

Canonum De Ius Fidei

Canons of Fiduciary Law

To the reader

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I. Introductory Provisions

1.1 Introductory Provisions

Article 1 - Canons of Fiduciary Law

- i. By Right, Power and Authority of Article ninety six (96) of Pactum De Singularis Caelum, also known as the Covenant of One Heaven these pronouncements of law known collectively as Canonum De lus Fidei and also known as the Canons of Fiduciary Law are hereby promulgated in the original form of Ucadian Language; and
- ii. The Canonum De lus Fidei represents the primary, one and only true first canon of Fiduciary Law. Excluding the Covenant of One Heaven, all other laws, claims and agreements claiming standards of Fiduciary Law shall be secondary and inferior to the Canonum De lus Fidei ab initio (from the beginning); and
- iii. These Canons of Fiduciary Law may be taken in official original document form and spoken form to represent one 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 Fiduciary 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 Fiduciary 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 all of these laws or to translate it into another language; except for citation, official instruments of a related society, quotation of six 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 Fiduciary 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 - Fiduciary Law

Canon 6978

No law is valid, or has any authority or force or effect as a Fiduciary Law or any other equivalent description unless it conforms 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 6979

Fiduciary 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 positions held in trust under proper oath or vow also known as trustees, fiduciaries and officers. As valid Fiduciary Law is in accordance with these Canons, the word Canon is equivalent to describing valid Fiduciary Law.

Canon 6980

Any law claiming to be Canon or related to trustees, fiduciaries or officers 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 6981

As Fiduciary Law ultimately refers to rules created by men and women, not natural or divine, all valid Fiduciary 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 6982

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

Canon 6983

All Fiduciary Law may be defined by twelve (11) Chapters including: Concept, Office, Ministry, Officer, Mandate, Intent, Perfection, Ordinance, Execution, Audit and Remediation.

Canon 6984

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

1.2 Concepts

Article 3 - Fiduciary

Canon 6985

A Fiduciary is a person holding the character of a valid Trustee and the scrupulous good faith and honesty required for such Office. Thus, the term Fiduciary is equivalent to Trustee.

Canon 6986

The word Fiduciary is derived from the Latin fiducia meaning "trust, confidence, oath, vow or assurance". By ancient custom of civilized law, no one was permitted to act for the rights, interests and powers of another unless by proper oath or vow taken upon some sacred object to some divinity.

Canon 6987

While the term Trustee typically denotes the position and powers established in Trust, the term Fiduciary by tradition emphasizes the three essential criteria necessary in the capacity and character of a proper Fiduciary being good faith (*bona fides*), good character (*bona virtutes*) and good conscience (*bona conscientia*) :

(i) *Good Faith*, also known as *bona fides* is the ancient custom that a man cannot be a Fiduciary except under proper Oath or Vow to a recognized Divinity upon some object or text representing a firm belief in the efficacy of some sacred and ethical standards of law existing in the same name as the Divinity; and

(ii) *Good Character*, also known as *bona virtutes* is the ancient custom that a man cannot act as a Fiduciary except in accord with the highest virtues of honesty, impartiality, frugality and prudence, also sometimes known as "clean hands doctrine"; and

(iii) *Good Conscience*, also known as *bona conscientia* is the ancient custom that a man cannot act in the best interests of another, or fairly under the Rule of Law if seeks a contrary or negative outcome.

Canon 6988

"Fiduciary capacity" is when one receives money or contracts a debt or when the business which he transacts, or the money or property which he handles, is not his own or for his own benefit, but for the benefit of another person, as to whom he stands in a relation implying and necessitating the presence of good faith (*bona fides*), good character (*bona virtutes*) and good conscience (*bona conscientia*).

Canon 6989

A Fiduciary Relation is a relation existing between two persons in regard to any implied or actual agreement concerning certain rights, or title or property associated with or derived from an estate whereby each party must therefore act in confidence and trust with the other in accord with good faith (*bona fides*), good character (*bona virtutes*) and good conscience (*bona conscientia*). Examples of Fiduciary Relations are those existing between attorney and client, guardian and ward, principal and agent, executor and heir, executor and beneficiary, trustee and beneficiary and landlord and tenant.

Article 4 - Trustor

Canon 6990

A Trustor is the generic term for anyone possessing the proper authority to transfer any rights, title or property to another. The other party upon acceptance of the Fiduciary obligations upon a valid oath and vow then formalizes the valid Trust as Trustee. All persons that possesses the proper authority to transfer any rights, title or property to another are by default "Trustors".

Canon 6991

There are only four (4) possible types of Trustor, depending upon the primary nature and intention associated with any conveyance of rights, title or property being *Grantor, Donor, Assignor* or *Delegator*:

- (i) A *Grantor* is a person who conveys or transfers complete possession and ownership of property for some financial consideration in return under one or more terms and conditions; and
- (ii) A *Donor* is a person who conveys or transfers complete possession and ownership of property without any financial consideration under one or more terms and conditions; and
- (iii) An *Assignor* is a person who temporarily conveys or transfers one or more benefits and rights of possession and use of some property for some financial consideration in return under one or more terms and conditions; and
- (iv) A *Delegator* is a person who temporarily conveys or transfers one or more benefits and rights of possession and use of some property without any financial consideration under one or more terms and conditions.

Canon 6992

A Grantor being a type of Trustor who conveys or transfers complete possession and ownership of property for some financial consideration in return under one or more conditions may be further defined as a *Feoffor, Devisor, Testator, Settlor, Obligor, Addressor, Sender, Seller* or *Purchaser*:

- (i) A *Feoffor* is a type of Trustor and Grantor that grants any corporeal hereditament to another according to the custom of Fealty and ancient English and Feudal Law; and
- (ii) A *Devisor* is a type of Trustor and Grantor (equivalent to a Testator) that grants lands or other property by Will and Testament; and
- (iii) A *Testator* is a type of Trustor and Grantor (equivalent to a Devisor) that grants lands or other property to one or more beneficiaries by Will and Testament; and
- (iv) A *Settlor* is a type of Trustor and Grantor that grants lands or property in trust for the benefit of one or more successors or filial descendants; and
- (v) An *Obligor* is a type of Trustor and Grantor that grants a benefit to another party according to some binding agreement or promise; and
- (vi) An *Addressor* is a type of Trustor and Grantor as the person or organization who authorizes, addresses and grants any formal writing, instrument or notice to be sent or deposited in the mail or delivered for transmission by any other means of communication to an intended recipient or addressee; and
- (vii) A *Sender* is a type of Trustor and Grantor as the person or organization who grants and delivers certain addressed mail or parcel or goods to an intended Receiver whom may or may not be the final and intended recipient or addressee; and
- (viii) A *Seller* is a type of Trustor and Grantor as one who agrees to grant and transfer the title and possession of an object of property in consideration of the payment or promise of payment of a certain price in money; and
- (ix) A *Purchaser* is a type of Trustor and Grantor as one who grants a certain price of money for the acquisition of title and possession of property.

Canon 6993

A Donor being a type of Trustor who conveys or transfers complete possession and ownership of property without any financial consideration under one or more terms and conditions may be further defined as a *Giftor, Debtor, Guarantor, Indemnitor* or *Mortgagor*:

- (i) A *Giftor* is a type of Trustor and Donor as one who voluntarily conveys and transfers land or goods, gratuitously and not upon any consideration of blood or money; and
- (ii) A *Debtor* is a type of Trustor and Donor as one who gives an unconditional written promise and certain property as surety in trust to repay a fixed sum of money known as the "debt sum" or debt to a Creditor in the event of any default and dishonor by the assured party; and
- (iii) A *Guarantor* is a type of Trustor and Donor as one who gives a promise as surety in trust to be answerable or liable for the repayment of a debt, or the performance of some duty in the event of a default and dishonor by the assured party; and
- (iv) An *Indemnitor* is a type of Trustor and Donor as one who agrees to be bound in trust by an indemnity agreement to insure, or assure or compensate another party in the event of any loss, injury or damage on the part of some third party resulting from some offence, omission or error of official duty or performance; and
- (v) A *Mortgagor* is a type of Trustor and Donor that pledges or surrenders certain property in trust as security for a debt for the benefit of a Mortgagee.

Canon 6994

An Assignor being a type of Trustor who temporarily conveys or transfers one or more benefits and rights of possession and use of some property for some financial consideration in return under one or more terms and conditions may be further defined as a *Consignor, Bailor, Depositor, Employer, Insurer, Hirer, Lessor, Lender, Creditor, Licensor, Lienor* or *Scrivener*:

- (i) A *Consignor* is a type of Trustor and Assignor as one who deposits goods intended to be sold into the custody of a carrier to be transmitted to the designated agent or party as the "consignee"; and
- (ii) A *Bailor* is a type of Trustor and Assignor as one who agrees to deliver goods or personal property in trust to another (Bailee) on the condition that the goods or personal property is redelivered by a certain time or under certain conditions (a process known as a bailment) and a reward paid; and
- (iii) A *Depositor* is a type of Trustor and Assignor as one who agrees to deliver goods or personal property in trust to another on the condition that the goods or personal property are preserved and redelivered by a certain time or under certain conditions (a process known as a bailment) but without reward; and
- (iv) An *Employer* is a type of Trustor and Assignor as the one who agrees to pay a wage or salary to a laborer or servant for possession and ownership of their works; and
- (v) An *Insurer* is a type of Trustor and Assignor who agrees to compensate another for loss on a specific subject by specific perils from an unknown or contingent event; and
- (vi) A *Hirer* is a type of Trustor and Assigner who agrees to temporarily take possession and use of a thing or for labor or services in trust in exchange for the payment of some reward or compensation; and
- (vii) A *Lessor* is a type of Trustor and Assignor who agrees to convey the right to use lands or tenements or other real property to a person for life, or for a term of years or at will under a lease agreement (in two parts being effectively a deed poll executed by the lessor as lease to lessee and a counterpart executed by lessee to lessor) in consideration of a return of rent or some other annual recompense; and
- (viii) A *Lender* is a type of Trustor and Assignor as one who agrees to temporarily transfer some thing to another on the condition that the property is redelivered by a certain time or under certain conditions; and
- (ix) A *Creditor* as one who agrees to lend a sum of money or goods of equivalent value to a Debtor for the payment of a debt, in exchange for the promissory note of the Debtor and the repayment of the debt in the event of a default by the assured party; and
- (x) A *Licensor* is a type of Trustor and Assignor as one who issues a written and properly authorized permit or warrant to another, conferring the right(s) to do some act in relation to certain property held in trust which without such authorization would be illegal, or considered a trespass or a tort; and
- (xi) A *Lienor* is a type of Trustor and Assignor who licenses the temporary right of use, or holding, or seizure, or custody of certain real or personal property in trust, upon the Lienor possessing a claim of right to the temporary ownership or control of the property as security or charge against the performance of a debtor (in other words a Lien) ; and
- (xii) A *Scrivener* is a type of Trustor and Assignor who agrees to create and temporarily assign original forms of instruments including (but not limited to) indulgences, charters, bills, deeds, bonds and mortgages for the purpose of lending them out at an interest payable to his principal and for a commission or bonus for himself.

Canon 6995

A Delegator being a type of Trustor who temporarily conveys or transfers one or more benefits and rights of possession and use of some property without any financial consideration in return under one or more terms and conditions may be further defined as an *Executor*, *Commissioner* or *Administrator*:

- (i) An *Executor* is a type of Trustor and Delegator as one who delegates authority and franchise by charter, or deed or letters patent; and
- (ii) A *Commissioner* is a type of Trustor and Delegator as one who delegates authority and agency by warrant, or deed or letters of marque; and
- (iii) An *Administrator* is a type of Trustor and Delegator as a surrogate Executor, appointed under competent judicial authority as one who delegates authority by order.

Canon 6996

In accord with these Canons and the most sacred covenant Pactum De Singularis Caelum and within the limits of certain Persons, associated Trusts and Rights:

- (i) A Divine Person as a valid Trustor is the only type of Trustor that may transfer Divine Rights; and
- (ii) A True Person as a valid Trustor is the only type of Trustor that may transfer Natural Rights, excluding those rights that are Peremptory, Permanent, Immutable and Indefeasible; and
- (iii) A Superior Person as a valid Trustor is the only type of Trustor that may transfer Ucadian Rights, excluding those rights that are Peremptory, Permanent, Immutable and Indefeasible; and
- (iv) An Superior Person or Inferior Person as a valid Trustor is the only type of Trustor that may transfer Positive Rights, excluding those rights that are Peremptory, Permanent, Immutable and Indefeasible.

Canon 6997

Any rule, bar, norm, maxim, measure, standard, statute, ordinance, resolution, regulation, order, act, judgment, decree or edict of any kind that claims, or asserts the waiver, or abandonment, or conveyance, or surrender, or disqualification, or custody, or incapacitation, or seizure, or capture, or arrest, or resignation, or alienation, or suspension, or suppression, or forfeiture or abrogation or transfer by any mode or manner of a Peremptory, Permanent, Immutable and Indefeasible Right from a valid Trustor is an injury against heaven and earth and null and void from the beginning, having no force or effect.

Canon 6998

Any action, consent, agreement, contract, intention, will or desire on the part of a Trustor to claim or assert the waiver, or abandonment, or conveyance, or surrender, or disqualification, or custody, or incapacitation, or seizure, or capture, or arrest, or resignation, or alienation, or suspension, or suppression, or forfeiture or abrogation or transfer by any mode or manner of a Peremptory, Permanent, Immutable and Indefeasible Right in their possession shall be null and void from the beginning, having no force or effect as contrary to all valid Divine Law, Natural Law, Positive Law and Rule of Law.

Canon 6999

Any agreement, contract, covenant, deed, indenture, bill or instrument of any kind to claim or assert the waiver, or abandonment, or conveyance, or surrender, or disqualification, or custody, or incapacitation, or seizure, or capture, or arrest, or resignation, or alienation, or suspension, or suppression, or forfeiture or abrogation or transfer by any mode or manner of a Peremptory, Permanent, Immutable and Indefeasible Right shall be null and void from the beginning, having no force or effect as contrary to all valid Divine Law, Natural Law, Positive Law and Rule of Law.

Canon 7000

The Trustor is always the senior and “principal” in relation to the instrument or act of formation of any valid Trust, while the Trustee shall always be the junior and “accessory”. A Trustee can never be considered the Principal of the valid Trust that formed their Office.

Canon 7001

As it is the Trustor that grants, donates, assigns or delegates the Rights, title and property associated with a valid Trust, it is the Trustor that is always responsible and liable for the creation, making and formation of the valid instrument, or deed, or covenant or act of transference or conveyance of any valid Trust, never the Trustee.

Canon 7002

If the Trustor commissions another party to make, create or form a valid instrument or deed, or covenant or arrange the act of transference or conveyance, then the Trustor shall remain fully liable, responsible and answerable for such an instrument or act, except:

- (i) Where the party that has made or created or formed an instrument that is not valid, or contains deliberate errors or omissions contrary to these Canons; or
- (ii) Where the party that has made or created or formed an instrument has done so with the deliberate knowledge of deceiving the Trustor, or committing an act of fraud; or
- (ii) Where the party that has made or created or formed an instrument acts in favor of the Trustee against the interests of the Trustor.

Canon 7003

If a Trustee or another party with whom the Trustee has an interest or business relation is responsible for originating, making, creating or forming a deed, or covenant or instrument of any kind or act of any kind to transfer or convey property then the Trustee shall be solely and completely liable, responsible and answerable to the fullest extent:

- (i) To ensure the instrument accurately identifies the correct characters, mode and method of proposed transfer and conveyance as well as correct terms and conditions; and
- (ii) That the instrument does not contain any elements that are deliberately or willfully misleading or contrary to the present Canons; and
- (iii) That instrument is written in favor of the Trustor and not to the advantage of the Trustee; and
- (iii) That the Trustor is fully aware of the action and authorization they are taking as well as the consequences of such action.

Canon 7004

If a party as Trustee does not divulge the nature of the gift, grant, assignment or delegation, nor the correct terms thereof, then it is must be construed in all circumstance to be a deliberate fraud and therefore any such transaction or conveyance is a also a fraud and null and void from the beginning, having no force or effect.

Canon 7005

A party that does not have proper authority that assumes the role of Trustor is a *Trustor de son Tort* and any such action as an imposter and a fraud is null and void from the beginning having no force or effect.

Canon 7006

Any Trust formed under fraud by a *Trustor de son Tort* cannot give rise to any form of valid Trust.

Article 5 - Trustee

Canon 7007

A Trustee is an Office formed by a valid Oath and Vow to the Terms of Trust to take possession of certain Rights and Property from a Trustor and perform certain Obligations. The manner and character of a Trustee may be described as a position of Trust which is equivalent to the term Fiduciary.

Canon 7008

The origin of the concept of Trustee and the fact that such an Office cannot exist except under sacred Oath and Vow is as old as the origin of civilized society and law itself and has been one of the most constant concepts of law throughout every age and era. It is founded on the most basic principle that a man or woman cannot legitimately possess the rights or property of others, unless they demonstrate the most exemplary and scrupulous character of good faith, good character and good conscience. Therefore, any repudiation of this fundamental concept is the repudiation of the Rule of Law and law itself.

Canon 7009

The valid Oath and Vow taken as to the Terms and Conditions of Trust creates the Office of Trustee. Therefore in the absence of a valid Oath and Vow, no Office may exist.

Canon 7010

The Office of Trustee can only exist and be valid if all the following criteria exist:

- (i) The Trustor has the proper authority to grant, donate, assign or delegate the property for the proposed Trust; and
- (ii) Clear purpose, intent and terms for the proposed Trust exist; and
- (iii) Certainty of subject matter (the property) exists for the proposed Trust exists; and
- (iv) The candidate for Trustee comes with good faith, good character and good conscience; and
- (v) The candidate for Trustee accepts the position with full knowledge of the terms and obligations; and
- (vi) The candidate makes a formal sacred oath to a higher Divine power upon a sacred object representing the form of law connected to such higher Divine power, before witnesses; and
- (vii) The event of making such a formal sacred oath is memorialized into some document, that itself is signed, sealed and executed.

Canon 7011

When a person who claims to be a Trustee, but evidence exists of one or more of the following elements, then such a person is an imposter with no such Office or Trust existing:

- (i) Where a person belongs to a religion, society, entity or order that is recorded as performing any formal or sacred ritual to repudiate Oaths or Vows made in the past or into the future; or
- (ii) Where a person belongs to a religion, society, entity or order that requires the making of one or more Oaths or Vows that are contradictory to the Golden Rule and Rule of Law, Justice and Due Process; or
- (iii) Where a person belongs to a religion, society, entity or order that requires the making of one or more Oaths or Vows that result in behavior that results in less than exemplary character of honesty and fidelity and the disregard of good faith, good character and good conscience; or
- (iv) Where one or more of the criteria for the valid creation of the Office of Trustee does not exist.

Canon 7012

No judge, magistrate or justice of the peace may adjudicate any matter of law within a competent forum of law or oratory unless they are presently a valid Trustee under Oath and secondly prepared to demonstrate under Oath the exemplary characteristics of a valid Trustee or valid Fiduciary:

(i) As a valid Oath is required to create and sustain the Office judge, or magistrate or justice of the peace, the absence of a valid Oath of Office means such a person is the worst kind of imposter an without any legitimacy whatsoever; and

(ii) As any adjudication concerning rights or property requires exemplary character, any judge, magistrate or justice of the peace that is unwilling or refuses to be entrusted under Oath by all parties to perform in good faith, good character and good conscience is not a valid Fiduciary.

The disregard to such fundamental principles may be properly construed as a formal as an official admission of the absence of any proper Rule of Law, Justice or Due Process.

Canon 7013

The eight standard characteristics of a Trustee as Fiduciary are *Integrity, Frugality, Prudence, Humility, Faculty, Competence, Accountability* and *Capacity*:

(i) *Integrity* is the characteristic of possessing a strict moral or ethical code as exemplified by the trinity of virtue (Good Faith, Good Character and Good Conscience); and

(ii) *Frugality* is the characteristic of being economical and thrifty in the good use of those resources in ones possession or custody. The opposite of waste; and

(iii) *Prudence* is the characteristic of being practical, cautious, discrete, judicious and wise in the management of the affairs of the trust; and

(iv) *Humility* is the characteristic of being modest, without pretention or loftiness; and

(v) *Faculty* is the characteristic of possessing skill and ability in order to perform the obligations of trustee; and

(vi) *Competence* is the characteristic of being fit, proper and qualified to produce and argue reason through knowledge and skill of Law, Logic and Rhetoric; and

(vii) *Accountability* is the characteristic of being answerable and liable to faithfully render an account for all acts and transactions; and

(viii) *Capacity* is the characteristic of possessing the legal and moral authority to hold such office, including demonstrating all the previous necessary characteristics.

