote or decision” from prae meaning “in front of, before” and rogatio meaning “a solemn prayer and spiritual entreaty concerning an official question, inquiry, proposal, nomination or motion of law expressed through speech”.

Canon 6887

No valid Prerogate may be used in opposition to these Canons of Astrum Iuris Divini Canonum or Articles of Pactum De Singularis Caelum or its associated charters and covenants or codes of law.

Canon 6888

In English law, the royal prerogative is a body of fraudulently created presumptions, arguments and laws claiming customary authority, privilege, and immunity by which the sovereign has over and above all other persons, in right of his or her regal dignity.

Canon 6889

The statute known as De Praerogativa Regis and claimed as having been promulgated during the 17th year of reign of King Edward 1st claiming to define the prerogatives of the crown on certain subjects, but especially directing that the king shall have ward of the lands of idiots, taking the profits without waste and finding them necessaries is hereby declared as fraud, having no force nor effect ecclesiastically, legally or lawfully.

Article 212 - Prorogate

Canon 6890

To Prorogate is to defer, extend or suspend by rogation an official meeting, session or action by sovereign authority.

Canon 6891

The word Prorogate comes from the Latin word prorogatio meaning “to prolong, continue, extend, protract, postpone, defer” from pro meaning “on behalf of, before, for, about, as or like” and rogatio meaning “a solemn prayer and spiritual entreaty concerning an official question, inquiry, proposal, nomination or motion of law expressed through speech”.

Canon 6892

No valid Prorogation may be used to defer, extend, suspend any body, action or function unless defined by these Canons of Astrum Iuris Divini Canonum or Articles of Pactum De Singularis Caelum or its associated charters and covenants or codes of law.

Article 213 - Subrogate

Canon 6893

To Subrogate is to substitute one (1) thing for another, or of one person into the place of another by rogation with respect to rights, claims or securities in accordance with sovereign authority.

Canon 6894

The word Subrogate comes from the Latin word subrogare meaning “to choose, elect or cause someone to be chosen in place of another” from sub meaning “under; behind; at the foot of; close to” and rogatio meaning “a solemn prayer and spiritual entreaty concerning an official question, inquiry, proposal, nomination or motion of law expressed through speech”.

Canon 6895

Subrogation is of two (2) kinds, either conventional or legal:

(i) Conventional is where the subrogation is express by the acts of the creditor and the third person; and

(ii) Legal is where (as in the case of sureties) the subrogation is effected or implied by the operation of the law.

Canon 6896

No valid Subrogation may be used unless defined by these Canons of Astrum Iuris Divini Canonum or Articles of Pactum De Singularis Caelum or its associated charters and covenants or codes of law.

Article 214 - Surrogate

Canon 6897

To Surrogate is to appoint an agent or authorized representative by rogation in accordance with sovereign authority.

Canon 6898

The word Surrogate comes from the Latin word surrogare meaning “to choose, elect or cause someone to be chosen in place of another” from pro meaning “on behalf of, before, for, about, as or like” and rogatio meaning “a solemn prayer and spiritual entreaty concerning an official question, inquiry, proposal, nomination or motion of law expressed through speech”.

Canon 6899

A Surrogate court is a tribunal with similar powers to a prerogative court in dealing with matters of probate.

Canon 6900

No valid Surrogate may be nominated unless such process is defined and consistent with these Canons of Astrum Iuris Divini Canonum or Articles of Pactum De Singularis Caelum or its associated charters and covenants or codes of law.

3.2 Scription

3.3 Writs

IV. Visitation

4.1 Imperium

V. Adjudication

5.1 Instruction