Canon 7014

A valid Trustee is responsible for the following thirty-three (33) Administrative Elements of Trust being *Rules, Standards, Forms, Procedures, Instruments, Transactions, Notices, Books, Registers, Rolls, Claims, Vouchers, Sureties, Assets, Liabilities, Credits, Debits, Accounts, Records, Manifests, Inventories, Memoranda, Journals, Ledgers, Summaries, Certificates, Audits, Transfers, Conveyances, Computations, Valuations, Derivations* and *Hypothecations*:

- (i) *Rules* are the ordinances, regulations or by-laws of the Trust as defined by its constituting Instrument; and
- (ii) *Standards* are the principles, means and measures of excellence used to compared the results of all activities and administrative duties; and
- (iii) *Forms* are the model of certain Instruments prescribed by law or the constituting Instrument of the valid Trust, Estate or Fund and the manner by which they must be correctly completed, the method of their use and the matters to which they may apply; and
- (iv) *Procedures* are ways and methods of performance of obligations and administrative duties, usually in association with one or more Forms; and
- (v) *Instruments* are the legally formed documents received and issued by the Trust and held in Chancery; and
- (vi) *Transactions* are all the communications, deals, exchanges, transfers, conveyances and proceedings of the Trust; and
- (vii) *Notices* are both Instruments and service of process by which one or more Parties are made aware of any formal legal matter that may affect certain rights, obligations and duties; and
- (viii) *Books* are traditionally stitched spine bound books used to create Registers, Accounts, Inventories, Memoranda, Journals and Ledgers; and
- (ix) *Registers* are tables of one or more records of the receiving or granting or claiming of rights, privileges or property of a valid Trust or Estate or Fund in relation to one or more persons; and
- (x) *Rolls* are types of tables and Register of one or more records being "legal persons" of the same condition or entered in the same engagement of obligations in relation to a valid Trust or Estate or Fund and created by their valid entry into the Roll; and
- (xi) *Claims* are the oral or written assertion of a valid Right against another party regarding the possession or ownership of some property or thing withheld from the possession of the claimant; and
- (xii) *Vouchers* are are written or printed Instruments such as a note, or receipt, or bill of particulars, or acquittance, or release which shows on what account or by what authority a payment has been made and serving as evidence of payment or discharge of a debit, or to certify the correctness of accounts; and
- (xiii) *Sureties* are written promises to pay or perform as a guarantee and therefore security against some other obligation or liability; and
- (xiv) *Assets* are Valuations entered into the Accounts of a Trust, or Estate, or Fund calculated at the time of an Inventory or by a special Valuation for each and every valid Record of Rights, Property and Title within the control of the Trust, or Estate, or Fund; and
- (xv) *Liabilities* are Valuations entered into the Accounts of a Trust, or Estate, or Fund calculated at the time of an Inventory or by a special Valuation for each and every valid Record of an Obligation or Debit or within the performance and responsibility of the Trust, or Estate, or Fund; and
- (xvi) *Credits* are Accounting computations of the addition of numbers to a particular type of Account within a Ledger associated with the posting of Journal entries and general practices of Accounting; and
- (xvii) *Debits* are are Accounting computations of the deductions of numbers to a particular type of Account within a Ledger associated with the posting of Journal entries and general practices of Accounting; and
- (xviii) *Accounts* are tabulations and summary arrangement of computations, valuations and derivations on the nature, value and disposition of objects, concepts and property of a valid Trust or Estate or Fund; and
- (xix) *Records* are entries into Memoranda, Registers or Rolls; and
- (xx) *Manifests* are evidential history of the provenance, possession and ownership of any property, rights, money and other interests now recorded as associated with the Trust or Estate or Fund; and
- (xxi) *Inventories* are being a detailed survey of all property, assets and liabilities, debits or credits of a valid Trust, or Estate or Fund completed immediately after its creation and thereafter at an appointed on a given day; and the stock of particular items and their location or business; and
- (xxii) *Memoranda* are the Books of details of Records of all transactions associated with the Trust or Estate or Fund, including minutes, resolutions, letters, correspondence, decisions and procedural actions recorded in day and time order; and
- (xxiii) *Journals* are Books derived as summary extracts of information from Memoranda and arranged in category order and then day/time order to produce a summary of facts, evidence, quantities and relations for the purpose of accounting and reckoning of the debits and credits of

the Trust or Estate or Fund; and

(xxiv) *Ledgers* being Books that summarize information extracted from Journal entries to produce the most concise reckonings and balances of debits and credits, assets and liabilities of the Trust or Estate or Fund; and

(xxv) *Summaries* are extracts of a Ledger Balance or Simple Balance of Assets and Debits, or Concessions and Remittances or other elements to provide statements, reports, disclosures required in the operation of the Trust or Estate or Fund; and

(xxvi) *Certificates* are official, authorized and acknowledged extracts of Records of the Trust; and

(xxvii) *Audits* are annual surveys of the administrative elements of a Trust to determine if the Rules and Standards have been properly met; and

(xxviii) *Transfers* are the passing of possession and holding of certain rights, titles or objects of property; and

(xxix) *Conveyances* are the passing of ownership of certain rights, titles or objects of property; and

(xxx) *Computations* are the summarizing, calculation and reckoning of arithmetic numbers and values associated with the Trust and Trust property; and

(xxxi) *Valuations* are estimations using some standard unit of measure and account, of the value or worth of an object or concept as property; and

(xxxii) *Derivations* are forms derived from another and possessing a value depending upon the underlying asset from which it was derived; and

(xxxiii) *Hypothecations* are pledges of an underlying asset associated with some Derivation of value as further surety to the Derivation, without delivering temporary possession or ownership of the pledged asset.

Canon 7015

A valid Trustee may be appointed under the circumstances of Foundation, Death, Abandonment, Resignation, Refusal or Contestation:

(i) Foundation is when a new Trust is formed and a Trustee is appointed in accordance with the Instrument or Deed for the first time; and

(ii) Death is when an existing Trustee dies and a vacancy is declared; and

(iii) Abandonment is when a Trustee is away from the domicile of the Trust for more than two years without word or adequate response; and

(iv) Resignation is when a Trustee applies for resignation of duties of office; and

(v) Refusal is when a Trustee refuses to act in the manner and characteristics required of such Office; and

(v) Contestation is when the competency or legitimacy of a Trustee is challenged and upheld by a competent forum of Law before three Trustees, requiring the resignation of the Trustee.

Canon 7017

The first appearance of the concept of Trustee in statute under Western-Roman law originates under King Charles II of England through the laws of Westminster in 1676 under **(29 Car 2 c.3)** in relation to the historic shift from the custom of auricular testimony under oath to written evidence as primary proof concerning all Trusts and conveyances:

(i) From 1676 (**29 Car. 2 c.3**), documents and “paper” took precedence in Western-Roman Law concerning the establishment and existence of valid Trusts, Wills and Testaments, Conveyances, Titles and Agreements to the detriment of auricular testimony; and

(ii) The fundamental role of Oaths in the history of civilization in forming sacred and valid Trusts were deliberately diminished by Westminster in 1695 (**8 Will. III c.34**) and the promotion of anti-Oath sects based on absurd corruptions inserted into the Holy Bible to imply Oaths were contrary to Divine Law. The Quakers were granted exemption from Oaths through the concept of Affirmation and Quakers then promoted to “Trustee” roles in Banks, Merchant Industries and Civil Service dealing with property”; and

(iii) The “State” and its agents assuming greater powers and control as Trustees under Western-Roman Law was significantly extended under Queen Anne in 1707 (**6 Ann. c.18**) concerning people presumed “dead” and in 1708 (**7 Ann. c.19**) concerning the property of “infants”. In both cases, the concept of “secret trusts”, also known as “cestui que vie trusts” were used and to be administered by the crown as Trustee; and

(iv) In 1731 (**4 Geo. II c.10**) under King George II of Great Britain, Westminster expanded the power and scope of itself as Trustees and the use of “cestui que vie trusts” to include the concept of the property of “lunatics” and “idiots” being held in such trusts; and

(v) In 1775, Westminster and the Bank of England were sufficiently confident to enclose the very concept of a valid Oath for the first time in civilized history through (**25 Geo.III c.39**) by claiming Justices of the Peace then be empowered to administer (valid) Oaths. Thus the evidence in writing of a valid oath and then witnessed in writing by a Justice of the Peace became primary proof, not the auricular event itself and associated witnesses; and

(vi) In 1825 (**6 Geo. IV c.74**), with the Bank of England assuming effectively the role of the Crown (Corporation), Westminster consolidated and then expanded its powers and authorities as Trustees by combining the concepts of cestui que vie trusts for “idiots, lunatics, infants or trustees of unsound mind” ensuring that such property was to be administered by the Bank of England; and

(vii) In 1850 (**13 & 14 Vict. c.60**), Westminster revised the laws concerning property held by Trustees and Mortgagees with particular emphasis in watering down the historic nature of Trusts and Trustees to include the concepts of “implied and constructive trusts” being fictions and pseudo-trusts resembling (in name) trusts but having none of the customary characteristics with the operation of such pseudo trusts being determined by the laws of Westminster. Hence, the birth of deliberately false trusts being nothing more than implied contracts; and

(viii) In 1872 (**35 & 36 Vict. c.79**) Westminster extended the concept of secret “implied or constructive” cestui que vie trusts to all persons by assuming all people who do not redeem themselves are by default some form of idiot, lunatic, infant or trustee of unsound mind. Under the guise of “health”, sanitary districts were identified as “wards” for implied lunatics. The effect being that the Bank of England operating as the Crown was now the “trustee” for all persons in England, Great Britain and the Dominions and Colonies of England and Great Britain.

(ix) In 1888 (**51 & 52 Vict. c.59**) and then in 1893 (**56 & 57 Vict. c.53**) the role of the Trustee fundamentally changed from executor and administrator to a role with full investment and personal wealth creation capacity. Now, agencies, corporations, independent contractors and other bodies “acting” in the capacity of a trustee (such as judges, magistrates and others) stood to obtain substantial financial enrichment in complete contradiction to the public expressed history and principles of fiduciary responsibility and trust. Thus, the end of any pretence of Rule of Law for Great Britain and its dominions and previous colonies can be said to be this watershed in defiling all known respect for law.

Article 6 - Integrity

Canon 7018

Integrity is one of the eight standard characteristics required of a Trustee being the possession of a strict moral or ethical code as exemplified by the trinity of virtue (Good Faith, Good Character and Good Conscience).

Canon 7019

The word Integrity is derived from the Latin word *integritas* meaning "soundness, correctness, purity, whole and chaste".

Canon 7020

Integrity means a Trustee is obligated to honestly, faithfully and dutifully follow and execute the purpose of the Trust as defined by its terms and conditions as expressed in the Instrument of formation.

Canon 7021

Under the character of Integrity, a Fiduciary is forbidden to act in any following manner:

- (i) To exert influence or pressure upon the Trustor; or
- (ii) To threaten or intimidate a Beneficiary; or
- (iii) To take selfish advantage of the Trust bestowed or deal with the subject-matter of the Trust in such a way as to personally benefit or prejudice another; or
- (iv) To engage in sharp business practices; or
- (v) Make any false or misleading information to any Trustor or Beneficiary associated with the Trust; or
- (vi) To deliberately or accidentally withhold information from any Trustor or Beneficiary; or
- (vii) To engage in unfair advantage or profit taking; or
- (viii) To act in any manner of forgetfulness or negligence against the other persons standing in such a Trust relation.

Canon 7022

A Trustee that willfully and deliberately engages in a manner forbidden by the characteristic of Integrity is guilty of a major breach of trust.

Canon 7023

A Trustee cannot hold such office in the absence of personal integrity or proof of engaging in a manner forbidden by the characteristic of Integrity.

Article 7 - Frugality

Canon 7024

Frugality is one of the eight standard characteristics required of a Trustee being economical and thrifty in the good use of those resources in ones possession or custody. The opposite of waste.

Canon 7025

The term frugality comes from the Latin *frugalis* meaning “the economical, thrifty and good use of the fruits (of the earth; produce of the earth)”.

Canon 7026

Under the character of Frugality, a Fiduciary is forbidden to act in any following manner:

- (i) To take selfish advantage of the Trust bestowed or deal with the subject-matter of the Trust in such a way as to personally benefit or prejudice another; or
- (ii) To sell, transfer, dispose, give, assign or delegate any property of the Trust contrary to its intended purpose and the terms and conditions of its Instrument of formation; or
- (iii) To sell, transfer, dispose or assign any property of the Trust for less than fair value or at an unnecessarily depreciatory value; or
- (iv) To purchase, hire, loan or rent goods without first demonstrating any consideration of a best quotation for fair price and without such expenditure being in the best economical interests of the Trust; or
- (v) To engage, appoint, hire or employ persons, agents or employees without first demonstrating a genuine need and a position description and without such expenditure being in the best economical interests of the Trust; or
- (vi) To engage in sharp business practices; or
- (vii) To engage in unfair advantage or profit taking; or
- (viii) To commit to deliberate wasteful, extravagant and unnecessary spending.

Canon 7027

A Trustee that willfully and deliberately engages in a manner forbidden by the characteristic of Frugality is guilty of a major breach of trust.

Canon 7028

A Trustee cannot hold such office in the absence of frugality or proof of engaging in a manner forbidden by the characteristic of Frugality.

Article 8 - Prudence

Canon 7029

Prudence is one of the eight standard characteristics required of a Trustee being practical, cautious, discrete, judicious and wise in the management of the affairs of the trust.

Canon 7030

The word Prudence comes from the Latin prudens meaning "wisdom; foresight".

Canon 7031

Under the character of Prudence, a Fiduciary is forbidden to act in any following manner:

- (i) To engage in sharp business practices or in any manner that may place the assets of the Trust in jeopardy; or
- (ii) To purchase any form of securities, derivatives or assets of a predominant speculative nature which could result in such assets possessing less than half their value or negative value; or
- (iii) To consider a purchase or investment using more than one tenth of the value of the Trust without first conducting a thorough due diligence on the nature of the potential investment, the owners or managers and associated risk factors; or
- (iv) To consolidate the assets of the Trust into one major type of investment only; or
- (v) To engage in agreements of any kind where any rights of the Trust are effectively waived, surrendered, granted, given, donated, delivered, abrogated, abandoned or transferred to another party without any fair consideration and contrary to the intended Purpose of the Trust; or
- (vi) To borrow money to an equivalent value of more than one third the total fair value or greater of the assets of the Trust, or at a rate of interest greater than the appreciation rate of general prices.

Canon 7032

A Trustee that willfully and deliberately engages in a manner forbidden by the characteristic of Prudence is guilty of a major breach of trust.

Canon 7033

A Trustee cannot hold such office in the absence of prudence or proof of engaging in a manner forbidden by the characteristic of Prudence.

Article 9 - Humility

Canon 7034

Humility is one of the eight standard characteristics required of a Trustee being modest, without pretention or loftiness.

Canon 7035

The word Humility comes from the Latin *humilitas* meaning “being or appearing insignificant or unimportant”.

Canon 7036

Under the character of Humility, a Fiduciary is forbidden to act in any following manner:

- (i) To take selfish advantage of the trust bestowed or deal with the subject-matter of the trust in such a way as to personally benefit or prejudice another; or
- (ii) To engage in or promote extravagance or conspicuous consumption, even if lawful and within the financial means of the Trustee, that would otherwise bring undue attention and separation from others; or
- (iii) To act and dress in a deliberately pretentious and arrogant manner such to imply superior standing, or class, or status to others; or
- (iv) To speak and behave in a deliberately selfish and self-obsessed manner such to imply greater or higher intelligence, or unique and exclusive abilities or powers above others.

Canon 7037

A Trustee that willfully and deliberately engages in a manner forbidden by the characteristic of Humility is guilty of a major breach of trust.

Canon 7038

A Trustee cannot hold such office in the absence of humility or proof of engaging in a manner forbidden by the characteristic of Humility.

Article 10 - Faculty

Canon 7039

Faculty is one of the eight standard characteristics required of a Trustee being the possession of skill and ability in order to perform the obligations of such office.

Canon 7040

The word Faculty comes from the Latin *facultas* meaning “ability, skill or abundance; or plenty of stock, goods or property”.

Canon 7041

Under the character of Faculty, a Fiduciary is forbidden to act in any Office or Position for which they are entirely unsuited, unskilled and unqualified.

Article 11 - Competency

Canon 7042

Competency is one of the eight standard characteristics required of a Trustee being fit, proper and qualified to produce and argue reason through knowledge and skill of Law, Logic and Rhetoric.

Canon 7043

Under the character of Competence, a Fiduciary is forbidden to act in the Capacity of a Trustee of any kind:

- (i) Where a person is not bound by any sacred Oath or Vow to perform such Office; or
- (ii) Where a person belongs to a religion, society, entity or order that is recorded as performing any formal or sacred ritual to repudiate Oaths or Vows made in the past or into the future; or
- (iii) Where a person belongs to a religion, society, entity or order that requires the making of one or more Oaths or Vows that are contradictory to the Golden Rule and Rule of Law, Justice and Due Process; or
- (iv) Where a person belongs to a religion, society, entity or order that requires the making of one or more Oaths or Vows that result in behavior that results in less than exemplary character of honesty and fidelity and the disregard of good faith, good character and good conscience; or
- (v) When a person has been found culpable in accord with the present Canons and Rule of Law to be ethically and morally unfit to act in the capacity of a Trustee; or
- (vi) When a person has been found mentally incompetent and mentally incapable in accord with the present Canons to act in the capacity of a Trustee.

Canon 7044

A person occupying the role, office or position of Trustee that willfully and deliberately engages in a manner forbidden by the characteristic of Competency is guilty of a major breach of trust.

Canon 7045

A Trustee cannot hold such office in the absence of Competency or proof of engaging in a manner forbidden by the characteristic of Competency.

Article 12 - Accountability

Canon 7046

Accountability is one of the eight standard characteristics required of a Trustee being answerable and liable to faithfully render an account for all acts and transactions.

Canon 7047

Under the character of Accountability, a Fiduciary is forbidden to act in any following manner:

- (i) To fail to create, keep, maintain and render accurate books of accounts and registers for all assets, property, title, documents, correspondence, transactions, journals, ledger and balances ;
or
- (ii) To fail to ensure any fund associated with a Trust or Estate is solvent and capable of settlement of all obligations; or
- (iii) To fail to ensure the books and accounts of the Trust or Estate balance; or
- (iv) To fail to provide to Beneficiaries and any Trustor a true and accurate Accounting at least annually; or
- (v) To deliberately or accidentally withhold information from any Trustor or Beneficiary; or
- (vi) To seek or claim immunity from prosecution or culpability for any false or misleading or dishonest, or incompetent practices.

Canon 7048

A Trustee that willfully and deliberately engages in a manner forbidden by the characteristic of Accountability is guilty of a major breach of trust.

Canon 7049

A Trustee cannot hold such office in the absence of Accountability or proof of engaging in a manner forbidden by the characteristic of Accountability.

Article 13 - Capacity

Canon 7050

Capacity is one of the eight standard characteristics required of a Trustee being the the legal authority, status, qualifications and abilities of a person to hold and perform in such office, including demonstrating all the previous necessary standard characteristics.

Canon 7051

Under the character of Capacity, a Fiduciary is forbidden to act:

- (i) If they are forbidden to act under any of the characteristics of Integrity, Frugality, Prudence, Humility, Faculty, Competence or Accountability; or
- (ii) If they do not hold the legal and moral authority to occupy such Office.

Canon 7052

A person claiming or holding or occupying the office or position of Trustee that is without Capacity is a Trustee de son tort and therefore fully liable but without any legal or moral authority and any and all acts are null and void from the beginning, having no force or effect.

Canon 7053

A person found to be a Trustee de son tort may not then be argued by any reasonable or sensible law to be restored or appointed or argued as an actual trustee of any valid trust by their actions. Therefore, any legal argument that claims a Trustee de son tort may be made or restored or appointed or argued the trustee of some form of valid trust is an injury against the law and null and void from the beginning, having no force or effect.

Canon 7054

An act that is null and void from the beginning because the person who performed such act was found to be without Capacity cannot then give rise to a legitimate act. Nor may any artificial limitation of time be applied whereby an act done without Capacity becomes valid over time.

Article 14 - Office

Canon 7055

An Office is a movable or immovable sacred space in which is held certain rights, authorities, capacities and powers, conferred upon one who has pronounced one or more Oaths or Vows and Sacraments and preserved by their continued honor to the fiduciary principles of good faith, good character and good conscience. One who holds an Office under such fiduciary capacity is called an Officer. An Agent can never legitimately hold an Office.

Canon 7056

There are only four possible types of Office as defined and determined by the nature of their creation, their authority and powers and sacred and ecclesiastical superiority being Divine, True, Superior and Inferior:

(i) A *Divine Office* is an Office named and created in accord with the sacred Covenant Pactum De Singularis Caelum in which a spiritual member of One Heaven vows to personify such unique Office, as custodian and guardian spirit for a period not less than one thousand and eighty years. Some Divine Offices then may be occupied by living flesh and blood carnated Members. Thus a Divine Office can never be dissolved, usurped, seized or surrendered; and

(ii) A *True Office* is either the *Office of Man* and the *Office of Woman* as defined by the Divine Creator of all Existence and into which each and every flesh carnated Member is invested and commissioned from the time of their physical birth until their physical death. Therefore, a True Office can never be usurped, seized, sold or stolen; and

(iii) A *Superior Office* is primarily associated with the performance of one or more Oaths or Vows in the creation of a sacred Fiduciary and Ecclesiastical Office and is sustained so long as such oaths or vows are honored; and

(iv) An *Inferior Office*, or "Pseudo Office" are all non-Ucadian positions in which a defective or inferior Oath or Vow has been offered, or no Oath provided or where the fiduciary obligations have been abrogated in favor of agent and commercial advantages. All Roman Offices, including all claimed ecclesiastical Offices are Inferior Offices and "Pseudo Offices".

Canon 7057

The origin and literal meaning of office is derived from Latin and the Roman traditions of ecclesiastical and ceremonial duty and service known as *officium* when in possession of some sacred circumscribed space such as a chapel, temple, altar or sanctuary.

Canon 7058

As all rights and property are by definition sacred, all clerical and professional obligations and responsibilities in relation to the administration, transference and conveyance of any rights or property must be concluded in a valid Office. Any and every transaction or claimed transference or conveyance of property or rights must be concluded within the sacred space and place of a valid Office to have ecclesiastical, moral, lawful and legal force and effect.

Canon 7059

By definition, the authority, rights and powers of a Divine Office is superior to any and all other forms of Office, regardless of title or claimed status. No Inferior Office possesses any power, force, authority, right or ability to abrogate or usurp the decisions or authority of a Divine Office. Similarly, no Superior Office or Inferior Office possesses any force, authority, right or ability to abrogate or usurp the authority of a True Office to exercise any of the Natural Rights granted to it, unless the occupant of a True Office willfully and deliberately repudiates the Golden Rule of Law and all forms of logic, reason and sense.

Canon 7060

There are sixteen (16) essential types of valid Office for the conduct and conclusion of sacred, clerical and professional obligations and responsibilities being *Sanctuary, Oratory, Consistory, Sacristry, Penitentiary, Chancery, Depository, Dispensary, Treasury, Ministry, Library, Registry, Notary, Secretary, Vestry and Rectory*:

(i) A *Sanctuary* is any temporary or permanent Office circumscribed by the performance of one or more valid Sacraments in accord with these Canons from which all other Offices are derived; and

(ii) An *Oratory* is any valid Office of an *Orator* that exists for the auricular exposition, discussion, relation, examination, disposition and conclusion of matters derived from Divine Law, Ecclesiastical Law and Positive Law and from which all other Offices in which the spoken word of Men and Women is translated to writing or vice versa is derived; and

(iii) A *Consistory* is any valid Office of a *Councillor* that exists for a solemn and sacred assembly or council; and

(iv) A *Sacristry* is any valid Office that exists for the receiving and safe keeping of most sacred vessels, books, vestments and may also be used by clergy as valid Trustees for worship or meetings; and

(v) A *Penitentiary* is any valid Office that exists for the receiving and safe keeping of sacred vows, confessions, absolutions, dispensations and examinations of conscience and may also be used by clergy as valid Trustees for providing sanctuary and sustenance to penitents confessed; and

(vi) A *Chancery* (also Chancellery) is any valid Office of a *Chancellor* that exists for the receiving and safe keeping all original instruments, registers, memoranda, forms and rolls and for the original creation of new forms and instruments by valid Trustees as Scriveners as well as the provision of certified and valid extracts of original instruments and records; and

(vii) A *Depository* is any valid Office that exists for the purpose of receiving the temporary assignment of goods and property for safe keeping, or security, or bailment or warehousing upon the issue of receipts and to be returned upon expiry of such conditions; and

(viii) A *Dispensary* is any valid Office that exists for the purpose of dispensing, or settling, or resolving, or exchanging, or measuring, or paying, or issuing or trading property, goods or rights; and

(ix) A *Treasury* is any valid Office that exists for the purpose of receiving and keeping safe any and all property that has been salvaged or claimed or surrendered upon being abandoned, lost (presumed dead), incapacitated, infirm or intestate; and

(x) A *Ministry* is any valid Office that exists for the conducting sacred, clerical and professional obligations and responsibilities and the dispensation and determination of questions of rights and property; and

(xi) A *Registry* is an Office that exists for the recording of entries, enrolments and events into Books, Registers, Rolls, Memoranda, Accounts and Manifests and the subsequent issue of Certificates, or Receipts as well as the administrative management of Journals, Ledgers and Summaries; and

(xii) A *Library* is an Office that exists for the recording, entry, safe keeping of copies and acknowledgment and evidence of service and publication of all official Notices, Books, Gazettes, Newspapers, References, Periodicals as well as Audio Visual Material as well as other claimed works of copyright; and

(xiii) A *Notary* is an Office that exists for the purpose of recording, entry, safe keeping of copies and acknowledgment and evidence of service of official Notices as well as the safe keeping and custody "in due course" of all "public" originals and proofs of any surrender, gift, waiver, abandonment, resignation, novation of property or rights by the Trustor through Deed or Act such as wills, affidavits, land and property conveyances; and

(xiv) A *Secretary* is an Office that exists for the purpose of the private recording, entry, safe keeping of copies and acknowledgment and evidence of service of official Notices, Claims and Rights and the "secret surrender" and "passing" of such private material to other parties are required or demanded; and

(xv) A *Vestry* is an Office of the *Keeper of the Rolls* that exists for the purpose of recording and keeping safe the essential records of a Parish; and

(xvi) A *Rectory* is an Office of the *Rector* that exists for providing teaching and instruction to students.

Canon 7061

In respect to *Divine Offices, True Offices, Superior Offices and Inferior Offices*:

- (i) A *Divine Office* cannot cease to exist, even if a physical and living incumbent fails to adhere to the standards and obligations of such office, or if one or more persons even disavow or seek to diminish or attempt to dissolve such Office; and
- (ii) A *True Office* is dissolved upon the physical death of the incumbent Man or Woman; and
- (iii) A *Superior Office* ceases to exist upon the death of the occupant, or their resignation, or if the occupant deliberately and willfully breaches their obligations and responsibilities according to the Rule of Trust and fails to remedy within the allotted time, causing a default and then fails to honor and acknowledge their culpability, causing termination; and
- (iv) An *Inferior Office* by definition never possess legitimate authority or power, but ceases even to be capable of maintaining the impression of legitimacy when an occupant breaches any notion of Rule of Law, or decency, or good faith, or good character or good conscience.

Canon 7062

In respect of an Officer, a Superior Office may only be restored:

- (i) After the allotted time and penance determined upon such a disgraced former Trustee and Officer openly and willfully chooses to admit and confess to their dishonor and culpability or being found culpable; and
- (ii) The renewal of sacred Oath and Vow upon expiry of the prescribed time and conditions permitting such a man or woman to once again become a valid Trustee.

Canon 7063

The Inferior Western-Roman Legal notion that the powers and authorities of an Inferior Office can be suspended and remain until the investiture or appointment or commission of a new incumbent is a moral repugnancy, a profanity, a sacrilege and an utter falsity and absurdity:

- (i) All Roman Offices are by definition inferior and only exist by virtue of the belief of the people and the existence of some vow or oath. Thus upon the death or resignation of the occupant, the Office ceases; and
- (ii) No Roman Office possesses any legitimate or valid spiritual power or authority. Therefore, there is nothing to suspend or hold in abeyance; and
- (iii) The concept of Interregnum is a mockery of all notions and forms of Fiduciary Law, Rights, Property, Oaths and Obligations. Therefore, even the evoking of such a claim renders such authority null and void.

Canon 7064

As the authority and legitimacy of an office is derived from ecclesiastical authority, then the obeying of the Rule of Law is not merely duty, but necessary for the lawful effect of any action. This is because no spiritual force may flow through natural law and positive law of this world, if the sacred rules that establish such law are willingly broken.

Canon 7065

When a man or woman seeks to cling to an Inferior Office and yet deny their obligations and duties, they automatically prove they are excommunicated from any spiritual authority, thereby rendering such acts merely enforceable through ignorance, force or fear.

Canon 7066

When a man or woman seeks to cling to an Inferior Office through the use of ignorance, force and fear, denying their dependency on legitimacy from the Divine Creator and Divine Law, then no action or decree they make can ever be regarded as ecclesiastical, lawful or legal.

Article 15 - Rules

Canon 7067

Rules are the first of thirty-three (33) Administrative Elements of Trust being the ordinances, regulations or by-laws of the Trust as defined by its constituting Instrument.

Canon 7068

Notwithstanding where the Rules of a Trust or Estate or Fund are in conflict with these Canons:

- (i) The Rules of the constituting Instrument of a Trust or Estate or Fund is the Lex Causa “first cause for the law” as the primary rules which a Trustee is obligated to honor and follow; and
- (ii) Capitalized Words (other than words capitalized by convention at the beginning of a sentence or phrase) defined within the constituting Instrument shall have the same meaning as described within any Interpretation definitions; and
- (iii) Words importing the singular include the plural and vice versa; and
- (iv) Words which are gender neutral or gender specific include each gender; and
- (v) Other parts of speech and grammatical forms of a word or phrase defined in constituting Instrument have a corresponding meaning; and
- (vi) Headings are for convenience only and do not affect the interpretation of the constituting Instrument; and
- (vii) The use of any style of font, font size, bolding, italics, underline or any other style are for cosmetic purpose only and do not affect the interpretation of the constituting Instrument; and
- (viii) An expression importing a person includes a company, partnership, joint venture, association, corporation, agency or other body corporate; and
- (ix) Reference to an object or concept or thing includes any part of that object or concept or thing; and
- (x) A reference to a clause, party, schedule or attachment to the constituting Instrument is a reference to a clause of the constituting Instrument and a party, or schedule or attachment to the constituting Instrument.

Canon 7069

A Breach of Rules or simply “Breach” is any breaking of peace or violation of a term or condition, or Right of either Party, or any obligation, engagement or duty, either by commission or omission, whether knowing or unknowing, in relation to the constituting Instrument of a valid Trust, or Estate or Fund including, but not limited to any:

- (i) *Breach of Promise* being a violation of any promise; or
- (ii) *Breach of Duty* being any violation or omission of a legal or moral duty and more particularly the neglect or failure to fulfill in a just and proper manner the duties of an office, agency or fiduciary capacity; or
- (iii) *Breach of Trust* being any act done by a person holding fiduciary responsibility in relation to a trust or office and more particularly the wrongful omission by a trustee of an act required by the terms of the trust, or wrong misappropriation by a trustee of any fund or property which had been lawfully committed to him in a fiduciary character; or
- (iv) *Breach of Warranty* being the failure or falsehood of an affirmative promise or statement in writing, or the nonperformance of an executor stipulation; or
- (v) *Breach of Instrument* being any failure without legal excuse to perform any promise which forms the whole or part of the constituting Instrument of a valid Trust, or Estate or Fund, whether anticipatory, or constructive or continuing, or unequivocal.

Canon 7070

All alleged Breaches may be defined as either Minor or Material (Major), whereby:

- (i) A Minor Breach is any alleged Breach that technically violates one or more of the rules of the constituting Instrument of a valid Trust, or Estate or Fund, but does not destroy the inherent Trust or Value and therefore the Duties and Obligations of the Instrument and is possible to be cured by the offending Party within a reasonable period of time; and
- (ii) A Material Breach, also known as Major Breach or Fundamental Breach is any alleged Breach as specified within the rules of the constituting Instrument of a valid Trust, or Estate or Fund or any other unnamed condition of such a serious nature that unless it is immediately cured by the offending Party, then such alleged Breach is likely to destroy the inherit Trust and Value of the constituting Instrument.

Canon 7071

A failure to cure any alleged Breach within the Time Limit prescribed and the waiving of the right to appeal to Arbitration shall place an offending Party in Default. Default is therefore any failure to fulfil an Obligation prescribed by the constituting Instrument of a valid Trust, or Estate or Fund after every reasonable opportunity in Good Faith has been presented to the offending Party to remedy and cure the alleged Breach.

Canon 7072

Where one or more clauses of the constituting Instrument of a Trust or Estate or Fund are in conflict with the present Canons, these Canons shall always take precedence and any clause or clauses in conflict within the Instrument of the Trust or Estate or Fund shall be invalid, void and unenforceable.

Canon 7073

In all procedural matters and judicial decisions concerning any Conflict of Laws and the Choice of Laws:

- (i) The Law of the Forum (*Lex Fori*) shall first apply, unless such procedures are in conflict with the true Rule of Law and these Canons in which case the Rules of these Canons and the constituting Instrument of the valid Trust or Estate or Fund shall take precedence; and
- (ii) The subject of Jurisdiction for natural persons shall be resolved first by the prevailing law of domicile of Ucadian society as *Lex Domicilii Ucadia*; or a legal person then first by the prevailing law of the place of incorporation being *Lex Incorporationis Ucadia*; and
- (iii) The Choice of Law (*Lex Causa*) shall then be the Rules of the constituting Instrument of the valid Trust or Estate or Fund, notwithstanding any conflict with these Canons in which case, these Canons shall take precedence.

Article 16 - Standards

Canon 7074

Standards are the second of thirty-three (33) Administrative Elements of Trust being the principles, means and measures of excellence used to compare the results of all activities and administrative duties.

Canon 7075

The Four Key Standards of any valid Trust or Estate or Fund are the Standards of *Character, Ethics, Elements* and *Systems*:

(i) The Standards of *Character* are the eight (8) standard characteristics of a Trustee as Fiduciary being *Integrity, Frugality, Prudence, Humility, Faculty, Competence, Accountability* and *Capacity*; and

(ii) The Standards of *Ethics* are the seven (7) standards of ethics expected of all party to the Trust or Estate or Fund being *Respect, Integrity, Commitment, Enthusiasm, Compassion, Cheerfulness* and *Discernment*; and

(iii) The Standards of *Elements* are the twenty-two (22) elements of a valid Trust or Estate or Fund being *Rules, Standards, Procedures, Forms, Instruments, Books, Transactions, Registers, Rolls, Accounts, Records, Manifests, Inventories, Memoranda, Journals, Ledgers, Summaries, Certificates, Audits, Transfers, Conveyances* and *Computations*; and

(iv) The Standards of *Systems* are the three (3) primary areas of systems in association with any competent Trust or Estate or Fund Administration being *Records Management Systems, Fund Reporting Systems* and *Administrative Processes Systems*.

Canon 7076

The Standards of *Ethics* are the seven (7) standards of ethics expected of all party to the Trust or Estate or Fund being *Respect, Integrity, Commitment, Enthusiasm, Compassion, Cheerfulness* and *Discernment*:

(i) *Respect* exemplified by the expression and affirmation "I choose to treat all people with dignity and respect, regardless of race, religion or creed"; and

(ii) *Integrity* exemplified by the expression and affirmation "I choose to give my word carefully and to keep and honor my promises"; and

(iii) *Commitment* exemplified by the expression and affirmation "I trust my colleagues and rely upon them to achieve success"; and

(iv) *Enthusiasm* exemplified by the expression and affirmation "I am passionate about the objectives of the Company"; and

(v) *Compassion* exemplified by the expression and affirmation "I care for my colleagues and their well being and am sensitive not to unnecessary cause harm, or controversy or injury"; and

(vi) *Cheerfulness* exemplified by the expression and affirmation "I choose to welcome each day with positive aspirations"; and

(vii) *Discernment* exemplified by the expression and affirmation "I choose to take time before rushing to judgment or any action based on emotion".

Article 17 - Forms

Canon 7077

Forms are the fourth of thirty-three (33) Administrative Elements of Trust being the model of certain Instruments prescribed in accord with these Canons or the constituting Instrument of the valid Trust, Estate or Fund and the manner by which they must be correctly completed, the method of their use and the matters to which they may apply.

Canon 7078

Six classes of valid Forms are recognized in accord with these Canons being *Scriptural, Traditional, Universal, Customary, Foreign* and *Private*:

- (i) *Scriptural* Forms all valid Forms prescribed in accord with these Canons and the most sacred Covenant Pactum de Singularis Caelum consistent with the standards of form originating from the 8th Century under the Sacred Law of the Carolingians and the Universal (Catholic) Church; and
- (ii) *Traditional* Forms all valid Forms prescribed in accord with these Canons and the most sacred Covenant Pactum de Singularis Caelum consistent with the standards of form originating from traditional and indigenous cultures and people; and
- (iii) *Universal* Forms are all valid Forms prescribed in accord with these Canons and the Ucadia Universal Standard Forms (USF) System; and
- (iv) *Customary* Forms are all valid Forms prescribed in accord with these Canons that possess customary form by tradition, use and custom; and
- (v) *Foreign* Forms are all valid Forms prescribed in accord with these Canons issued by a foreign entity; and
- (vi) *Private* Forms are all valid Forms prescribed in accord with these Canons issued privately or according to the rules and ordinances of a valid Trust, Estate or Fund.

Canon 7079

All valid Forms must possess validity pertaining to three (3) essential elements being *Authority, Title* and *Body*:

- (i) *Authority* is the identification of claimed source of Authority by which a valid Form is issued before the Body or Title; and
- (ii) *Title* is the identification of the unique name of the Form that distinguishes it from others before the Body; and
- (iii) *Body* is the primary function and model text and elements that demonstrate the purpose of the Form consistent with its Title.

Canon 7080

In respect of the essential elements of Forms:

- (i) The valid source of Authority of a valid Form is the jurisdiction under which any determination of the validity of any Instrument created from it is determined; and
- (ii) The creation of any Instrument from a valid Form is automatically an admission of being under the jurisdiction of the valid source of Authority listed on it; and
- (iii) The immediate source of Authority and not the remote (or ultimate) source of Authority must be clear; and
- (iv) A Form without a clear identification of the source of its Authority before the Title, has none; and
- (v) A Form that claims more than two sources of Authority or conflicting Authority renders itself defective; and
- (vi) A Form without a Title after the clear identification of the source of its Authority is invalid; and
- (vii) A Form with a Title contrary to the precise name defined under the source of Authority that prescribed it, renders itself defective; and
- (viii) A Form with a Body contrary to the precise words and format defined under the source of Authority that prescribed it, renders itself defective; and
- (ix) A Form where the Title is contrary to the purpose and function of the Body is a fraud and invalid.

Article 18 - Procedures

Canon 7081

Procedures are the third of thirty-three (33) Administrative Elements of Trust being the ways and methods of performance of obligations and administrative duties, usually in association with one or more valid Forms.

Canon 7082

The proper procedures of any valid Trust or Estate or Fund are commonly known as Administrative Procedures.

Canon 7083

Notwithstanding the Rules defined within the constituting Instrument of any valid Trust or Estate or Fund, these Canons are the Lex Fori and the primary law of all procedures for all actions within any competent forum of Law.

Article 19 - Instruments

Canon 7084

Instruments are the fifth of thirty-three (33) Administrative Elements of Trust being the legally formed documents received or issued by the Trust, or Estate or Fund.

Canon 7085

In respect of Instruments:

- (i) A valid Instrument is sourced from a valid Form; and
- (ii) An Instrument that changes any of the key elements of a valid Form (Authority, Title and Body) cannot then be valid; and
- (iii) An Instrument that is incomplete cannot be valid.

Canon 7086

Canon

In accord with ancient Sacré Loi (Sacred Law of the Carolingians and founding of Universal Church), as the basis of Western-Law, all valid Transference or Conveyance of Property, Rights or Title is by proper written Instrument is either Scriptural, Customary or Commercial:

- (i) Scriptural Instruments that conform to the ancient standards of instruments under Sacré Loi (Sacred Law of the Carolingians and founding of the Universal Church) and in accord with Divine Law and Natural Law consistent with the most sacred Covenant Pactum de Singularis Caelum; and
- (ii) Customary Instruments that conform to the standards of Westminster from the time of Henry VIII and the Venetians and Pisans in the 16th Century that took control of England and declared the State to be the Church (Church of State) and the conduit for Divine Law and Ecclesiastical Law; and
- (iii) Commercial Instruments are Instruments that are similar to the standards of Westminster and the Bank of England from the 18th Century that seized total control from the start of the 19th Century and eventually declared the subjects of the British Empire and eventually the world to be insolvent debtors and subject to the complete control of the banks and their legal agents as a Supernatural and Occult Church of its own accord (Church of Debt also known as Church of the Bank).

Article 20 - Transactions

Canon 7087

Transactions are the sixth of thirty-three (33) Administrative Elements of Trust being all the communications, deals, exchanges, transfers, conveyances and proceedings of the Trust or Estate or Fund.

Canon 7088

The Trustees of a valid Trust, or Estate or Fund are accountable for all Transactions received and dispensed by the Trust or Estate or Fund.

Canon 7089

The primary nature and type of transactions between Trusts, Estates and Funds differ to some degree:

- (i) The primary transactions of a Trust pertain to the grant, or gift, or assignment or delegation of possession or ownership of property by some Instrument of Scripture or Deed; and
- (ii) The primary transactions of an Estate pertain to the grant, or gift, or assignment or delegation of the use and enjoyment of property as well as actual commercial transactions of value such as cash, merchandise, real estate, bonds, securities and stocks; and
- (iii) The primary transactions of a Fund pertain to the grant, or gift, or assignment or delegation of unsecured and secured promises including (but not limited to) bills receivable, bills payable, expenses, interest discounts, commissions, wages and salaries.

Canon 7090

During the normal course of events of a Fund that is solvent and not subject to fundruptcy or any proprietary version of it, in relation to transactions:

- (i) All value received is reflected as credits into the Accounts as such values received do not owe any further values; and
- (ii) All value payable is reflected as debits into the Accounts as obligations for which the Trust or Estate or Fund must make good its performance.

Canon 7091

During the fundruptcy of a Fund, subject to the rules of administration of fund under fundruptcy and such proprietary versions as "bankruptcy", in relation to transactions:

- (i) All value received is reflected as debits into the Accounts as such values received owe values to be given, surrendered or yielded under administration; and
- (ii) All value payable is reflected as credits into the Accounts as such values given are "underwritten" under the insurance and administration terms of fundruptcy.

Article 21 - Notices

Canon 7092

Notices are the seventh of thirty-three (33) Administrative Elements of Trust being both Instruments and service of process by which one or more Parties are made aware of any formal legal matter that may affect certain rights, obligations and duties.

Canon 7093

The seven primary types of Notice are: *Physical, Posted, Direct, Indirect, Public (legal), Implied* and *Constructive*:

(i) *Physical Notice* or Actual Notice is a type of notice and service of process whereby the specific information concerning a formal legal matter is listed in a Document and then physically handed to a party or their representative, with proof, attestation or acknowledgment of such service recorded as evidence; and

(ii) *Posted Notice* or Mail Notice is a type of notice and service of process whereby specific information concerning the formal legal matter is personally addressed to the party and sent through a certified or registered mail delivery system recognized by the International Postal Union; and

(iii) *Direct Notice* is a type of notice and service of process whereby specific information concerning the formal legal matter is personally addressed to the party and sent via email, fax, sms or other recorded and verifiable transmission medium; and

(iv) *Indirect Notice* is a type of notice and service of process whereby specific information concerning the formal legal matter is published in any broadcast medium such as media releases, stories, advertorial content and advertising and likely to be viewed by one or more parties; and

(v) *Public Notice* is a type of notice and service of process whereby specific information concerning the formal legal matter is published in a general, local, regional, national or international publication possessing status as a gazette and therefore an official newspaper of record or physically posted at a site reasonably expected to be visible to the Person; and

(vi) *Implied Notice* is a type of notice inferred from facts that a Person had means of knowing and would have caused a reasonable Person to take action to gain further information concerning a formal legal matter. It is a notice inferred or imputed to a party by reason of his/her knowledge collateral to the main fact; and

(vii) *Constructive Notice* is a type of notice inferred from facts that a Person unable to be served with Actual Notice may be reasonably inferred or imputed to have received notice, if Actual Notice was restricted or not possible and a minimum number of attempts of Physical, Posted, Direct or Public Notice were concluded.

Canon 7094

During the normal course of management and administration of a Trust, or Estate or Fund, Trustees or their duly appointed Agents are expected:

(i) To use at least Posted and Direct Notice as the preferred medium for communicating matters of a confidential, privileged or private nature between the Trust, or Estate or Fund and its Trustees, Shareholders, Officers, Agents, Employees or other parties.

(ii) To use at least Indirect Notice or Public Notice in matters that are not of a confidential, privileged or private nature; and

(iii) To use at least Physical Notice as well as Public Notice and Posted Notice in the matter of any breach or default of agreement, or in those circumstances deemed required by law, or in the proceeding of a legal case or matter.

Canon 7095

Service of Notice, also known simply as “Service” or in matters of legal proceedings as “Service of Process” is the formal delivery of a Notice, such that it may be reasonably argued such Notice was received. Service of Notice shall be deemed to have been properly and duly served, when:

- (i) Any *Physical Notice* served personally or left at the registered address by a servicing agent is deemed to have been served when delivered and such fact is attested by a certificate of service signed by the agent who executed the service; and
- (ii) Any *Posted Notice* sent by Post is deemed to have been served at the expiration of forty-eight hours after the envelope containing the Notice is posted and, in proving service, it is sufficient to prove that the envelope containing the Notice was properly addressed and posted; and
- (iii) Any *Direct Notice* served on a party by telex is deemed to have been served on receipt by the Company of the answerback code of the recipient at the end of the transmission. Any notice served on a party by facsimile transmission is deemed to have been served when the transmission is sent. Any notice served on a party by email or sms or any other form of direct electronic messaging is deemed to have been served after twenty-four hours and no error message or failed transmission notice is received; and
- (iv) Any *Indirect Notice* is deemed to have been served three days after receipt or proof of the publication of such notice; and
- (v) Any *Public Notice* is deemed to have been served three days after receipt or proof of the publication in a gazette and official publication of record of such notice; and
- (vi) Any *Implied Notice* is deemed to have been served fourteen days after receipt or proof of publication of at least two forms of Indirect Notice or Public Notice; and
- (vii) Any *Constructive Notice* is deemed to have been served fourteen days after receipt or proof of at least one attempted Physical Notice or two Posted Notices and at least two forms of Indirect Notice or Public Notice.

Canon 7096

Where a Party does not have a registered address or where the Trustee of a Trust, or Estate or Fund has a reason in good faith to believe that a Party is not known at the registered address of a Party, a Notice is deemed to be given to the Party if the Notice is exhibited by Indirect Notice in the Office for a period of forty-eight hours (and is deemed to be duly served at the commencement of that period) unless and until the Party informs the Trustee of a registered place of address.

Canon 7097

The signature to any Notice to be given in the course of properly administering a Trust, or Estate or Fund may be written or printed. The formatting of the name of an Officer of the Trust, or Estate or Fund in capitals as the signature line upon a Notice shall be deemed a valid legal signature.

Article 22 - Books

Canon 7098

Books are the eighth of thirty-three (33) Administrative Elements of Trust being a set of one or more written, electronic, or printed, illustrated or blank sheets used to create valid Registers, Accounts, Inventories, Memoranda, Journals and Ledgers of the Trust or Estate or Fund. An electronic Book is also called an e-Book.

Canon 7099

Whether electronic or printed, a single sheet within a Book is called a Leaf and each side of a leaf is called a Page:

- (i) The front Page (or obverse) of a Leaf is called the Recto, or “right page”; and
- (ii) The back Page (or reverse) of a Leaf is called the Verso, or “turned page”.

Canon 7100

Whether electronic or printed, there are by traditional eight elements to an ecclesiastically and lawfully valid Book:

- (i) Opera, or “Work” is the formal name for the entire Book and all its elements; and
- (ii) Operculum, or “Cover” is the formal name for the covering of the Book, which may or may not include a brief Title for the Work; and
- (iii) Frontispicium, or “Frontispiece” is the formal name for the tradition since the 16th Century of some illustration or symbols signifying the artistic message of the Work that is on the first Verso (left page) before the main Title Page; and
- (iii) Titulus, or “Title” is the first Recto (right page) being the formal name of the Work and the Author, the Place of Creation and Year of Creation; and
- (iv) Publicatio, or “Legal Authority to Publish” is the Verso (left or back page) after the Title on which is listed any legal right to ownership or printing or publication; and
- (v) Dedicatio, or “Dedication and Prayer” is the Recto (right page) next to the Publicatio on which a formal dedication or prayer or petition is given as to the accuracy of the information or nature of information to follow; and
- (vi) Praefatio, or “Preface” is the formal introduction as literally “first testimony” to the facts of the Book, before the body of the Work; and
- (vi) Tabulae, or “Table (of Contents)” is the formal Contents of the Book as technically a “schedule” to the Preface; and
- (vii) Literatura, or “Literature” is the formal Body of the Book and the details of its contents as “evidence” to the Table of Contents; and
- (viii) Testificatio, or “Attestation” is the final prayer and testification that all that has been written in previous pages is true and correct.

Canon 7101

A Book may be further defined as a *Monograph, Periodical, Treatise, Manual and Compendium*:

- (i) A *Monograph* (from Ancient Greek mono = “single” and grapho = “to write”), is a self-contained work of fictional or non-fictional writing on a single subject or aspect of a subject; and
- (ii) A *Periodical* (from Latin periodicus = “cyclical”) is a serialized and periodically published work of fictional or non-fictional writing on a single subject or aspect of a subject or some comprehensive compilation of some body of knowledge.
- (iii) A *Treatise* is a formal and systematic written discourse on a single subject or aspect of a subject, normally by a single author and discovering, debating or proposing logical principles and conclusions; and
- (iv) A *Manual* is a formal and systematic written on a single subject or aspect of a subject, for the purpose of instruction; and
- (v) A *Compendium* (from Latin compenso = “to weigh together or balance”) is a concise and comprehensive compilation of some body of knowledge, that may or may not summarize a larger work.

Canon 7102

Elements of the management of a Trust or Estate or Fund such as Registers, Rolls, Accounts, Inventories, Memoranda, Journals and Ledgers may be in separate Books, or sections within the same Book.

Canon 7103

A Blank Page is any Page in a Book on which no writing or printing has been inscribed or impressed. A Page with a Page Number or any sign or symbol is NOT a Blank Page. A Blank Page by tradition denotes an incomplete Work.

Canon 7104

No valid Registers, Accounts, Inventories, Memoranda, Journals and Ledgers of the Trust or Estate or Fund are permitted to contain Blank Pages. Therefore all Pages of all Books in use for such purpose must be uniquely numbered so that under no circumstances can it be implied or construed that such Works contain Blank Pages.

Article 23 - Registers

Canon 7105

A Register is the ninth of thirty-three (33) Administrative Elements of Trust being a book of tables recording one or more entries of statements or memoranda as memorial and evidence as to the receiving or granting or claiming of rights, privileges or property of a valid Trust or Estate or Fund or Corporation. The place or office where a Register is kept is called a Registry.

Canon 7106

In terms of the general purpose, nature and function of Registers:

- (i) A Register as a table contains at least three or more columns; and
- (ii) A Register as a table can be a section of a Book, or a whole series of Books; and
- (iii) All Registers record Rights and Property associated with Persons; and
- (iv) The Register itself may imply and/or grant certain Rights and Property by the fact the record exists as a member of the Register, or may simply record and reference a range of different titles of Property; and
- (v) A particular Right of Property can only be recorded once in a valid Register. Where two records exist for the same Property, it is called "clouded title" or "contested title".

Canon 7107

In terms of the general authority and creation of Registers:

- (i) The authority to form a Register is defined by the limits of authority of the constituting Instrument of the relevant Trust or Estate or Fund; and
- (ii) The Rights, Powers and Property prescribed within a Register cannot exceed the Rights, Powers and Property of the Trust or Estate or Fund itself; and
- (iii) All Registers are wholly and exclusively Ecclesiastical Property and can never belong to a Trust, or Estate or Fund that formed or inherited it. Instead, all Registers are automatically *ipso facto* (as a matter of fact) *ab initio* (from the beginning) the property of One Heaven; and
- (iv) All Registers are hierarchical in their inheritance of authority and validity from One Heaven, beginning with the highest being the Great Register and Public Record of One Heaven. A Register that cannot demonstrate the provenance of its authority, has none and is null and void from the beginning; and
- (v) As all Registers are wholly and exclusively Ecclesiastical, absolutely no clerical or administrative act may take place in association with a Register unless by a duly authorized Trustee under active and valid sacred Oath or Vow in a manner consistent and in accord with these Canons; and
- (vi) The entry of a record into a Register is wholly invalid unless the memorial or deed of the act giving authority is done without duress, is done freely and with full knowledge and is consistent and in accord with these Canons and the most sacred covenant Pactum de Singularis Caelum.

Canon 7108

All valid Registers as Tables are constructed from the same essential elements of *Columna, Singulus, Eventus, Locus, Nomen, Informas, Datus, Informatio, Ordo* and *Recordo*:

- (i) *Columna* (from Latin meaning "pillar or post") means a vertical line of entries (a column), usually read from top to bottom and separated from other columns by lines; and
- (ii) *Singulus* (from Latin meaning "one each, single; unique") means a unique column being the first and left most column in which a whole integer is listed and is sequential (beginning from the integer 1) and unique (not the same) in reference to the table; and
- (iii) *Eventus* (from Latin meaning "event, occurrence, reality") means a column in which the Ucadia Date and Time of a unique event as well as any other referential time (such as Roman Date/Time) always in brackets is listed; and
- (iv) *Locus* (from Latin meaning "place or locality") means a column in which the Ucadia Location Number and any common name as to the location of the unique event is listed; and
- (v) *Nomen* (from Latin meaning "name or title") means a column in which a name is given to the event or the object or concept or property or rights associated with the event; and
- (vi) *Informas* (from Latin meaning "the one who informs, instructs, educates") means a column in which a name of the one who granted the authority to have the entry made into the Register; and
- (vii) *Datus* (from Latin meaning "given, offered or yielded") means the Ucadia Date and Time the grant was given by the Informant as well as any other referential time such as Roman Date/Time in Brackets that the entry was made; and
- (viii) *Informatio* (from Latin meaning "sketch, idea, conception") means any additional information provided by the Informant which may be separated into its own unique columns; and
- (ix) *Ordo* (meaning "row, order") means the line of entries in a table, from left to right that when completed form a valid Record; and
- (x) *Recordo* (meaning "completed or valid row") means a completed line of entries into the columns of the table from left to right such that the record has its own unique form and is "Legal Title".

Canon 7109

A valid Register entry creates Title to Property owned by Persons. Valid Rolls create Persons and Title to Persons held by Men and Women.

Canon 7110

The Trustee who holds custody in trust of a Register and whose responsibility it is to ensure the correct entry of Records into a valid Register is called the Registrar. A Registrar may also be known as a Recorder or Clerk.

Canon 7111

Registers may be specialized depending upon the type of Property and purpose of the Register:

- (i) A Roll is a specialized type of Register of one or more records being "persons" of the same condition or entered in the same engagement of obligations in relation to a valid Trust or Estate or Fund and created by their valid entry into the Roll; and
- (ii) A Journal is a specialized type of Register for the recording of daily events pertaining to business transactions as reflected in the Memoranda.

Canon 7112

Any claim, or attempted or actual registration of Ucadia related material, marks, symbols, names, instruments, rights and property into a foreign jurisdiction contrary to the rights and obligations prescribed by the sacred Covenant *Pactum De Singularis Caelum* and these Canons is a grave transgression before all Heaven and the Earth and hereby shall render such a man or woman ineligible to hold, possess, use or claim any benefits of Ucadia, or Ucadia related Instruments, or Trusts or Estates, or Funds, or hold any office.

Article 24 - Rolls

Canon 7113

Rolls are the tenth of thirty-three (33) Administrative Elements of Trust being a type of table and Register of one or more entries being “persons” of the same condition or entered in the same engagement of obligations in relation to a valid Trust or Estate or Fund and created by their valid entry into the Roll.

Canon 7114

A person is by definition a valid record as “legal title” entered into or “enrolled” in a valid Roll. The highest authority and most important Roll is the completely spiritual Great Roll of Divine Persons also known as the Great Register and Public Record of One Heaven and the second most important is the physical form of the Roll as defined by the most sacred Covenant Pactum de Singularis Caelum from which all valid Rolls derive their authority.

Canon 7115

In terms of the general authority, nature and function of Rolls:

- (i) The authority to form a Roll is defined by the limits of authority of the constituting Instrument of the relevant Trust or Estate or Fund; and
- (ii) The Rights, Powers and Property prescribed to those persons created and defined within a Roll cannot exceed the Rights, Powers and Property of the Trust or Estate or Fund itself; and
- (iii) All Rolls are wholly and exclusively Ecclesiastical Property and can never belong to a Trust, or Estate or Fund that formed or inherited it. Instead, all Rolls are the property of One Heaven; and
- (iv) All Rolls are hierarchical in their inheritance of authority and validity from One Heaven, beginning with the highest being the Great Roll of Divine Persons. A Roll that cannot demonstrate the provenance of its authority, has none and is null and void from the beginning; and
- (v) As all Rolls are wholly and exclusively Ecclesiastical, absolutely no clerical or administrative act may take place in association with a Roll unless by a duly authorized Trustee under active and valid sacred Oath or Vow in a manner consistent and in accord with these Canons; and
- (vi) The entry of a record into a Roll is wholly invalid unless the memorial or deed of the act giving authority is done without duress, is done freely and with full knowledge and is consistent and in accord with these Canons and the most sacred covenant Pactum de Singularis Caelum.

Canon 7116

Valid Registers as Rolls may be further defined in hierarchy of authority, form and function as *Divine, True, Superior, Juridic* or *Inferior*:

- (i) A *Divine Roll* is a valid purely spiritual Roll constituted in accord with the most sacred Covenant known as Pactum De Singularis Caelum. No Roll or Person is Higher; and
- (ii) A *True Roll* is a valid physical and temporal Roll constituted in accord with the Society of One Heaven in the recognition of the most sacred Great Roll of Divine Persons and the Great Register and Public Record of One Heaven; and
- (iii) A *Superior Roll* is a valid physical Roll constituted in accord with a valid Ucadian Society; and
- (iv) A *Juridic Roll* is a valid physical Roll constituted in accord with a valid Juridic Person in association with a valid Ucadian Society; and
- (v) An *Inferior Roll* is any Roll formed under Law not in perfect accord with these Canons.

Canon 7117

The Trustee and Registrar who holds custody and authority over a valid Roll in accord with a valid Trust, or Estate or Fund is called the *Custos Rotolorum*, also known as the Clerk of the Rolls.

Canon 7118

The process by which the authority of one Person created on one Roll is given legitimacy by the authority and consent of a previously created Person record on another Roll is called Joinder of Person:

- (i) Joinder (literally "to join") requires that a party is given Notice of Joinder with clear intention to "join" one person from a Roll held in custody with the authority and permissions of a Roll not immediately within their jurisdiction; and
- (ii) Joinder is NOT joining of a person and a man or woman as this is incorrectly mistaking surety or one who is willing to "understand" for the person for joinder; and
- (iii) The names of both persons must be the same in order for a valid Joinder of Person. Otherwise, such a Joinder is a Joinder in Action, requiring separate consent; and
- (iv) The failure to make clear the Notice of Joinder as an intention to Join (e.g. fraudulently using a Summons as a Notice of Joinder) is a fraud and renders such action a Misjoinder and maladministration; and
- (v) The failure to produce sufficient evidence of the Right to Joinder of Person (also sometimes misrepresented as Joinder in Action), automatically renders such action a Misjoinder.

Canon 7119

Examples of Inferior Rolls include (but are not limited to):

- (i) *Close Roll* is an Inferior Roll of record within the royal chancery of all letters close issued by the chancery in the name of the Crown. A Letters Close is a type of legal document which is a sealed letter issued by a monarch or government, granting a right, monopoly, title or status to an individual or some legal entity; and
- (ii) *Charter Roll* is an Inferior Roll of administrative record created by the royal chancery that recorded all charters issued by that office; and
- (iii) *Court Roll* and later "State (Electoral) Roll" is an Inferior Roll in which every transaction of copyhold estates are entered, namely rents and holdings, deaths, alienations and successions to the customary tenants; and
- (iv) *Electoral Roll* is an Inferior Roll recording all those registered and qualified to vote in a particular area. The concept of Electoral Rolls were introduced in the Reform Act of 1832; and
- (v) *Issue Roll* being an Inferior Roll held by Courts in which persons are created in the same name as other Rolls (such as birth, marriages etc, drivers licenses, social security and passport offices) for the purpose of commencing legal proceedings. After successfully making money from such actions at the time of judgment, a new person is created in the Judgment Roll; and
- (vi) *Judgment Roll* is an Inferior Roll held by Courts being a record made (new person) of the persons from Issue Roll that have been judged and against which Bonds have been successfully monetized.
- (vii) *Jury Roll* also a Jurors Roll is an Inferior Roll held by a Sheriff for a Jury District of electors qualified for jury service; and
- (viii) *Parish Roll* is an Inferior Roll created from 1538 under Thomas Cromwell whereby each Parish must keep a book and that Parson in the presence of the wardens must enter all the baptisms, marriages and burials of the previous week. The book was kept in a safe box. The record system was revised in 1598 and enacted by 1603, with the introduction of the vestry box having three locks, with the entries to be read out each Sunday; and
- (ix) *Parochial Roll* is an Inferior Roll first created under the Registration Acts 1747 to 1855 in the "civil" recording of births, deaths; and
- (x) *Parliament Roll* is an Inferior Roll recording the proceedings of parliament, especially the acts of parliament. It is claimed these rolls began in 1469; and
- (xi) *Patent Roll* is an Inferior Roll of the grants of liberties, privileges, lands, offices, creation of peers and others letters patent issued by the Crown and sealed "open" with the Great Seal pendent, expressing the sovereign's will; and
- (xii) *Poor Roll* is an Inferior introduced in 1603 to record the Poor. Later Roll of Paupers and known as General Register of the Poor and continued up until 1930; and
- (xiii) *Solicitors Roll* is an Inferior Roll maintained by the Clerk of the Petty Bag or equivalent position whereby one class of persons have higher privileges and remedy under the law than others, demonstrating that there is no rule of law within Western-Roman Courts; and
- (xiv) *Tax Roll* is an Inferior Roll listing of taxable persons and property as compiled by assessors. Tax roll refers to an official record maintained by cities and towns, in which the name of taxpayers, their municipal addresses, their legal descriptions, their assessment roll number and their property assessed for taxation together with the amount of the assessment and the amount of taxes due for a given year will be listed. It is also known as tax book that lists the names of taxpayers who receive tax statements. Some times a tax roll is also called as an assessment roll; and
- (xv) *Valuation Roll* is an Inferior Roll contains an entry for all non domestic properties in the Assessor's area except those specifically excluded by law.

Article 25 - Claims

Canon 7120

Claims are the eleventh of thirty-three (33) Administrative Elements of Trust being the oral or written assertion of a valid Right against another party regarding the possession or ownership of some property or thing withheld from the possession of the claimant.

Canon 7121

All Claims are by definition upon the oral or written assertion of one or more Rights. The absence of any Right means no Claim exists nor can any action proceed morally, lawfully or legally.

Canon 7122

There exists only four Types of valid Claim, depending upon the nature of the Right(s) being claimed being *Payment, Possession, Ownership* or *Remedy*:

- (i) *Claim of Right to Payment* is any demand for payment, whether or not such Right is reduced to judgment, liquidated, unliquidated, fixed, contingent, matured, unmatured, disputed, undisputed, legal, equitable, secured or unsecured; and
- (ii) *Claim of Right to Possession* is any demand for the return of certain property, excluding the issue of payment, whether or not such demand is reduced to judgment, possession, vacant possession, seizure, surrender or occupation; and
- (iii) *Claim of Right to Ownership*, also known as Claim of Title is any assertion to hold and use certain land or property as one's own, or demand the correction of records and title, where such issue of ownership is unclear, clouded or not yet acknowledged; and
- (iv) *Claim of Right to Remedy* is any demand for cure, or remedy against an alleged breach of performance associated with a valid agreement, whether or not such remedy is reduced to judgment, fixed, contingent, matured, unmatured, disputed, undisputed, secured or unsecured.

Canon 7123

A Claim of Right is recognized as having merit and cause upon the following essential criteria of *Identification, Certification, Consideration* and *Obligation*:

- (i) *Identification of Claimant* means that the Claimant clearly identifies themselves, their status and capacity in relation to the alleged claim; and
- (ii) *Certification of Right* means that the Claimant provides a certified and true copy of the instrument issued by a duly authorized Fiduciary or Agent under Official Seal of the Company and signed and executed granting the properly identified Claimant the one or more Rights that are the basis of the Claim; and
- (iii) *Consideration of Agreement* means that the Claimant provides full copies of bona fides agreements signed and executed by a duly authorized Fiduciary or Agent under Official Seal for each and every one of the separate accounting periods in question regarding the Claim which demonstrates the valuable consideration provided by the Claimant, the terms and obligations of the agreement, the agreed schedule of fees and any penalty rates for any breach of agreement; and
- (iv) *Obligation for Compensation* means that the Claimant provides certified and true extracts of any regular payments, or performance or services rendered for consideration by the Claimant and evidence demonstrating one or more breaches concerning proper signed and sealed agreements for which an Obligation for Compensation may be argued.

Canon 7124

A Claim of Right that fails to provide the essential criteria of Identification, Certification, Consideration and Obligation shall be considered an invalid Claim. A Claim of Right that is proven to be an invalid Claim yet still pursued against a Trust, or Estate or Fund is an immoral, unlawful and illegal action.

Article 26 - Vouchers

Canon 7125

A Voucher is a written or printed Instrument that establishes the authenticity of a valid claim, or demand, or bond and the transaction itself, concerning some goods, or property associated with a Trust, or Estate or Fund to be delivered under certain conditions.

Canon 7126

The legal concept of Voucher comes from Anglaise (Old French) *voucher* meaning “to call; to claim; to demand” in accord with 8th Century Sacred Law by the Carolingians whereby each Party to an agreement would furnish a Voucher to the other Party as valid proof of a particular transaction and the conditions for its conclusion, or acquittance or release or acceptance. Depending upon the agreed conditions, the production of a valid Voucher could then be used to redeem certain goods or services or property, or demand payment in kind, or prove that all accounts were settled.

Canon 7127

The word Voucher comes from the Latin word *vocare* meaning “I call, summon, invoke, name, designate; I put or bring into a state or condition”.

Canon 7128

The following are the essential elements associated with any valid Voucher as defined from the beginning of Sacred Law under the Carolingians in the 8th Century and the invention of the concept of Voucher:

- (i) A Voucher is in essence valid proof and intent of one Party in relation to a certain action and transaction and agreement; and
- (ii) Vouchers by their design in law always come in at least pairs or more (if more than 2 Parties) associated with the individual action of a Party to a Transaction. It is a dishonor for a Party not to produce a Voucher for the other Party at the appropriate Transaction; and
- (iii) Vouchers by their design are meant to be Exchanged with the other Party (of Parties) of an agreement and Transaction. It is a dishonor for a Party not to produce and exchange a Voucher for the other Party at the appropriate Transaction; and
- (iv) Vouchers by their design match up at different stages of transactions of an agreement. For example, a Purchase Request matches a Purchase Order; and a Bill of Particulars matches an Order for Payment; and an Acceptance of Bill matches an Acceptance of Payment; and a Receipt of Delivery matches a Receipt of Payment.

Canon 7129

In terms of Accounts, Vouchers by tradition provide primary proof of the validity of an entry and therefore when being issued should possess a unique number associated with a particular Register and when received then possessing a unique number from the Accounts of the other Party for reference.

Canon 7130

The key elements of the physical Voucher itself by tradition are:

- (i) The Voucher is on quality parchment or paper that will last; and
- (ii) The Voucher is printed or written with permanent ink that will not fade; and
- (iii) The issuer of the Voucher is clearly identified; and
- (iv) The unique Register number of the Voucher is clearly identified; and
- (v) The particulars of the Voucher are clearly identified and by what authority a payment has been made and serving as evidence of payment or discharge of a debit, or the right to redeem a transaction or goods of certain value; and
- (vi) Any amount is expressed in Words as well as numeric symbols; and
- (vii) The date of issue is clearly stated; and
- (viii) Whether or not the Voucher itself is negotiable or redeemable or other limits is clearly stated; and
- (ix) The Voucher is duly sealed, or signed or authorized.

Canon 7131

The use of poor quality parchment or paper and poor quality inks that deliberately fade or cause the breakdown of Vouchers is immoral, a fraud and contrary to the ecclesiastical and historic principles of a valid Voucher.

Article 27 - Sureties

Canon 7132

Sureties are the thirteenth of thirty-three (33) Administrative Elements of Trust being written promises to pay or perform as a solemn guarantee in trust against some other obligation or liability.

Canon 7133

The legal concept of Surety comes from Anglaise (Old French) *surete* meaning "certainty; trust" and literally "my pledge to you" in accord with 8th Century Sacred Law by the Carolingians whereby each Party to an agreement would furnish a vocal Surety to the other Party as valid proof of an agreement, usually then memorialized in writing and then proven by the issue of Vouchers to one another for the conclusion of certain transactions. Surety therefore has always been considered the mutual promises and pledges "underwriting" valid agreements under Sacred Law since the 8th Century.

Canon 7134

The word Surety comes from three Latin words, the first being *sui* meaning "my, myself, him, himself, themselves" and *res* meaning "object, circumstance, case, matter, fact, truth, money, property or interest" and *te* meaning "you".

Canon 7135

A Surety is an assurance and solemn promise given in good faith trust and therefore is not the same as a "Security" which is a bonding given without assurance or trust (hence in+surance or not assurance).

Canon 7136

Given Surety is a solemn promise given in good faith trust, Assurance is always superior in underwriting to Insurance.

Article 28 - Assets

Canon 7137

Assets are the fourteenth of thirty-three (33) Administrative Elements of Trust being the Valuations entered into the Accounts of a Trust, or Estate, or Fund calculated at the time of an Inventory or by a special Valuation for each and every valid Record of Rights, Property and Title within the control of the Trust, or Estate, or Fund.

Canon 7138

An Asset is not the actual registered and recorded Right, or Property or Certificate or Voucher itself, but the calculated Valuation entered into the Accounts at the time of performing an Inventory or special Valuation. Therefore, an Asset may be calculated as greater or lesser than the original recorded agreement and may also change over time.

Canon 7139

All Records of Rights, Property and Title within the control of the Trust, or Estate, or Fund may be Valued and converted into Assets according to four classes being *Primary*, *Capital*, *Operating* and *Exchangeable*:

(i) *Primary Assets* are those Assets from which all others depend or are derived principally being Rights and Trust (Goodwill); and

(ii) *Capital Assets*, also known as Fixed Assets are those Assets dependent upon Primary Assets which are used to produce and manage Operating Assets and Exchangeable Assets. Examples of Capital Assets include (but are not limited to) land, buildings, plant and machinery, vehicles, furniture, patents, trademarks, shares, debentures, securities and bonds; and

(iii) *Operating Assets*, also known as Current Assets are those Assets expected to be consumed, or sold, or purchased, or manufactured, or exchanged within a normal period of "operating cycle"; and

(iv) *Exchangeable Assets*, also known as Liquid Assets are those Assets capable of being sold or exchanged quickly, with normally minimum risk of loss of estimated face value. Generally speaking, Money is considered by definition to be the most Exchangeable (liquid) form of Asset. However, other forms of Assets may also be highly "liquid" depending upon the context and conditions, such as precious metals, jewels and commodities.

Article 29 - Liabilities

Canon 7140

Liabilities are the fourteenth of thirty-three (33) Administrative Elements of Trust being the Valuations entered into the Accounts of a Trust, or Estate, or Fund calculated at the time of an Inventory or by a special Valuation for each and every valid Record of an Obligation or Debit or within the performance and responsibility of the Trust, or Estate, or Fund.

Canon 7141

A Liability is not the actual registered and recorded obligation, or debit, or performance itself, but the calculated Valuation entered into the Accounts at the time of performing an Inventory or special Valuation. Therefore, a Liability may be calculated as greater or lesser than the original recorded agreement and may also change over time.

Canon 7142

All Records of Loans, Obligations, Promises, Debits and Claims within the responsibility of the Trust, or Estate, or Fund may be Valued and converted into Liabilities according to four classes being *Primary*, *Capital*, *Operating* and *Exchangeable*:

(i) *Primary Liabilities* are those Liabilities from which all other forms of Liability depend or are derived principally being any loss or sacrifice of Rights and Promises (Honor); and

(ii) *Capital Liabilities*, also known as Long-Term Liabilities are those Liabilities dependent upon Primary Liabilities which were given to help create and produce Capital Assets and Operating Assets. Examples of Capital Liabilities include (but are not limited to) mortgages, promissory notes, convertible shares, liens and other similar encumbrances which if defaulted may cause the loss of certain Rights; and

(iii) *Operating Liabilities*, also known as Current Liabilities are those Liabilities expected to be honored and settled within a normal period of "operating cycle" such as overdrafts, salaries, wages, purchases of goods and services, rents, insurance, interest payments, taxes and duties; and

(iv) *Exchangeable Liabilities*, also known as Liquid Liabilities are those Liabilities capable of being sold or converted quickly, with normally minimum risk of loss of estimated face value.

Article 30 - Credits

Canon 7143

Credits are the sixteenth of thirty-three (33) Administrative Elements of Trust being an Accounting computation of an addition of numbers to a particular type of Account within a Ledger associated with the posting of Journal entries and general practices of Accounting.

Canon 7144

The term Credit is not to be confused with the calculations determined under a posting into a Journal. A Credit is a calculation of addition to the total number reflected in a particular Account (which itself may be a Credit or Debit type Account) when posting a Journal entry into Ledger entries.

Canon 7145

The confusion over Credit calculations is compounded with the issue of Venetian Bankruptcy Accounting which from the 16th Century mirror reverses and therefore corrupts the true notion of how to treat Asset, Liability, Revenue, Expense and Capital Accounts:

- (i) Under a non-bankrupt Trust, or Estate or Fund, an Asset Journal entry would be treated as an Credit (increase) in an associated Credit type account and a Debit (decrease) in an associated Debit type account; but
- (ii) Under Venetian Bankruptcy Accounting, the treatment would be reversed, leading in many cases to confusion.

Article 31 - Debits

Canon 7146

Debits are the sixteenth of thirty-three (33) Administrative Elements of Trust being an Accounting computation of a deduction of numbers to a particular type of Account within a Ledger associated with the posting of Journal entries and general practices of Accounting.

Canon 7147

The term Debit is not to be confused with the calculations determined under a posting into a Journal. A Debit is a calculation of deduction from the total number reflected in a particular Account (which itself may be a Credit or Debit type Account) when posting a Journal entry into Ledger entries.

Canon 7148

The confusion over Debit calculations is compounded with the issue of Venetian Bankruptcy Accounting which from the 16th Century mirror reverses and therefore corrupts the true notion of how to treat Asset, Liability, Revenue, Expense and Capital Accounts:

- (i) Under a non-bankrupt Trust, or Estate or Fund, an Liability Journal entry would be treated as an Credit (increase) in an associated Debit type account and a Debit (decrease) in an associated Credit type account; but
- (ii) Under Venetian Bankruptcy Accounting, the treatment would be reversed, leading in many cases to confusion.

Article 32 - Accounts

Canon 7149

Accounts are the eighteenth of thirty-three (33) Administrative Elements of Trust being the tabulation and summary arrangements of computations, valuations and derivations using some standard unit of value, measure, record or exchange on the nature, value and disposition of objects, concepts and property of a valid trust or estate or fund.

Canon 7150

The standard unit of measure by which a Trust or Estate or Fund values its credits or debits or assets or liabilities may be an internal unit of measure or an external unit of measure:

(i) An internal unit of measure and account is a wholly internal system of measure of the value of assets and liabilities based on some means and method of approximating the value of a single indivisible unit and ensuring that such a system is consistent across all accounting of the Trust or Estate or Fund; and

(ii) An external unit of measure is an external system of measuring the value of assets, liabilities and transactions of the Trust or Estate or Fund based on some accepted currency.

Canon 7151

The use of a privately owned and protected unit of measure by which a Trust or Estate or Fund primarily values its credits or debits or assets or liabilities may create a liability on the part of such an entity, if such proprietary rights are not otherwise waived or licensed. Hence, the use of privately owned and controlled currencies as the primary unit of measure may create such liabilities. In contrast, the use of any unit of measure in extracts and secondary or derived accounts for the purpose of exchange with foreign entities cannot be argued as forming a liability if in such jurisdiction no other units are considered acceptable currency.

Canon 7152

All Accounts possess the same essential elements being *Record Number*, *Account Name*, *Account Description*, *Account Number*, *Account Owner*, *Date Opened*, *Date Closed* and *Status*:

(i) *Record Number* is a unique column being the first and left most column in which a whole integer is listed and is sequential (beginning from the integer 1) and unique (not the same) in reference to the table; and

(ii) *Account Name* is a column defining the name of the Account; and

(iii) *Account Description* is a column defining the description of the Account; and

(iv) *Account Number* is a column defining a unique number or alpha-numeric sequence for the Account

(v) *Account Owner* is a column defining the Owner of the Account; and

(vi) *Date Opened* is a column defining date the Account was opened; and

(vii) *Date Closed* is a column defining the date the Account was closed; and

(viii) *Status* is a column defining the operating status of the Account.

Canon 7153

The purpose and function of different types of Accounts of a Trust or Estate or Fund may be defined within its constituting instrument or accepted as being the same and subject to some foreign power, or accepted higher estate. The most frequent types of Accounts used by Trusts and Estate and Funds are: *Budget, Journal, Ledger, Member, Supplier, Project, Service, Bank, Insurance, Annuity, Securities and Fund*:

(i) A *Budget* Account is a an Account designed for the purpose of expressing and planning future and hypothetical revenues, quantities, costs, expenses, assets, liabilities, cash flows and contingencies; and

(ii) A *Journal* Account, also known as a Sub Ledger Account is an Account derived from summarizing Memoranda such as "Day Books" of transactions; and

(iii) A *Ledger* Account, is an Account derived from summarizing Journal Accounts; and

(iv) A *Member* Account is a type of Account for the entry and recording of certain Member rights and property and agreements; and

(v) A *Supplier* Account is a type of Account for the recording of terms and transactions and the supply of goods and services; and

(vi) A *Project* Account is a type of Account recording transactions associated with a specific project; and

(vii) A *Service* Account is a type of Account where certain services are provided under agreement; and

(viii) A *Bank* Account is a type of Account where Banking Services are provided in trust; and

(ix) An *Insurance* Account is a type of Account where certain Funds or Assets are placed as surety against a potential loss, or as assurance; and

(x) An *Annuity* Account, (also known as a Bond Account) is a type of Account where the Dividends of an Annuity are placed; and

(xi) A *Securities* Account is a type of Account where Securities may be held, purchased or sold; and

(xii) A *Fund* Account is a type of Account for the facilitation of a Fund.

Canon 7154

Journal Accounts, also known as Sub Ledger Accounts of a Trust or Estate or Fund Journal may be further defined as *Orderable, Deliverable, Resolvable, Recoverable, Purchasable, Receiptable, Payable* and *Redeemable*:

(i) Accounts *Orderable* are Accounts representing each and every legally enforceable Sales Order to a person by its customers or clients for goods or services and the terms of such agreements; and

(ii) Accounts *Deliverable* are Accounts representing each and every legally enforceable delivery, consignment and commitment to the customers or clients of goods or services by a person; and

(iii) Accounts *Resolvable* are Accounts representing each and every legally enforceable claim for payment to a person by its customers or clients for delivery of goods or services rendered in execution of the order of customers. This is generally in the form of a Memorandum of Account, or in the case of a business under fundruptcy administration or agency control, then by invoice; and

(iv) Accounts *Recoverable* are Accounts representing each and every legally enforceable claim for recovery of goods or compensation on breach, default and delinquency to pay by a customer or client having received a valid order, an acknowledge delivery and a Memorandum of Account to resolve and settle ; and

(v) Accounts *Purchasable* are Accounts representing each and every legally enforceable Purchase Order by a person to its suppliers for the purchase of goods or services and the terms of such agreements; and

(vi) Accounts *Receiptable* are Accounts representing each and every receipt of delivery of good or services by a supplier to a person upon the Purchase Order for such goods or services;

(vii) Accounts *Payable* are Accounts representing each and every legally liable payment due to be paid upon the receipt of goods and services delivered to a person by their suppliers; and

(viii) Accounts *Redeemable* are Accounts representing unpaid obligations of a person that have been placed into agreement and arrangement to negotiate compensation, or return of goods, or refund or release from any claimed debt, blame or further liability.

Canon 7155

Ledger Accounts of a Trust or Estate or Fund being the aggregation of Journal Accounts may be further defined as *Asset, Liability, Revenue, Expense, Equity* and *Off-Set*:

- (i) An *Asset* Account represents the different types of economic resources owned or controlled by an entity such as cash, cash in bank, building, inventory, prepaid rent, goodwill or accounts resolvable; and
- (ii) A *Liability* Account represents the different types of economic obligations by an entity, such as accounts payable, bank loan, bonds payable, accrued interest; and
- (iii) A *Revenue* Account or *Income* Account represents the gross earnings of the entity and may include sales, service revenue or interest income; and
- (iv) An *Expense* Account represent the expenditure by the entity to enable itself to operate such as electricity and water, rentals, depreciation, accounts recoverable, interest or insurance; and
- (v) An *Equity* Account represents the residual equity of a business (after deducting from Assets all the Liabilities) including retained earnings or capital appropriations; and
- (vi) A *Contra-account* or *Off-set* Account represents an account with a negative balance, that offset them such as depreciation against equipment, and allowance for bad debts against long-term notes receivable.

Canon 7156

A Statement of Account or Account Stated is when two persons having previously engaged in one or more monetary transactions together, close an Account by agreeing to the balance appearing to be due from one of them. The formal request of a Statement of Account or Account State operates as an admission of liability by the person against whom the balance appears.

Canon 7157

A Settlement of Account or Account Settled, is when the trustee of a Cestui Que Vie Trust (also known as a Secret Trust, or Fides Commissary Trust) agrees to provide an Account, or when a competent court orders a Forensic Settlement of Account upon claims of concealment or undue advantage taken by the trustee. An action for a Settlement of Account does not close an Account.

Canon 7158

An Action for Account or Suit for Account is when one party of interest of an open Account seeks a proper accounting from the other party, usually by bringing the matter before a competent court possessing Chancery powers:

- (i) The party bringing the Action or Suit must first demonstrate their status and standing in bringing an Action or Suit, as by the laws of certain Jurisdictions, Body Politic and Societies, types of status are ineligible to certain actions, even in Chancery (e.g. a Servant or Laborer is limited in actions against a Master, or an Insolvent Debtor is limited in actions against their Creditors); and
- (ii) The party bringing the Action or Suit must identify the type of interest and nature of their relation with the other party (eg Beneficiary against Executors or Trustees); and
- (iii) The party bringing the Action must also be clear as to the type of Account required (usually a Statement of Account), or if specifically associated with a Cestui Que Vie Trust a Settlement of Account; and
- (iv) The transactions in question are then normally investigated by the chief clerk in chambers, or by an official or special referee in accord with the directions of the court; and
- (v) The "accounting party" or person whom the Account is required, draws up an Account and has it verified by an affidavit with vouchers for the larger payments and the chief clerk then embodies the result in his certificate.

Canon 7159

The most common nature of the parties of an Action for Account or Suit for Account are:

- (i) Action by one Partner against another (Partner) for an Account of the partnership dealings; or
- (ii) A Principal against his Agent, but never vice versa; or
- (iii) A Beneficiary against Executors or Trustees for an Account of what they have received (or ought to have received) and paid in respect of the trust property; or
- (iv) A Mortgagor against a Mortgagee who has entered into possession of the mortgaged property, in order to ascertain what he has received or ought to have received in respect of rents and profits, so that the amount may be set off against the amount payable on the mortgage.

Canon 7160

In terms of Suits and Actions in Western-Roman Courts, it is normal procedure that at least two (or more) Accounts are opened in connection to a Cestui Que Vie Trust whenever a new Case Number (and Secret Trust) is created:

- (i) The *Causewise Account* or *Security Account* of the Case once opened, shows any money, securities, bonds or insurance belonging to the suitors of the matter as surety or bailment in proceedings. This Account is usually not disclosed and kept separate, i.e. it is never "paid into" the court; and
- (ii) The *General Account* of the Case is for any payments into the court directly, upon any order of the court, or recovery of values such as unclaimed bonds or sureties or forfeits or sale of goods; and
- (iii) A *Separate Account* is when a specific payment is due to a party in a matter or cause and "carried over" from the General Account to a Separate Account; and
- (iv) A *Suspense Account* is when a specific payment is made without a direction or named party in a matter or cause from the General Account and is placed to the credit of an Account in control of a Chancery Court.

Canon 7161

The invention of accounts for Inferior Trusts, Estates and Funds within the Western-Roman System since the 16th Century has always been based on the rolling proprietary system of "Bankruptcy" where private banks and interests control the assets of the public under some false claim, fraud and heresy and may be defined as *Public, National, General* and *Special*:

- (i) *Public Accounts* is the term used since the 16th Century to describe the "Bankruptcy" accounts of a kingdom or society through a version of the "ecclesiastical" court of Exchequer whereby private interests use the issue of returns and surrenders of vouchers of payments to "underwrite" the issue of bills and promises as the "public money" system; and
- (ii) *National Accounts* is the term used since the 18th Century to describe the commissioners of a corporate "consolidated revenue fund" controlling a country, or kingdom or state "in bankruptcy" and since the 20th Century, the international standards, rules and classifications of "accountants in bankruptcy" in the way nations, states and countries define and surrender their public assets and accounts to private controlling interests; and
- (iii) *General Accounts* is the term used since the 19th Century to describe the accounts of a corporation to be surrendered to an accountant and then added to to the National Accounts. Also known as "General Ledger" Accounts; and
- (iv) *Special Accounts* is the term used for accounts within the general "consolidated revenue fund" possessing exclusive rights that may permit the withholding of surrender and possess particular authorities on expenditure.

Canon 7162

An Accountant is a type of Officer first created of the Court of Exchequer, possessing ecclesiastical and clerical status to prepare the accounts and books in conjunction with the rolling premise of spiritual bankruptcy, moral bankruptcy and physical bankruptcy of the world underpinning the Protestant Commercial Vehicle:

- (i) The position of Accountant was first invented in 16th Century England by the Pisans and Venetians and frequently referred to in statutes concerning the "Public Accounts" (in Bankruptcy) of the Realm; and
- (ii) Through the Bankruptcy Act of 1849 as **12 & 13 Vict. c.106** (1849), Accountants not only became Officers of the Court of Exchequer in Bankruptcy, also known as the "Court of Bankruptcy" but were now compelled to appoint an army of agents to ensure the seizure, or surrender, or gift of the accounts and records of companies and corporations and persons of substance to the Court made effective through the Court of Bankruptcy Act of 1853 as **16 & 17 Vict. c.81** (1853); and
- (iii) Within a year of permitting private firms to perform the services of Accountants "for hire" as "Accountants in Bankruptcy", the first association of Accountants was granted Royal Charter on 13-Sep 1854 being the Society of Accountants in Edinburgh also known as the "Institute of Chartered Accountants of Scotland". The second association of "Accountants in Bankruptcy" was granted Royal Charter on 08-Feb 1855 as the "Institute of Accountants and Actuaries" in Glasgow; and
- (iv) Accountants and Accounting Firms since this time have always existed under Western-Roman Law as Officers of Bankruptcy and to serve the interests of the private interests holding public assets hostage. Accountants are not permitted to practice non-bankruptcy accounting.

Canon 7163

Under Western-Roman Law, all accounting by Accountants is by definition an audit of trust, whereby "trust" is that the word of a man or woman is true. Under the purely Commercial Protestant Model of commercializing sin, Accounting and Accountants are an essential ecclesiastical Office for perpetuating the supreme heresy against heaven known as "original sin" created no earlier than the 16th Century. For if men and women are to be trusted and trust were to be allowed to exist in society, then there is no need for such audit and accounting of Accountants in Bankruptcy.

Article 33 - Records

Canon 7164

Records are the nineteenth of thirty-three (33) Administrative Elements of Trust being written memorials of actions or events, and accounts under attestation or oath as facts as well as the conveyances of proof of such facts then preserved as knowledge and authentic history of the causes within entries united by some identifier within Memorada, Journals and Register of a Trust or Estate or Fund.

Canon 7165

A valid Record is comprised of three actions entered into three Books, consistent with the etymology of "record" from two Latin words *re* meaning "property" and *cordis* meaning "heart (body), mind (thought and reason" and spirit (soul)":

- (i) *The Event* is the first action, entered into a Memorandum as a true written memorial to the "event" and associated proceedings and actions; and
- (ii) *The Witnessed Account* is the second action, as attestation to an Account or Affidavit entered into a Journal as an attestation to the true Summary of Facts, with a unique Event Number then "posted back" to the Memorandum as well as "cancelling" those details within the Memorandum now "posted" in the Journal; and
- (iii) *The Conveyance* is the third action, as proof of a valid "event" to a Ledger, or Summary Letter or Certificate as a True Summary of Account and Instrument of Record, with the unique Event Number then "posted forward" to the Ledger as the completion of the Record.

Canon 7166

In terms of the general authority and nature of Records:

- (i) All Records are wholly and exclusively Ecclesiastical Property and can never belong to a Trust, or Estate or Fund that formed or inherited it. Instead, all Records are the property of One Heaven; and
- (ii) All Records are hierarchical in their inheritance of authority and validity from One Heaven, beginning with the highest being the Great Register and Public Record of One Heaven. A Record that cannot demonstrate the provenance of its authority, has none and is null and void from the beginning; and
- (iii) As all Records are wholly and exclusively Ecclesiastical, absolutely no clerical or administrative act may take place in association with Records unless by a duly authorized Trustee under active and valid sacred Oath or Vow in a manner consistent and in accord with these Canons; and
- (iv) The entry of the elements of a Record is wholly invalid unless the memorial or deed of the act giving authority is done without duress, is done freely and with full knowledge and is consistent and in accord with these Canons and the most sacred covenant Pactum de Singularis Caelum.

Canon 7167

The key elements of the form of a valid Instrument of Record, being the third action of forming a valid Record are:

- (i) *Quality Paper* means that the paper used is of a durable quality and standard to the size used in normal jurisdiction within the region; and
- (ii) *Single Sheet* means that the Instrument of Record is written or printed on only one side of the page; and
- (iii) *Legible Print* means that all writing and printing is clear, sharp and legible of a 12 point serif font (e.g. Times); and
- (iv) *Clear Columns and Margins* means the brief paper on which the Instrument of Record is written and/or printed is divided into columns and margins with every margin appropriated to a particular kind of element and clause of the deed and abstract of information to be abstracted; and
- (v) *Body Politic* means the specific name of the Body Politic, or Corporation under which the Instrument of Record was issued as the first printed title at the top of the first page; and
- (vi) *Form of Law* means the specific name of the Public Statute or By-laws under which the Instrument of Record is formed and issued is clearly identified as the second printed title of the Instrument of Record; and
- (vii) *Event Number* means a unique and specific number associated with the original Event and Memorandum and Journal/Affidavit is clearly identified and printed within a box, signifying it is "extracted" from the original Journal record; and
- (viii) *Heading* means the type and name for the Instrument of Record consistent with the Form of Law (e.g. Live Borne Record, Marriage, etc); and
- (ix) *Abstracted Information* means the account and details extracted from the Journal is clearly identified in boxed margins and columns, signifying again that it is "extracted" from the original Journal record; and
- (x) *Official Seal* means that the Instrument of Record has an official Seal printed into the paper representing both the Body Politic and the authority of the Registrar producing it; and
- (xi) *Jurat* means that the duly authorized Registrar producing the Instrument of Record signs a brief declaration or acknowledgment as to the truth of the information contained therein; and
- (xii) *Signature* means that the duly authorized Registrar producing the Instrument of Record physically signs it, or has their name and any title, or position, or number also listed as proof; and
- (xiii) *Reference (Issue) Record Number* means that whether or not the Instrument of Record creates an Original or is a Certified Original, that it possesses a Record Number signifying the Instrument itself has been Registered as a valid new Record. If no Reference (Issue) Record Number is listed, then the Instrument is Negotiable unless otherwise limited or prohibited on the Instrument itself.

Canon 7168

Two types of valid Instrument of Record may be created being an Original, or a Certified Original:

- (i) An *Original Record* is an Instrument of Record where the existence of the Instrument itself and the number attached to it "completes" the Record and the instrument makes this clear; and
- (ii) A *Certified Original Record* is when the Instrument of Record makes clear it is a Certificate or Extract or Abstract of an Original Record held somewhere else and the Jurat makes clear its status.

Canon 7169

The highest form of valid Records and Instruments of Record are those derived from valid Ucadian Registers:

- (i) The highest authority and form of Ucadian Register is the Great Register and Public Record of One Heaven, with no Records higher; and
- (ii) The second highest authority and form of Ucadia Register is the Great Register and Public Record of a valid registered Ucadian Society; and
- (iii) The third highest authority and form of Ucadia Register is the Register and Public Record of a Member who has completed their Voluntatem et Testamentum; and
- (iv) The fourth and lowest authority and form of Records is any Record created and issued by a non-Ucadian society.

Canon 7170

Any process, procedure, ritual of creating a Record involving the cursing, or attempted abrogation or diminishment of rights, or deliberate trauma to a new born for the purpose of claiming such a new born as property, or a slave, or spiritually blemished in any manner is an abomination before all of Heaven, all the Earth and all spiritual forces and is absolutely forbidden. As any such process, procedure or ritual is a direct injury to Heaven and to Nature and to all forms of true Rule of Law, any such records have no authority, or effect, or validity whatsoever and are null and void from the beginning.

Canon 7171

Any and all such rituals that follow the corrupted Western-Roman System for creating a record are an abomination before all heaven and Earth and null and void, having no ecclesiastical, lawful or legal force or effect, namely:

- (i) The artificial creation of a "memorandum" and the "body" through the claiming of returned Guthrie Cards with the blood of new born babies as the basis of creating private commercial property; and
- (ii) The use of Hospital Records to create artificial "journals" as the claim of "mind" and oath as to the facts of birth; and
- (iii) The issue of a Record of Live Birth, given to the parents at the time of Birth as "proof of conveyance" of the new born as some form of chattel and private commercial property without the mother ever being fully and properly explained the effect of such processes and such conveyance done without duress, without fear or pressure; and
- (iv) The issue of a Birth Certificate from the Rolls of Births, Deaths and Marriages based on such false rituals, conveyances, frauds, maladministration of trustees de son tort, heresies and abominations before all Heaven and all Earth and all forms of true Rule of Law.

Canon 7172

In respect of Public Records within the Western-Roman System:

- (i) From around 1881, Westminster and later other Western-Roman Parliaments enclosed Public Records within their system so that members of the Private Bar Guilds became the custodian of previously "public records" such as wills, deeds, land titles, bills and conveyances and converted them into "private" instruments no longer duly recorded onto the public record; and
- (ii) At the same time as previously Public Records and instruments were deliberately privatized by Western-Roman parliaments, the courts themselves became the only method by which a valid entry could be made onto the "Public Record" through an accepted action. Thus Western-Roman courts became "Courts of Record"; and
- (iii) In the 20th Century, access to the Public Record through court cases "on the public record" were further restricted by privatizing the courts of many Western-Roman countries into corporations themselves, thus rendering proceedings mere arbitrations according to the "private" policies of the court as a corporation. Access to the public record became solely through addressing a judge or magistrate in their "private" capacity; and
- (iv) By the 21st century, the last remaining avenue facing plaintiffs or defendants to access the public record is by addressing a judge or magistrate of a Western-Roman Court in his/her capacity as clerk of the public record is to write to him/her STRICTLY PERSONAL & CONFIDENTIAL with correct documents to perfect a record; and
- (v) Given the continued subterfuge, manipulation, obfuscation and falsity within the present Western-Roman system concerning the public record and access to the public record, it is likely that further corruption to restrict, prevent and obstruct even contact with a judge or magistrate within their private capacity may occur finally ending any possible remedy or access to the public record of such societies.

Canon 7173

In respect of the creation of a Record through suit in a Western-Roman Court and its original meaning of Body+Mind+Spirit:

- (i) *Memorandum of Indictment* (or Complaint) represents the alleged "facts" of the Event and the "Body" of a Record; and
- (ii) *Testimony of Witnesses* entered as Affidavits or Sworn testimonies represents the "attestation of the facts" of the Indictment/Complaint and the "Mind" of a Record; and
- (iii) *Judgment of Justice* entered as an Order/Judgment represents the "summary of facts" of the suit and the "Spirit" of the Record, completing its creation.

Canon 7174

In any action whereby a person seeks to write privately and confidentially to a Justice, or evoke the superior status of the present canons, a valid Record must first exist within at least one valid Ucadian Register (One Heaven, or Society, or Personal Estate). The failure for a Record to exist renders such action null and void from the beginning.

Canon 7175

In respect of the creation of a Public Record through suit in a Western-Roman Court through Registered (by Post or Official Clerical Stamp/Certificate) **Strictly Personal and Confidential** communication to a Justice (Judge) and its original meaning of Body+Mind+Spirit:

- (i) *Letter of Praecipe* as a proper Instrument of Record represents the “summary of facts” of the suit and the “Spirit” of the Record of Dismissal/Discharge/Discontinuance; and
- (ii) *Memorandum of Facts* represents the alleged “facts” of the Event, the form of law by which the Event is to be Dismissed/Discharged/Discontinued and the “Body” of a Record; and
- (iii) *Affidavit of Witnesses* (of at least 2 sworn separate witnesses, one of which may be the one entering the communication) entered as Affidavits as Sworn testimonies represents the “attestation of the facts” of the Memorandum of Facts and the “Mind” of a Record for Dismissal/Discharge/Discontinuance.

Article 34 - Manifests

Canon 7176

Manifests are the twentieth of thirty-three (33) Administrative Elements of Trust being evidential history of the provenance, possession and ownership of any property, rights, money and other interests now recorded as associated with the Trust or Estate or Fund.

Canon 7177

The Provenance of an object or concept is the chronology of possession or ownership or custody as well as location over time. The existence of such a chronology in the form of a Manifest is essential to the argument of authentication.

Canon 7178

There are several methods by which proof of Provenance may be applied to a Manifest, being Certification, Physiology, Archeology, History, and Ancestry:

- (i) Certification is the confirmation of certain characteristics of an object or concept, person or organization by the existence of such facts as part of a valid Record and the extract of which is represented by the Certificate.
- (ii) Physiology also known as Forensic Sciences is the study of all available elements to construct a multi-discipline model as to the most logical and likely Provenance; and
- (iii) Archeology is the study of historical civilized activity through the recovery and analysis of elements of material, social and linguistic culture against the known climactic and social environment of the period; and
- (iv) History is the study of available and surviving written texts and records from different periods of civilization and culture for contextual references and proof.
- (v) Ancestry is the condition and series as to ancestors and ancestral lineage whereby those who compose the line of natural descent of one or more generations may be confirmed.

Canon 7179

Several examples of Manifests include (but are not limited to):

- (i) Genealogy is one or more Records of which elements are presented in a table whereby the descent of a person, house, or group from an ancestor or ancestors is attested; and
- (ii) Shipping List, also known as a Waybill, or a Packing Slip, or a Consignment Note or a Delivery Docket is a form of manifest that accompanies the delivery of goods, usually inside an attached pouch or inside the packaging of the goods itself. The Shipping List does not include prices, but the provenance of the goods and their nature; and
- (iii) Docket is one or more documents and records presented in a table whereby the logical order and proceedings of a cause of action within a competent forum may be viewed.

Canon 7180

A Person who is unable to provide a Manifest as proof to their Provenance, has no authenticity or authority and must therefore be regarded as a "Thing". However, a Person capable of producing a Manifest as proof to their Provenance can never be treated as a thing.

Canon 7181

By Western-Roman tradition since the 16th Century in regard to Estates, a Genealogy is essential to determining the nature and standing of a Person:

(i) A Genealogy that begins with the first claimed hominids being "Adam and Eve" as ancestors, even if not all generations are explicitly listed, demonstrates the nature and standing of the person as a "Natural Person" either as a "Man" or "Woman" possessing a Soul (Spirit), a Mind and a Body; and

(ii) A Genealogy that does not begin with the first claimed hominids (Adam and Eve) therefore implies the nature of the person as a "creature" or Human - that is one without a soul, but with a Mind and a Body; and

(iii) A Genealogy that references at least one point an ancestor of royal or noble descent, or famous of history, implied the nature of the descendent as a person inheriting the qualities of higher mind and not capable of being defined as a lunatic, or idiot without proper examination; and

(iv) A Genealogy that claims ancestry from the Line of Jacob or the hidden Lines of Jesus or the Holly (Holy Family) implies descendents that can never be regarded as "insolvent debtors" or subject to original sin without an open act of heresy against the Western-Roman Financial Model; and

(vi) A Genealogy that does not reference at least one point an ancestor of royal or noble descent, or famous of history, implies the nature of the descendent to be a lunatic, or idiot, or pauper (thus a "slave" and "insolvent debtor") even before examination; and

(vii) Genealogy that demonstrates direct ancestry from persons under the control of the private banks and false nobles, implies the descendent to be under the control of the private banks and false nobles, unless such claims are repudiated for such previous generations.

Canon 7182

As all men and women born upon the Earth possess equal and unalienable Rights in true Trust and are without original Sin, all Genealogical Manifests are for private and personal use and have no force or effect in true Rule of Law whatsoever.

Article 35 - Inventories

Canon 7183

Inventories are the twenty-first of thirty-three (33) Administrative Elements of Trust being a detailed survey of all property, assets and liabilities, debits or credits of a valid Trust, or Estate or Fund completed immediately after its creation and thereafter at an appointed on a given day; and the stock of particular items and their location or business.

Canon 7184

Customarily, the valuation of assets of a Trust or Estate is focused upon completion of the Inventory being an annual written report on the Trust or Estate:

- (i) By tradition, an Inventory is accomplished on or near the first day of the year and it should by honor and right be completed between sun-up and sun-down. That is to say, it should be completed in one whole day; and
- (ii) A valid Inventory always begins with a sacred prayer and oath that the contents of the document are true and correct; and
- (iii) The Inventory should only assert the listing of tangibles (corporeal) and not make mention over intangibles (incorporeal), unless such intangible assets (such as Rights) are expressed and perfected within a valid form of right such as Voluntatem Et Testamentum or the Registers of the Trust or Estate or Fund as third-party Securities; and
- (iv) The Inventory should only assert such property in the possession or control of the Trust or the Estate and exclude property and rights claimed by the Trust or Estate or Fund; and
- (v) The Inventory should start with the most valuable property of the Trust or Estate, and end with the movables and personal property of the Trust or Estate in an order similar to real estate, cash, valuables, securities, jewels, paintings, cars, appliances, computers, clothes and other household or business items; and
- (vi) Once the property of the Trust or Estate is listed, then the liabilities being obligations, loans and debits of the Trust or Estate need to be listed, completing the Inventory.

Article 36 - Memoranda

Canon 7185

Memoranda are the twenty-second of thirty-three (33) Administrative Elements of Trust being the Books of details, substance and the formal "body" of Records (Records in Registers representing the "title" or "head") associated with a the Trust or Estate or Fund including (but not be limited to) minutes, resolutions, proceedings, accounts, letters, correspondence, decisions and procedural actions usually recorded in day and time order.

Canon 7186

There exists seven (7) essential forms of Memoranda of any valid Trust, or Estate or Fund being *Memorandum of Association*, *Memorandum of Record*, *Memorandum of Account*, *Memorandum of Complaint*, *Memorandum of Apology*, *Memorandum of Assurance* and *Memorandum of Articles*:

- (i) *Memorandum of Association* (also by the title *Memorandum Association*) is a document to be subscribed by two or more persons associated for a lawful purpose by subscribing in respect of registration of a form of company; and
- (ii) *Memorandum of Record* (also by the title *Memorandum Record*) is a sworn memorial of an event forming an official Record where the actions and proceedings of the event are accurately transcribed; and
- (iii) *Memorandum of Account* (also by the title *Memorandum Account*) is a sworn document containing an enumeration of documents and transactions and an indication of any outstanding balance as well as formal certificate and affirmation; and
- (iv) *Memorandum of Complaint* (also by the title *Memorandum Complaint*) is a sworn document containing the necessary details to form a formal cause of action within a competent forum, equivalent to the modern concept of an "indictment" or simply "complaint"; and
- (v) *Memorandum of Apology* (also by the title *Memorandum Apology*) is a sworn document containing the necessary details to respond to the allegations of any formal cause of action, alleged charges, controversy or debt and to formally defend and argue against such allegations; and
- (vi) *Memorandum of Assurance* (also by the title *Memorandum Assurance*) is a sworn document containing the necessary details and disclosures in the provision of an assurance, pledge or guarantee concerning some action, event, property or potential loss; and
- (vii) *Memorandum of Articles* (also by the title *Memorandum Articles*) in the laws of marine insurance, this phrase designates the articles of merchandise which are usually mentioned in the memorandum clause and for which the liability of the underwriter is limited.

Canon 7187

The essential elements of a valid Memorandum of Record, also known in respect of Bookkeeping as a Day Book or Sub Ledger are:

- (i) That every Page is clearly numbered consecutively, so no page is unique and no page may be added or deleted without destroying the integrity of numbering of the Pages; and
- (ii) The seal of office and the name of the clerk should be on the first page of the Memorandum attesting to its authenticity or the book itself; and
- (iii) A short prayer or ecclesiastical phrase, or symbol of scripture should be prominent at the commencement of the Memorandum to clearly indicate its ecclesiastical nature; and
- (iv) The commencement of the event in day and time, or action and every step summarized thereafter so that the logical and chronological sequence of events are clear; and
- (v) Any quantity, size, name, character, value or details associated with the event are also marked clear; and
- (vi) A summary attestation that the facts entered into the Memorandum are true and correct.

Canon 7188

The essential elements of a valid Memorandum of Account are:

- (i) That the name of the Trust, Estate or Fund is at the top of the first Page of the Memorandum as the Header; and
- (ii) That the Title "Memorandum Account" is clearly prominent underneath the Header; and
- (iii) That the details and name of the Agreement and parties are clearly listed, including their location; and
- (iv) That the date is listed and a unique number representing the "Record Number" is listed; and
- (v) That the period of transactions (start date and end date) is clearly listed; and
- (vi) That the summary of transactions and payments (if any) for the period are clearly listed including any outstanding payments due; and
- (vii) That a clearly identified Certification of Authenticity is declared and signed and dated by an officer of the Trust, or Estate or Fund.

Canon 7189

The essential elements of a valid Memorandum of Complaint are:

- (i) That the name of the Trust, Estate or Fund is at the top of the first Page of the Memorandum as the Header; and
- (ii) That the constituting form of law by which a Memorandum Complaint may be issued is clearly named directly underneath the name of the Trust, Estate or Fund; and
- (iii) That the Title "Memorandum Complaint" is clearly prominent underneath the Header; and
- (iv) That the date of issue is listed and a unique number representing the "Record Number" is listed; and
- (v) That the details and name of the parties with an officer of the Trust, Estate or Fund, or the Trust, Estate or Fund itself as Plaintiff and the other parties as Respondents clearly listed; and
- (vi) That the period of alleged offence (start date and end date) is clearly listed; and
- (vii) That the alleged offences are listed in consecutive order and the reference to such offences and penalties in the ordinances of the Trust, Estate or Fund clearly listed; and
- (viii) That a brief Statement of Facts outlining objectively, without emotion, conjecture or opinion, the alleged facts concerning the alleged offences; and
- (ix) That an Affidavit of Fact as a sworn statement of the complaint outlines in chronological order the events of the alleged offence.; and
- (x) That a sworn and signed Certificate of Witness is attached directly after the Affidavit; and
- (xi) That a sworn and signed Certificate of Annexures is attached directly after the Affidavit outlining the precise list of Annexures and before the Annexures themselves; and
- (xii) If there are any Annexures thereafter they are annexed in the end in the numbered fashion that match the referencing in the sworn Affidavit.

Article 37 - Journals

Canon 7190

Journals are the twenty-third of thirty-three (33) Administrative Elements of Trust being Books and Registers derived as summary extracts of information from Memoranda and arranged in category order and then day/time order to produce a summary of facts, evidence, quantities and relations for the purpose of accounting and reckoning of the debits and credits of the Trust or Estate or Fund.

Canon 7191

By definition, a Journal is a summary of facts transferred and conveyed from the "body" of memoranda determining the "mind" and "intention" of certain transactions in affecting the financial position of a Trust, or Estate or Fund expressed as a statement of two parts being credit and debit and containing the following essential information:

- (i) The Unique Journal Entry Number; and
- (ii) The date of the original transaction; and
- (iii) The Unique Event Number of the transaction as recorded in the Memorandum; and
- (iv) The Unique Reference Number associated with the external Party Voucher; and
- (v) The titles of the accounts credited and debited; and
- (vi) The amount of each credit and debit; and
- (vii) A short explanation of the transaction.

Canon 7192

The original design of a Journal entry as a statement of fact was in two parts being: (1) The Primary Account as the first account of the statement to which the primary purpose of a transaction event of a memorandum was assigned; and (2) The Off-Set Account against which the credit or debit of the Primary Account was then mirrored to balance. However, under Bankruptcy Accounting since the 16th Century, this purpose was blurred.

Canon 7193

Under Venetian Bankruptcy Accounting deliberately introduced in the 16th Century as part of the concept of controlling kingdoms through bankruptcy, beginning with England, the first column of the Journal was changed from Credit to Debit and the second column from Debit to Credit:

- (i) The first Column of Bankruptcy Accounting as Debit should formally read "All Credits are owed to the Creditors under bankruptcy and so must be considered Debit"; and
- (ii) The second Column of Bankruptcy Accounting as Credit should formally read "All obligations (debits) received under bankruptcy are Credited to the Accounts under Bankruptcy and so must be considered Credit".

Canon 7194

Journal entries in relation to a Trust, or Estate or Fund not in fundruptcy or the proprietary systems of "bankruptcy" share the common historic elements:

- (i) The Journal, as a table is primarily divided into two main columns, creditor and debtors; and
- (ii) The left most column is always the creditor column, meaning literally "the one who hold the promise of another to pay"; and
- (iii) The right most column is always the debtor column, meaning literally "the one under an obligation to pay"; and
- (iv) The word "Per" is inserted before the title "creditor" and the word "a" is inserted before the title "debtor" so that each entry in the Journal completes a logical statement of fact equivalent to "Through(this) promise to pay, then (that) obligation to pay is certified"; and
- (v) To post a record to a Journal, the memorandum must have a single line diagonally through it, or to the side of it- to denote it is "posted" or at least checked off; and
- (vi) Only if the memorandum is "checked" is the record posted in the Journal, leaving double lines to the side of a record in a memorandum or to the side of the event.

Canon 7195

The most common types of Journals are *Sales, Cash Receipts, Purchases* and *Cash Payments*:

(i) A *Sales Journal* records transactions that involve sales on credit in chronological (date) order. Credit sales are transactions where the goods are sold and payment is received at a later date. The primary source of Vouchers for a Sales Journal are copies of all Bills or Invoices given to the debtors; and

(ii) A *Cash Receipts Journal* records transactions that involve payments received with cash in chronological (date) order. Cash receipts are those cash inflows of the business as reflected by deposits into one or more bank accounts. Source documents would probably be receipts and cheque butts. The primary source of Vouchers for a Cash Receipts Journal are copies of all Receipts given to the debtors on proof of payment received; and

(iii) A *Purchases Journal* records transactions that involve purchases on credit in chronological (date) order. Credit purchases are transactions where goods are purchased and received and payment made at a later date. The primary source of Vouchers for a Purchases Journal are copies of all Bills or Invoices received from creditors; and

(iv) A *Cash Payments Journal* records transactions that involve expenditures paid with cash in chronological (date) order. Cash payments are those cash outflows of the business as reflected by withdrawals from one or more bank accounts. The primary source of Vouchers for a Cash Payments Journal are copies of all Receipts given by Creditors.

Article 38 - Ledgers

Canon 7196

Ledgers are the twenty-fourth of thirty-three (33) Administrative Elements of Trust being Books and Registers that summarize the information and “spirit” of records extracted from Journal entries to produce the most concise reckonings and balances of debits and credits, assets and liabilities of the Trust or Estate or Fund. Thus, the Memorandum is the “body” of the Record registered in the “mind” of the Journal and supported by the “spirit” of the Ledger summary.

Canon 7197

Summary Ledger entries in relation to a Trust, or Estate or Fund not in fundruptcy or the proprietary systems of “bankruptcy” share the common historic elements:

- (i) The Ledger, as a table is primarily divided into two main columns, creditor sum and debtor sum;
- (ii) The left most column is always the creditor sum column, meaning literally “the summary of accounts of promises to be paid”; and
- (iii) The right most column is always the debtor sum column, meaning literally “the summary of accounts of obligation to pay”; and
- (iv) At the top and bottom margin is entered the date; and
- (v) For every single transaction statement (of two parts) in the Journal, there should be two entries added into the summary accounts of the summary ledger; and
- (vi) Transfer from Journal to Ledger means two diagonal lines are listed in Journal being one representing the debtor entry and the second the credit entry; and
- (vii) The Closing of the summary ledger can only occur when there is a balance of transactions.

Article 39 - Summaries

Canon 7198

Summaries are the twenty-fifth of thirty-three (33) Administrative Elements of Trust being a valid entry in a Register as a Roll representing the existence of a completed record as "proof of Person" across (a) a memorandum; and (b) a journal; and (c) a ledger as a certificate and any evidential affidavits or summary extracts as statements, reports, documents and disclosures of elements of Trust over a given time period.

Canon 7199

The four essential types of Summaries in association with a valid Trust, or Estate or Fund are *Certificate, Note, Bill* and *Report*:

(i) A *Certificate* is a formal Extract of Proof in writing of a definitive, fixed, definite, reliable and certain manner that some act has or has not been done, or some event occurred or some formal decision has been concluded, given under written assurance (certified statement) by a valid officer possessing the authority to issue such an instrument

(ii) A *Note* is an informal Abstract of Proof in writing of a summary that some act has or has not been done, or some event occurred or some formal decision has been concluded and given by a valid officer possessing the authority to issue such an instrument but without written assurance (certified statement); and

(iii) A *Bill* is a formal statement, declaration or promise of particular facts or proceedings in writing, given under written assurance (certified statement)

(iv) A *Report* is a formal statement of facts or proceedings in writing but without written assurance (certified statement).

Canon 7200

An example of the differences of the four types of Summaries may be applied to the formal example of payment of Bank Stock held against some valid Account:

(i) A valid *Bank Certificate* is a formal Extract of Proof in writing of a definitive, fixed, definite and certain value of Bank Stock held against some valid Account available to be redeemed under certain conditions, confirmed under written assurance (certified statement) by a valid officer of the Bank possessing the authority to issue such an instrument; and

(ii) A valid *Bank Note* is an informal Abstract of Proof in writing of a summary that Bank Stock to some value is held against some valid Account and that such funds may or may not be redeemed, or such a document may or may not be used as negotiable tender, but without written assurance (certified statement); and

(iii) A valid *Bank Bill* is a formal statement, declaration or promise by the Bank such funds of Bank Stock held in an Account may be redeemed under certain conditions and that such a document may or may not be used as negotiable tender, given under written assurance (certified statement); and

(iv) A valid *Bank Report* (or Bank Statement) is a formal statement of facts as to the existence of certain value of Bank Stock in an Account but without assurance or indication that such funds may be redeemed or that such a document may or may not be used as negotiable tender, but without written assurance (certified statement).

Article 40 - Certificates

Canon 7201

Certificates are the twenty-sixth of thirty-three (33) Administrative Elements of Trust being formal Documents or "Extracts" of Proof of a definitive, fixed, definite, reliable and certain manner that some act has or has not been done, or some event occurred or some formal decision has been concluded, given under written assurance (certified statement) by valid officers possessing the authority to issue such instruments.

Canon 7202

The essential elements of a valid Certificate by tradition are:

- (i) The name of the Trust, or Estate or Fund issuing the Certificate and the name of any department, court or division of the body that specifically is issuing the Certificate; and
- (ii) The word "CERTIFICATE" as the most prominent word in the heading, or if a special type of Certificate the full name of such type; and
- (iii) The Record Number to which the Certificate relates clearly identified as the Record Number or if special to a particular type of Record, then the appropriate name (e.g. File Number); and
- (iv) The unique Certificate Number for the Certificate indicating the issue of the document itself is authorized, valid and duly registered and "connected" to the Record Number by being itself "added to the record"; and
- (v) Any information "extracted" from the Record is presented within a bordered box to indicate a "window" to the original and valid Record; and
- (vi) A sworn or affirmed signed certification that the Certificate and the information contained within it is valid; and
- (vii) The official seal of the Trust, or Estate or Fund; and
- (viii) If the Certificate is a true copy then a separate sworn or affirmed signed certification that it is a true copy.

Canon 7203

The most common Types of Certificates used within the administration of a valid Trust, or Estate or Fund are *Title, Acknowledgment, Witness, Authenticity, Acceptance* and *Receipt*:

- (i) A *Certificate of Title* is any valid Certificate that entitles the holder or the named party on the Certificate to claim the benefit of ownership of "Equitable Title" and use of certain property as specified and "extracted" from a valid Record into the Certificate. The most frequent example of a Certificate of Title is a Birth Certificate of an Inferior Roman Person; and
- (ii) A *Certificate of Acknowledgment* (also known as a Certificate of Oath) is any valid Certificate by a party that avows, or swears on sacred oath or affirms before an ecclesiastical officer they have executed an instrument of conveyance by gift, grant, assignment or delegation of their own free will, without threat or coercion and that their sign and seal is genuine; and
- (iii) A *Certificate of Witness* is any valid Certificate by a party that avows, or swears on sacred oath or affirms before an ecclesiastical officer they witnessed an event or act of conveyance and acknowledgment; and
- (iv) A *Certificate of Authenticity* is any valid Certificate by a party that avows, or swears on sacred oath or affirms before an ecclesiastical officer that an object, concept or property or its manifest is authentic, true and correct; and
- (v) A *Certificate of Acceptance* is any valid Certificate by a party that avows, or swears on sacred oath or affirms before an ecclesiastical officer they have received certain goods into their custody, or other valuable consideration offered or tendered by another and that they consent and agree to the obligations and conditions therein; and
- (vi) A *Certificate of Receipt* is any valid Certificate by a party that releases, acquits or discharges another from any further obligation, or agreement or duties as Acknowledgment they have received certain goods or cash into their custody, or other valuable consideration offered or tendered by another. In the absence of a valid Certificate of Receipt, the use of any property conveyed implies acceptance of any obligations attached to it.

Canon 7204

When a Certificate is united within the form of some other valid Instrument (such as a Memorandum or Affidavit), the separate element being the Certificate may be identified by the title "Certification" replacing the word "Certificate".

Article 41 - Audits

Canon 7205

Audits are the twenty-seventh of thirty-three (33) Administrative Elements of Trust being annual surveys of the administrative elements of a Trust to determine if the Rules and Standards have been properly met.

Canon 7206

As a proper Audit constitutes a proper assessment of the standards, methods, accuracy, quality and controls of financial reporting and controls of the administration of a Trust or Estate or Fund, the position of Auditor is considered necessary to be independent and at "arms length" to eliminate any question of conflict of interest.

Canon 7207

In terms of a valid Trust, or Estate or Fund, there exists four elements of Audit being *Standards, Methods, Accuracy, Quality* and *Controls*:

- (i) *Standards* Audit is the analysis and assessment of the existence and implementation of standards of terms, forms, systems, procedures in the administration of a Trust or Estate or Fund; and
- (ii) *Methods* Audit, also known as Business Process Analysis is the analysis of the core processes, forms, applications and systems used based on the standards; and
- (iii) *Accuracy* Audit is the analysis and assessment of the accuracy of records, record keeping, documentation and procedures; and
- (iv) *Quality* Audit is the analysis and assessment of the quality of core processes, supplier and customer satisfaction and commitment to excellence; and
- (v) *Controls* Audit is the analysis of internal safety controls to prevent issues, fraud or disaster and how the Trust or Estate or Fund is able to respond.

Article 42 - Transfers

Canon 7208

Transfers are the twenty-eighth of thirty-three (33) Administrative Elements of Trust being the lawful act whereby certain rights, titles or objects of property are passed from the possession of one person to the possession of another. All valid Transference is in accord with these present Canons.

Canon 7209

The terms Transfer and Transference are similar to the term Conveyance in that both terms are often used interchangeably. However, more strictly and accurately, Transference is the passing of possession and holding of the object of property, whereas Conveyance is more properly defined as the passing of ownership and title to some object of property, which may or may not involve its actual possession.

Canon 7210

In accord with Natural Law, objects and concepts cannot "own" one another, only themselves. Therefore, Transference is predicated on the ancient Sacred Law that the Divine Creator, also known as the Unique Collective Awareness, is the only true "owner" of all Objects, Concepts, Rights, Title and Property. Men, women and persons may only claim lawful Right of Use. Therefore, any valid act of Transference must be consistent with the most sacred covenant Pactum De Singularis Caelum and these present Canons.

Canon 7211

In accord with ancient Sacré Loi (Sacred Law of the Carolingians), as the basis of Western-Law, all valid Transference is by proper written Instrument in accord with the present Canons.

Canon 7212

In accord with ancient Sacré Loi (Sacred Law of the Carolingians and founding of Universal Church), as the basis of Western-Law, all valid Transference is by proper written Instrument as *Scripture*, or *Deeds* or *Acts*:

(i) *Scripture* are Instruments that conform to the ancient standards of instruments under Sacré Loi (Sacred Law of the Carolingians and founding of the Universal Church) and in accord with Divine Law and Natural Law consistent with the most sacred Covenant Pactum de Singularis Caelum; and

(ii) *Deeds* are Instruments that conform to the standards of Westminster from the time of Henry VIII and the Venetians and Pisans in the 16th Century that took control of England and declared the State to be the Church (Church of State) and the conduit for Divine Law and Ecclesiastical Law; and

(iii) *Acts* are Instruments that are similar to the standards of Westminster and the Bank of England from the 18th Century that seized total control from the start of the 19th Century and eventually declared the subjects of the British Empire and eventually the world to be insolvent debtors and subject to the complete control of the banks and their legal agents as a Supernatural and Occult Church of its own accord (Church of Debt also known as Church of the Bank).

Article 43 - Conveyances

Canon 7213

Conveyances are the twenty-ninth of thirty-three (33) Administrative Elements of Trust the lawful act whereby certain rights, titles or objects of property are passed from the ownership of one person to the ownership of another. All valid Conveyance is in accord with these present Canons.

Canon 7214

The terms Convey and Conveyance are similar to the term Transference in that both terms are often used interchangeably. However, more strictly and accurately, Conveyance is the passing of ownership and title of the object of property, whereas Transference is more properly defined as the passing of possession of some object of property, which may or may not involve its actual ownership and title.

Canon 7215

In accord with Natural Law, objects and concepts cannot "own" one another, only themselves. Therefore, Transference is predicated on the ancient Sacred Law that the Divine Creator, also known as the Unique Collective Awareness, is the only true "owner" of all Objects, Concepts, Rights, Title and Property. Men, women and persons may only claim lawful Right of Use. Therefore, any valid act of Conveyance must be consistent with the most sacred covenant Pactum De Singularis Caelum and these present Canons.

Canon 7216

In accord with ancient Sacré Loi (Sacred Law of the Carolingians and founding of Universal Church), as the basis of Western-Law, all valid Conveyance is by proper written Instrument as Scripture, or Deeds or Acts:

(i) Scripture are Instruments that conform to the ancient standards of instruments under Sacré Loi (Sacred Law of the Carolingians and founding of the Universal Church) and in accord with Divine Law and Natural Law consistent with the most sacred Covenant Pactum de Singularis Caelum; and

(ii) Deeds are Instruments that conform to the standards of Westminster from the time of Henry VIII and the Venetians and Pisans in the 16th Century that took control of England and declared the State to be the Church (Church of State) and the conduit for Divine Law and Ecclesiastical Law; and

(iii) Acts are Instruments that are similar to the standards of Westminster and the Bank of England from the 18th Century that seized total control from the start of the 19th Century and eventually declared the subjects of the British Empire and eventually the world to be insolvent debtors and subject to the complete control of the banks and their legal agents as a Supernatural and Occult Church of its own accord (Church of Debt also known as the Church of the Bank).

Canon 7217

The process of Conveyance may be defined in three essential stages being Confirmation, Exchange and Completion:

(i) Confirmation is the first stage of Conveyance whereby the research and validity of any title is confirmed as good and without any encumbrance, challenge, condition or limit; and

(ii) Exchange is the second stage of Conveyance whereby the agreements between parties are executed and exchanged, whereby any equitable title passes; and

(iii) Completion is the third and final stage of Conveyance whereby the final conditions of the agreement are settled, including any final payment and any legal title passes.

Article 44 - Computations

Canon 7218

Computations are the thirtieth of thirty-three (33) Administrative Elements of Trust being summarizing, calculation and reckoning of arithmetic numbers and values associated with the Property of Trusts, Estates and Funds. All valid Computations in association with any Trust or Estate or Fund must be in accord with these present Canons.

Canon 7219

As the Computations in association with valid Trusts, Estates and Funds are in association with Rights and forms of Property, all Computations must obey the Canons of Natural Law and the Elemental Concepts of Numbers, Sets, Perfect Numbers, Imperfect Numbers, Inheritance, Variables, Derivative Sets and Axioms.

Canon 7220

In accord with Natural Law, all Computations associated with valid Trusts, Estates and Funds must obey the Elemental Concepts of Numbers being:

- (i) All numbers are both unique concepts and objects in themselves; and
- (ii) All numbers may be represented symbolically; and
- (iii) All numbers are real by virtue of their existence; and
- (iv) The degree of reality of a number is dependent upon the degree to which the number represents real world objects and/or measurements and relationships of real world objects; and
- (v) The set of all numbers may be defined as the UNISET; and
- (vi) The nature, properties, quantity and value of Property of a valid Trust, Estate or Fund may be expressed through numbers in accord with these rules.

Canon 7221

In accord with Natural Law, all Computations associated with valid Trusts, Estates and Funds must obey the Elemental Concepts of Sets being:

- (i) All Numbers are a Set of 1; and
- (ii) All numbers of a Set may be defined as existing between the prime numbers of 0 and 1 by some multiplying degree (ratio); and
- (iii) 0 is a member of 1 and itself; and
- (iv) 1 is a Set and a member of itself; and
- (v) The Sum of these Properties may also be known as the UNISET; and
- (vi) If one member of the UNISET ceased to exist, the total set being UNISET ceases to exist; and
- (vii) The existence of UNISET is therefore dependent on the existence of each individual member of the Set for itself to exist; and
- (viii) The Sets of numbers of a valid Trust, Estate or Fund may be presented in accord with these rules.

Canon 7222

In accord with Natural Law, all Computations associated with valid Trusts, Estates and Funds must obey the Elemental Concepts of Perfect Numbers being:

- (i) A Perfect Number is any positive number including zero that can be expressed as a ratio of itself or other positive numbers; and
- (ii) Infinity, Six, Two, One and Zero are examples of perfect prime numbers related to themselves, 1 and other numbers; and
- (iii) All Perfect Numbers may be defined as either Unique, Similar or Idea (theoretical); and
- (iv) Unique Perfect Numbers - can represent uniquely real objects (e.g. 1, 3, 5, 7, 9, 11 etc) and are found most commonly in the unique measurement of real objects; and
- (v) Similar Perfect Numbers - can only represent collective real objects (e.g. 2, 4, 6) and are found most commonly as sets of real world objects; and
- (vi) Idea Perfect Numbers - cannot represent real objects (e.g. 2.5); and
- (vii) Perfect Number are equivalent in part to integers in mathematics as the term incorporates the set of positive numbers. However, as integers may also contain negative numbers, the term Integer is never permitted as a valid description of numbers; and
- (viii) The quantity, valuation and essential character of Property of any valid Trust, Estate or Fund can only be expressed in Perfect Numbers and never in Imperfect Numbers.

Canon 7223

In accord with Natural Law, all Computations associated with valid Trusts, Estates and Funds must obey the Elemental Concepts of Imperfect Numbers being:

- (i) An Imperfect Number is any positive or negative number excluding zero that cannot be expressed as a ratio of itself; and
- (ii) Pi is an imperfect unique number expressing the level of perfection of geometric configuration of perfect numbers in a circle; and
- (iii) All imperfect numbers may be defined as either Unique, Similar or Idea (theoretical); and
- (iv) Unique Imperfect Numbers - can represent uniquely real ratios (e.g. pi, e); and
- (v) Similar Imperfect Numbers - can only represent collective real ratios (e.g. 180°); and
- (vi) Idea Imperfect Numbers - cannot represent real ratios or real objects (e.g. -1.2); and
- (vii) Imperfect Numbers are equivalent in part to integers in mathematics as the term incorporates the set of numbers. However, as integers may also contain natural numbers, the term Integer is never permitted to be used as a valid description; and
- (viii) The use of Imperfect Numbers to describe the value, or quantity or essential character of Property of a Trust, or Estate or Fund is absolutely forbidden.

Canon 7224

In accord with Natural Law, all Computations associated with valid Trusts, Estates and Funds must obey the Elemental Concepts of Inheritance being:

- (i) A member of a Set inherits the properties of the Set to which it belongs; and
- (ii) All objects of a Set share common properties to some degree according to their inheritance of Sets; and
- (iii) All objects of Sets have unique properties to some degree according to their specialized inheritance of Sets.

Canon 7225

In accord with Natural Law, all Computations associated with valid Trusts, Estates and Funds must obey the Elemental Concepts of Variables being:

- (i) All known and unknown numbers may be represented as unique sets of symbols representing possible values called Variables; and
- (ii) All Variables may be defined into only one of two (2) types being Real and Theoretical; and
- (iii) A Real Variable is any Variable that represents a known object and/or property of an object; and
- (iv) A Theoretical Variable is any variable that does not represents a known object and/or property of an object; and
- (v) All Variables naturally inherit the rules and restrictions according to its type (Real or Theoretical) and particular use; and
- (vi) All Variables are specialized and unique to some degree (Unique Variable) depending upon their particular type; and
- (vii) All Variables are co-dependent to some degree (Co-dependent Variable) depending upon their particular type; and
- (viii) All Variables are common and interchangeable to some degree (Universal Variable) depending upon their particular type.

Canon 7226

In accord with Natural Law, all Computations associated with valid Trusts, Estates and Funds must obey the Elemental Concepts of Derivative Sets being:

- (i) A Derivative Sets is any Set (of numbers) expressed by its Inheritance from a previous Set and some kind of active Computation of its Elements; and
- (ii) There are four kinds of Derivative Sets, Simple Growth, Exponential Growth, Simple Decay and Exponential Decay; and
- (iii) A Simple Growth Derivative Set denotes the statement - "the sum SET of all elements of type [a] by ADDITION as the NUMBER of the SET [t] increases by 1 as the value of type [a] elements increase from value [x] to [z] by method [c]"; and
- (iv) A Exponential Growth Derivative Set denotes the statement - "the sum SET of all elements of type [a] by MULTIPLICATION as the NUMBER of the SET [t] increases by 1 as the value of type [a] elements increase from value [x] to [z] by method [c]"; and
- (v) A Simple Decay Derivative Set denotes the statement - "the sum SET of all elements of type [a] by SUBTRACTION as the NUMBER of the SET [t] increases by 1 as the value of type [a] elements decrease from value [x] to [z] by method [c]"; and
- (vi) A Exponential Decay Derivative Set denotes the statement - "the sum SET of all elements of type [a] by DIVISION as the NUMBER of the SET [t] increases by 1 as the value of type [a] elements decrease from value [x] to [z] by method [c]".

Canon 7227

In accord with Natural Law, all Computations associated with valid Trusts, Estates and Funds must obey the Elemental Concepts of Axiom being:

- (i) Proof of Axiom is the validation that an axiom satisfies all conditions for which it is intended to be used; and
- (ii) The first condition of Proof of Axiom is Existence- that the axiom exists in a published form consistent with the rules of Natural Law and these Canons; and
- (iii) The second condition of Proof of Axiom is Dimension- that the dimension of the Axiom is defined and consistent with the use of variables and any special conditions; and
- (iv) The third condition of Proof of Axiom is Statement- that the axiom declares a formal statement capable of being tested to produce a consistent result; and
- (v) The fourth condition of Proof of Axiom is Result- that the axiom produces a result when tested that can be documented and reproduced; and
- (vi) A valid Axiom that satisfies all four (4) conditions for which it is intended may be said to have been proven if evidence of its test can be both produced and then reproduced; and
- (vii) A valid Axiom which is unable to satisfy all conditions for which it is intended and/or cannot be produced with evidence of its test and reproduced is said to be unproven. This however, does not mean an axiom is invalid - only as yet unproven.

Article 45 - Valuation

Canon 7228

Valuation, also known as Valuable Consideration, is the thirty-first of thirty-three (33) Administrative Elements of Trust being the act of ascertaining by using some standard unit of measure and account, the value or worth of an object or concept as property.

Canon 7229

The standard unit of measure by which a Trust or Estate values its credits or debits or assets or liabilities may be an internal unit of measure or an external unit of measure:

- (i) An internal unit of measure and account is a wholly internal system of measure of the value of assets and liabilities based on some means and method of approximating the value of a single indivisible unit and ensuring that such a system is consistent across all accounting of the Trust or Estate; and
- (ii) An external unit of measure is an external system of measuring the value of assets, liabilities and transactions of the Trust or Estate based on some accepted currency.

Canon 7230

Providing a Trust or Estate or Fund is able to consistently calculate the value of assets or liabilities and present abstracts of accounts using generally accepted external units of measure and value, there is no reasonable law that should prevent a Trust or Estate or Fund from adopting its own internal unit of measure and account.

Canon 7231

By tradition, an object or concept as property may be valued by two ways as In Use ("Ideal Value") and In Exchange ("Commercial Value"):

- (i) Value In Exchange or "Commercial Value" is when an object or concept as property is valued using some standard unit of measure and account based upon either its Actual or Evidential (Proof) purchasing power of other property; and
- (ii) Value In Use or "Ideal Value" is when an object or concept as property is valued using some standard unit of measure and account based upon its utility in satisfying the demand for certain needs or wants as a Service or Ownership.

Canon 7232

In terms of Value In Exchange or "Commercial Value":

- (i) Actual Commercial Value is called a "thing or chose in possession" and is when Value In Exchange is considered a fundamental characteristic and feature of the property in question as in the case of Government Bonds, Bank Notes, Merchandise, Stocks and Mortgages; and
- (ii) Evidential Commercial Value is called a "thing or chose in action" and is when Value In Exchange is based upon the Value of a security of a pledge or promise, not the actual value of the underlying asset.

Canon 7233

In terms of Value In Use or "Ideal Value":

- (i) Service Ideal Value is when Value In Use consists of the knowledge, skill, genius, talent and te operation of the mind as part of the delivery of service; and
- (ii) Ownership Ideal Value is when the Value in Use consists of a controlling share of ownership of certain Property that if purchased at the right price unlocks certain value, or realizes certain losses upon previous purchase price and obligations.

Canon 7234

Where a Trust or Estate has adopted an internal, indivisible and consistent unit of measure for the valuation of its assets and such a system has been applied to the Inventory of the Trust or Estate, the sum total of units of account and measure may be defined as the Capital Stock of the Trust or Estate.

Article 46 - Derivation

Canon 7235

A Derivation is the thirty-second of thirty-three (33) Administrative Elements of Trust being a form derived from another and possessing a value depending upon the underlying asset from which it was derived.

Canon 7236

The price or value of measure or account assigned to an asset or liability within the accounts of a Trust or Estate is an example of a valid Derivation – being a form derived from the underlying value of the asset or liability.

Canon 7237

Where a Trust or Estate has adopted an internal, indivisible and consistent unit of measure for the valuation of its assets and such a system has been applied to the Inventory of the Trust or Estate, the sum total of units of account may be defined as the Capital Stock of the Trust or Estate and an accumulated Derivation. When a monetary value per unit of Stock is applied, such a Derivation may also be classed as a Fund.

Canon 7238

A Derivation of a series of underlying assets through a customary system such as an Inventory to produce a Capital Stock and then apply a monetary value per unit of Stock then enables the Trustees of a Trust or the Executor of an Estate to manage the obligations and debits of the Trust or Estate by offering to negotiate the settlement of such obligations or debits through money or stock, without having to surrender a complete asset disproportionate to the obligation.

Canon 7239

In relation to the Capital Stock of a Trust or Estate as a Derivation of the underlying value of the Inventory of assets of the Trust or Estate:

- (i) Authorized Capital Stock is the total number of units of measure and account calculated against the Inventory of assets of the Trust or Estate; and
- (ii) Issued Capital Stock are those units of measure and account as Stock that have been allotted and subsequently held by Stockholders; and
- (iii) Paid Capital Stock, also known as Outstanding Capital Stock are those units of measure and account as Stock that have been allotted and subsequently held by Stockholders in direct result of purchase by money or in lieu of specific payment in money for some good or service; and
- (iv) Treasury Stock are those units of measure and account that have been returned to the Trust and Estate by Stockholders by repurchase by the Trust or Estate.

Article 47 - Hypothecation

Canon 7240

Hypothecation is the thirty-third of thirty-three (33) Administrative Elements of Trust being the pledging of an underlying asset associated with some Derivation of value as further surety to the Derivation, without delivering temporary possession or ownership of the pledged asset.

Canon 7241

Hypothecation is one of the oldest forms of insurance and assurance bond and traditionally associated with the underwriting of values determined upon merchant vessels on voyage as "bottomry" or "pledging upon the keel of the ship". A Hypothecation is a type of bond.

Canon 7242

Where a Trust or Estate has established the value of its particular Capital Stock and is able to offer such Stock in lieu of a more generally accepted form of money, Hypothecation is represented by the signed pledge upon any paper instrument that upon demand or certain conditions, that such Stock may be redeemed for possession of the underlying asset underwriting the Stock.

Canon 7243

A Hypothecation as a bond may be given with or without the payment or performance of interest payments or "coupons" as well as the promise to pay or redeem at some later maturity date.

Canon 7244

A historic example of paper Stock derived from a Capital Stock and including a Hypothecation are Exchequer Bills of England and later the private money (notes) of the Bank of England whereby a holder could demand the value of the Bill or Note "redeemed" in some bullion of equivalent value. Until the 20th Century, virtually all money possessed a Hypothecation from the Governors of the Bank of issue.

Canon 7245

Hypothecation is by tradition considered an essential form of underwriting and bonding wherever and whenever a Trust or Estate has established the value of its particular Capital Stock and has established a particular Fund for the issue of such Capital Stock at a common monetary value in lieu of a more generally accepted form of money.

Article 48 - Fund

Canon 7246

A valid and lawful Fund is a sum of units of monetary value, recorded in one or more designated accounts, set apart for a term of years and one or more specific purposes and available for the payment of debits, debts, legacies and claims in accord with the most sacred Covenant Pactum de Singularis Caelum and these Canons.

Canon 7247

In respect of the character, purpose and nature of a Fund:

- (i) The Instrument of formation and guiding the character, purpose and nature of one or more Funds is by custom a Will, or Constitution, or Statute, or Patent, or Bill; and
- (ii) The underlying property used to derive the value of a Fund must be set aside and sealed in its own Temporary Trust to protect the integrity of the Fund and prevent any re-transfer or re-conveyance that might threaten the value of the Fund; and
- (iii) The life or operation of a Fund (the period it conducts business) may be any period up to the specified maximum. Within the present Canons and in reference to authorized Ucadian Funds the maximum is 128 years and for Funds formed under Western-Roman law the maximum is 70 years; and
- (iv) A Fund (as in the case of an Estate) may be actual money, or notes, or certificates, or securities or stocks able to be converted or negotiated for monetary value, providing the nature and monetary value of each element is clearly outlined within the accounts of the Fund; and
- (v) A Fund is never the original assets themselves, but the Derivation of the value of the underlying assets, as recorded in the accounts and ledgers of the Fund, to permit the remission, remittance, settlement and discharge of debits, debts and obligations; and
- (vi) The traditional written form for the remission, remittance, settlement and discharge of any debits, debts and obligations using the stock of the Fund is the form of a Bill, also known as a Bill of Exchange. Where the Fund is a foreign Fund, the Bill is called a Foreign Bill of Exchange; and
- (vii) When the term of a Fund expires, it is absolutely forbidden to conduct any more new business. However, it may continue to manage and administer existing business and obligations until all such existing obligations and settlements expire or are balanced or dissolved or liquidated; and
- (viii) The property and assets held in Temporary Trust are absolutely forbidden to be released from such a Trust underwriting a Fund until after the term of a Fund expires and after all obligations and settlements are balanced and the fund dissolved or liquidated and the purpose of the Trust is fulfilled and the Trust dissolved; and
- (ix) A Fund ceases to exist when it is properly liquidated or dissolved by an action in accord with the instrument of its creation, or after the expiry of its term. In accord with Fiduciary Law, the administrators of a valid Fund are morally obligated to ensure the timely dissolution or liquification of the Fund as soon as practical after such a valid event.

Canon 7248

In reference to the Western-Roman maximum for the life and operation of a Fund (the period it conducts business) A Fund may operate to any time specified up to the maximum term known as the "Term of Life or Years". The originating maxim in relation to the maximum term of years by which a Fund may operate or "engage in business" is the phrase "Term of Life or Years" which then relates to two references inserted in versions of the Bible specially created for the Church of the State being the Church of England:

- (i) The first fraudulent scripture reference created in the 16th Century is the one inserted into Psalm 90:10 being "The term of our days (service) is seventy years; and if by reason of resistance (then) it shall be eighty; yet is such resistance (to service) labor and sorrow; for it is soon ended and we are free (of bondage)"; and
- (ii) The second fraudulent scripture reference created in the 16th Century is the one inserted into Jeremiah 29:10 being: "Thus says the Lord: After seventy years are completed at Babylon, I will visit you and perform my good word towards you, and cause you to return to this place".

Canon 7249

The activities, obligations and responsibilities associated with the proper management of a Fund are known collectively as Fund Administration. There are seven primary areas of activity, obligation and responsibility in association with any competent Fund Administration being *Records Management Systems, Fund Reporting Systems* and *Administrative Processes Systems*:

- (i) *Records Management Systems* are the architecture, classification, paper or electronic methods or applications, information storage, indexing, safety, retrieval, privacy and integrity systems that underpin all Fund Administration processes, reporting and activities;
- (ii) *Fund Reporting Systems* are the architecture, classification, aggregation and compilation methods including all format, automation and transmission needs in respect of all Fund Reporting, Disclosure and Compliance; and
- (iii) *Administrative Processes Systems* are the design of a paper or electronic application system based upon the Records Management System and Fund Reporting System to streamline, automate and improve the quality and accurate of all core activities including but not limited to accounting, ledger entry, reconciliations, reporting, document management, issue management, task management, records management and workflow.

Canon 7250

If any part of the creation or foundation or operation of a Fund is based upon any law contrary to these Canons, or any false, or misleading, or fraudulent assertion, then such a Fund is null and void from the beginning, having no validity, or force or effect.

Canon 7251

In accord with these Canons, a valid Fund may be established and function for the purpose of remission, remittance, settlement and discharge of any debits, debts and obligations of a Superior Estate where such an estate has been formed in accord with Pactum de Singularis Caelum and the sacred testament known as Voluntatem Et Testamentum.

Canon 7252

A Fund shall immediately cease to be valid wherever and whenever any Officer of a Superior Estate or Trust or Body Corporate formed under the laws of the present Canons deliberately and willfully defaults in their obligations and then refuses to acknowledge their wrong.

Canon 7253

In respect of the origin of operation of certain Western-Roman Funds:

- (i) The first Fund in the case of a special Fund for General Receipts and Repayments for Default of Loans, Penalties and Interest owed to Private Bankers, also known as a Tax Fund or Taxes or "General Revenue" by a government or country has operated for a Term of Life or Years of approximately seventy (70) years since 1534 and King Henry VIII of England (26 Hen.8. c.1) when all first fruits, use and energy of the people of England and Wales was seized in the name of the King as Supreme Spiritual Head of a new type of Church (Church of State); and
- (ii) The first Fund in the case of a special Fund for Hypothecation and Security of Loans and Future Obligations to Private Bankers, also known as a Capital Fund or Insurance Fund has operated for a Term of Life or Years of approximately seventy (70) years since 1535 and King Henry VIII of England (**27 Hen.8. c.28**) when all the homes, lands and tenements of people valued at less than 200 pounds were declared "religious houses" and subjects of the "Church of England" as "spiritual persons" and seized in the name of the King; and
- (iii) The first Funds in the case of an Estate comprising two Funds (Real Estate and Personal Estate) for the "Commonwealth" and the "welfare of the people" has operated for a Term of Life or Years of approximately seventy (70) years since 1540 and King Henry VIII of England (**32 Hen.8. c.1**); and
- (iv) The first Funds in the case of a special Fund for the Payment, Settlement and Discharge of Obligations, Debits and Debts of the Kingdom, also known as a Monetary Fund has by custom operated for a Term of Life or Years of approximately seventy (70) years since 1541 and King Henry VIII of England (**33 Hen.8. c.39**) when the first Privately owned Central Bank was established as the Court of Exchequer and given the absolute powers to use its Private Stock (Exchequer Bills) as Public Money to discharge the obligations of the Crown in the name and seal of the King.

Article 49 - Negotiation

Canon 7254

Negotiation is the process and deliberation, discussion or conference upon the terms of a proposed agreement, or bargain, or sale or business transaction without the use of an independent third party (arbitration).

Canon 7255

The word Negotiation comes from the Latin word *negotatio* meaning “the act of banking or business”.

Canon 7256

There are seven core elements that must be present for any valid Negotiation being *Intention, Direction, Terms, Consent, Interest, Proposition* and *Options*:

- (i) *Intention* is that the parties come together in Good Faith, with Good Character (i.e. clean hands) and with Good Conscience (i.e. without prejudice). Without Fiduciary, any agreement through negotiation may be fraudulent and invalid; and
- (ii) *Direction* is that the parties or their agents communicate directly with one another and not through an independent Arbitrator in any form of Arbitration; and
- (iii) *Terms* is that there exists some specific, general or customary terms by which the parties proceed; and
- (iv) *Consent* is that the parties consent to the Terms of negotiation explicitly or implicitly; and
- (v) *Interest* is that the interest of each party as to what they are negotiating for is clear; and
- (vi) *Proposition* is that at least one proposition is made by one or more parties to the others; and
- (vii) *Options* is that following the presentation of at least one Proposition, one or more modified or new propositions as Options are offered until a final Option is considered.

Canon 7257

Where the Terms of Negotiation are formalized, the general elements considered are *Parties, Warranties, Instruments, Process* and *Deadlines*:

- (i) *Parties* is the formal identification of Parties and their duly appointed Agents to a negotiation; and
- (ii) *Warranties* are any formal promises made by the Parties of a negotiation to one another to strengthen good will and trust and minimize risk of miscommunication, injury, delay or liability by error or omission; and
- (iii) *Instruments* is the formal identification of all legal instruments and documents associated with the negotiation; and
- (iv) *Process* is the formal steps and procedures by which the Parties agree to negotiate, particularly in relation to the review and modification of the Instruments; and
- (v) *Deadlines* are the key deadlines of any negotiation that all parties agree are the “cut off” periods for certain actions, or cessation of negotiation.

Article 50 - Arbitration

Canon 7258

Arbitration is the form, method and process by which a matter of dispute or contention between two or more parties is investigated and determined by an independent party chosen by the parties and granted the office of arbitrator to issue a judgment and decision.

Canon 7259

The word Arbitration comes from the Latin word *arbitratio* meaning "to judge; to witness or observe".

Canon 7260

There are seven core elements that must be present for any valid Arbitration being *Intention, Independence, Terms, Consent, Disclosure, Investigation* and *Conclusion*:

(i) *Intention* is that the parties come together in Good Faith, with Good Character (i.e. clean hands) and with Good Conscience (i.e. without prejudice). Without Good Intention, any agreement through Arbitration may be fraudulent and invalid; and

(ii) *Independence* is that the Arbitrator nominated and selected by Parties is completely independent and at arms length to both Parties, without the possibility of having a conflict of interest, or vested interest or predisposed bias. An Arbitrator is forbidden to act with unclean hands; and

(iii) *Terms* is that there exists some specific, general or customary terms of an agreement by which the parties proceed with Arbitration, such as the by-laws of a company or an employment agreement; and

(iv) *Consent* is that the parties consent to be bound by the decision of Arbitration; and

(v) *Disclosure* is that all the evidence and claims and counter claims to the dispute are disclosed and considered and non withheld, altered, tampered, restricted unless agreed by the Parties or the Terms provide clear instruction; and

(vi) *Investigation* is that a thorough and proper investigation is conducted and an objective weighing of evidence is considered such that a reasonable person would likely conclude the Arbitration has been conducted fairly and with due process; and

(vii) *Conclusion* is the conclusion reached by the Arbitrator providing the reasons and explanation for any judgment (being a sub part of the conclusion).

Canon 7261

All alleged actions of Arbitration where the claimed Arbitrator is a member of a society or fraternity requiring a oath that prevents or obstructs or abrogates complete Good Faith, Good Character and Good Conscience in addressing matters with Parties who are not members of the same society or fraternity are null and void from the beginning, having no force ecclesiastically, morally, lawfully or legally.

Canon 7262

An Arbitrator is forbidden ecclesiastically, morally and lawfully from hearing a claimed Arbitration where they have an association, or interest with one of the Parties and thus have Unclean Hands or cannot effectively act with independence.

Article 51 - Honor

Canon 7263

Honor is an ancient and fundamental term associated with the very beginning of the definition of valid property and rights and their transfer or conveyance, describing firstly the respect and customary courtesy shown by others towards a valid Office possessing certain Rights; and secondly a quality that must be present in the character of one who holds an Office; and thirdly the process of accepting conditionally or unconditionally the obligations associated with trade, notices, bills and exchange.

Canon 7264

The word Honor originates from two (2) very ancient 2nd Millenium BCE Gaelic words *Onóir* and *Onáire*:

(i)The word *Onóir* originally meant “always, ever shining, brilliant, golden, worth of worship” and is derived from two (2) Gaelic root words on meaning “always, ever” and óir meaning “golden, made of gold”; and

(ii)The word *Onáire* originally meant “always, ever respectful mind, or attentive mind” from on meaning “always, ever” and áire meaning “respectful mind, attention”. In the 5th Century, the Romans combined both concepts into one (1) word Honor in Latin meaning “esteem, respect; position worthy of respect”.

Canon 7265

In respect to the meaning of Honor and customary courtesy shown by others towards a valid Office possessing certain Rights, Honor only exists when:

- (i) A valid Office exists before any claimed valid Rights be attributed to it; and
- (ii) A valid Trustee under Oath or Vow exists for a valid Office to exist; and
- (iii) Such Rights, or Title or Privileges then attributed to such Office must be consistent with the Rule of Law and these Canons.

Canon 7266

When no valid Trustee exists, no Honor exists. When no valid Office exists, no Rights or Titles or Privileges can be validly attributed to it and no Honor exists.

Canon 7267

A person that is not a valid Trustee and does not hold a valid Office, yet claims the right of Honor is culpable of a grave profanity and sacrilege against Divine Law and has absolutely no validity or authority or rights, nor do any actions done by such an impostor have any weight under true Rule of Law.

Canon 7268

A person who refuses to renew and be bound by a solemn Oath to Good Faith, Good Character and Good Conscience in a matter, or refuses to produce a valid Oath of Office, has no Honor and is an impostor before any Rule of Law. If such a person is not arrested or removed, then this is proof of the absence of any Rule of Law or Justice.

Canon 7269

In respect to the meaning of Honor as a quality that must be present in the character of one who holds an Office, the conduct of Good Faith, Good Character and Good Conscience towards others in honoring true Rule of Law, Justice and Due Process overrides any other claim to Honor.

Canon 7270

A person who refuses to act in of Good Faith, Good Character and Good Conscience has no Honor.

Canon 7271

In respect to the meaning of Honor as the unconditional or conditional acceptance of any obligations associated with trade, notices, bills and exchange:

(i) The non-acceptance of any such obligations is considered Dishonor and may then preclude the Party from further negotiation or participation in respect of the Instrument and associated matter; and

(ii) It is a fundamental right of all forms of valid trade, business and exchange that a Party choose to either conditionally accept, or unconditionally accept obligations asserted to them; and

(iii) Providing the conditions of any conditional Honor are reasonable, the liability and obligations remain with the maker, accuser, deliverer, consignor or prosecutor until such conditions are met, even if the object, concept, property or right is now held by the other Party; and

(iv) The Default or Delinquency of a maker, accuser, deliverer, consignor or prosecutor of some trade, notice, bill or exchange to meet reasonable conditions of Honorable acceptance means not only they are liable for the performance, or payment of such obligations for being in Dishonor and in Default and Delinquent but may also be liable for any reasonable penalties for such injury; and

(v) The effect of a Default or Delinquency of a maker, accuser, deliverer, consignor or prosecutor of some trade, notice, bill or exchange to meet reasonable conditions of Honorable acceptance is the effective discharge of any and all liabilities associated with the transaction, or trade, or notice, or bill or exchange.

Canon 7272

A person who unconditionally or conditionally accepts in Honor cannot be declared Delinquent or in Default without such a declaration being an admission of incompetence and absurdity and the absence of any effective Rule of Law, or Justice or Due Process.

Article 52 - Completion

Canon 7273

Completion is the act or state of being of an object, or concept or formal instrument whereby it is full; or entire; or perfected; including every prescribed item or element, without omissions or deficiencies. Incomplete instruments or actions are known as Inchoate.

Canon 7274

The word Completion comes from the Latin word *compleo* meaning "to fill up, or fill out; to make up; to finish; to satisfy; to fulfill". The word Inchoate comes from the Latin *inchoat* meaning "I begin or commence".

Canon 7275

In respect of Completion and Inchoate:

- (i) All valid Law defines the essential elements of a Cause or Form or Action, by which such Law may then be proven or disproven as valid; and
- (ii) These essential elements may be defined as the "particulars" of a Cause or Form or Action, such that if one or more of these particulars are missing, the Cause or Form or Action may be defined as Incomplete or Inchoate; and
- (iii) What constitutes an essential element or "particular" for a certain Cause or Form or Instrument may differ from the various types of Instruments and the customs, conventions of jurisdictions; and
- (iv) The effect and procedures when dealing with an Incomplete or Inchoate Cause or Form or Instrument may also differ depending upon the jurisdiction, law form and type of Instrument in question. However, as a general rule, an incomplete Cause or Form or Action can never be considered complete, or perfected, or in full force and effect.

Canon 7276

In respect of formal ecclesiastical, lawful and legal Instruments, there are four fundamental areas where such an Instrument may be deemed Inchoate (Incomplete) being *Formation, Notification, Registration* and *Certification*:

- (i) *Inchoate (Incomplete) Formation* is when one or more of the particulars of the Instrument are not given, or are missing, or is in error (i.e. wrong form name, or naming of amount of money in words, or missing signature, or missing date); and
- (ii) *Inchoate (Incomplete) Notification* is when a conditional or unconditional acceptance or acknowledgment or formal notification is not provided in return within a reasonable time; and
- (iii) *Inchoate (Incomplete) Registration* is when an Instrument requiring to be registered in order to create a record (and person) is not registered as having existence in the jurisdiction in which the original Instrument was made, created and sent; and
- (iv) *Inchoate (Incomplete) Certification* is when an Instrument requiring to be recorded and acknowledged (certified) has no certificate in the jurisdiction in which the original Instrument was made, created and sent.

Canon 7277

The following are long standing Rights and principles in respect of Inchoate (Incomplete) Formation of Instruments that are deemed Bills of Exchange due to their association with claims, promises and demands for payments of money:

- (i) Where a simple signature on a blank stamped paper stamped with an impress duty stamp is delivered by the signer in order that it may be converted into a bill, it operates as a prima facie authority to fill it up as a complete bill for any amount the stamp will cover, using the signature for that of the drawer or the acceptor or an indorser; and
- (ii) And in like manner when a bill is wanting in any material particular, the person in possession of it has a prima facie authority to fill up the omission in any way he or she thinks fit; and
- (iii) In order that any such instrument when completed may be enforceable against any person who became a party thereto prior to its completion, it must be filled up within a reasonable time, and strictly in accordance with the authority given. Reasonable time for this purpose is a question of fact. Provided that, if any such instrument after completion is negotiated to a holder in due course, it shall be valid and effectual for all purposes in his or her hands, and he or she may enforce it as if it had been filled up within a reasonable time and strictly in accordance with the authority given.

Article 53 - Breach

Canon 7278

A Breach is any breaking of peace or violation of a term or condition, or Right of either Party, or any obligation, engagement or duty, either by commission or omission, whether knowing or unknowing, in relation to any valid Agreement.

Canon 7279

A Breach may be defined as:

(i) *Breach of Promise* being a violation of any promise; or

(ii) *Breach of Duty* being any violation or omission of a legal or moral duty and more particularly the neglect or failure to fulfill in a just and proper manner the duties of an office, agency or fiduciary capacity; or

(iii) *Breach of Trust* being any act done by a person holding fiduciary responsibility in relation to a trust or office and more particularly the wrongful omission by a trustee of an act required by the terms of the trust, or wrong misappropriation by a trustee of any fund or property which had been lawfully committed to him in a fiduciary character; or

(iv) *Breach of Warranty* being the failure or falsehood of an affirmative promise or statement in writing, or the nonperformance of an executor stipulation; or

(v) *Breach of Agreement* being any failure without legal excuse to perform any promise which forms the whole or part of the present Agreement, whether anticipatory, or constructive or continuing, or unequivocal.

Canon 7280

All alleged Breaches may be defined as either *Minor* or *Material* (Major), whereby:

(i) A *Minor Breach* is any alleged Breach that technically violates one or more Terms and Conditions of the present Agreement, but does not destroy the inherent Trust or Value and therefore the Duties and Obligations of the Agreement and is possible to be cured by the offending Party within a reasonable period of time; and

(ii) A *Material Breach*, also known as Major Breach or Fundamental Breach is any alleged Breach as specified within the Terms and Conditions or any other unnamed condition of such a serious nature that unless it is immediately cured by the offending Party, then such alleged Breach is likely to destroy the inherit Trust and Value of the Agreement.

Canon 7281

A Party may be deemed in Material Breach, also known as Major Breach and Fundamental Breach of an Agreement:

- (i) If a Party knowingly or willingly repudiates one or more of its Obligations before the Commencement of the Agreement in question; or
- (ii) If a Party knowingly or willingly repudiates one or more of its Obligations before the completion of any performance due; or
- (iii) If a Party knowing or willingly conceals a Minor or Major Breach from the other Parties and fails to give proper written Notice within the Time Limit prescribed; or
- (iv) If the conduct of a Party prevents the proper performance of the Agreement; or
- (v) If a Party or its Agents or Directors are charged with a serious criminal offence punishable by imprisonment of ten (10) years or more in relation to an alleged act involving violence, or moral depravity, or drug possession or sexual abuse; or
- (vi) If a Party assigns or novates their position to another Party and such Party is unable to properly perform the Obligations of the Agreement; or
- (vii) If a Party commences any form of legal proceedings or litigation against another Party to the present Agreement in question without first seeking Arbitration in accord with the Agreement; or
- (viii) If a Party fails to make any payment due or as required; or
- (ix) If a Party or any Affiliate or Agent of such Party obligated under contract to perform, commences a voluntary case or proceeding of Fundruptcy or Bankruptcy with respect to any of its assets or business; or
- (x) If a Party is the subject of an involuntary case or petition for Fundruptcy or Bankruptcy with respect to any or all of its assets or business by a third party not associated with any valid Agreement of the Company and the involuntary case or petition is not dismissed or withdrawn within thirty (30) days after its filing; or
- (xi) If a Party seeks the appointment of, or is the subject of an order of any court, agency or other governmental authority directing the appointment of a trustee, receiver, liquidator or other custodian of any or all of its assets or business, whether or not a Fundruptcy or Bankruptcy proceeding has commenced; or
- (xii) If a Party is the subject of any order of a court, agency or other governmental authority directing the liquidation, sale rehabilitation, reorganization or other disposition of any or all of its assets or business; or
- (xiii) If a Party admits that it is generally not paying its debts as the debts become due in a timely and agreed fashion, whether or not the Party admits to being insolvent; or
- (xiv) If any Rights of one Party become subject to any levy, or lien, or any other encumbrance as a consequence of the action or inaction of the other Party in violation of its representations or warranties as expressed in writing under Agreement and any such levy, or lien or encumbrance has a material adverse effect on the business of the Company and has not been released or dissolved within thirty (30) days of first coming into effect; or
- (xv) If a Party is in breach of a material representation or warranty as expressed in writing under Agreement and such breach has a material adverse effect on the business or name or reputation of the other Party.

Article 54 - Default

Canon 7282

Delinquency is the deliberate and willful failure of one who occupies an Office, or holds a Commission to perform their prescribed duties and obligations without lawful excuse. Thus Delinquency is not only a Default of some solemn agreement, but a deliberate act of maladministration and the repudiation and revocation of the powers and authority of such Office and Commission.

Canon 7283

The word Default comes from two Latin words being *de* meaning “concerning; out of” and *fallo* meaning “deceive, cheat, escape notice of”.

Canon 7284

By definition, a Default requires the proof of the following particulars:

- (i) A certifiable copy of the written form of agreement or terms and conditions of acceptance which the alleged offending Party was provided or shown prior to executing the alleged agreement; and
- (ii) Clearly identified clauses within the alleged agreement that stipulate the conditions of Default and the Penalties that may be imposed in the event of such Default; and
- (iii) Attested proof of the consent of the alleged offender to the alleged agreement and therefore, the claimed conditions of Default and Penalties that may be imposed in the event of such Default; and
- (iv) Attested proof and evidence of one or more alleged Breaches of the alleged agreement by the alleged offender; and
- (v) Attested proof and evidence that the alleged offender was given notice of one or more alleged Breaches of the alleged agreement and a fair and reasonable time to cure and remedy; and
- (vi) Attested proof and evidence that the alleged offender was given second notice that they had failed to cure and remedy the alleged Breach and if no final cure and remedy given would then be in Default.

Canon 7285

A Breach is not the same as Default, but an element leading to Default when the Party in question willfully and deliberately fails to cure and remedy a Breach.

Canon 7286

The claim or allegation of Default can never be levied against an implied contract or tacit (presumed) agreement. Any such claims are an absurdity and therefore injury to the law.

Article 55 - Delinquency

Canon 7287

Delinquency is the deliberate and willful failure of one who occupies an Office, or holds a Commission to perform their prescribed duties and obligations without lawful excuse. Thus Delinquency is not only a Default of some solemn agreement, but a deliberate act of maladministration and the repudiation and revocation of the powers and authority of such Office and Commission.

Canon 7288

The word Delinquency comes from the Latin word *delinquo* meaning “I fail in my duty; I am wanting; lacking; I transgress, offend”.

Canon 7289

Only a person who occupies an Office or holds a Commission can be declared Delinquent in relation to Default against the obligations of such Office.

Canon 7290

A person cannot be declared Delinquent upon some claimed Office or Commission of Fiduciary Capacity if such Office was not made by them under Oath or Vow, or such Commission accepted in writing.

Article 56 - Solvency

Canon 7291

Solvency is a 16th Century term coined in relation to Funds to describe the state or condition of having access to sufficient stock of Funds or money to “resolve” the obligations of the valid Trust, or Estate or Fund. Simply, “the ability to pay ones debits out of one’s own present means”.

Canon 7292

The term Solvency and Solvent originate from the Latin solventem, from solver meaning “(in specific relation to financial obligations): to loosen; to undo; to free; to release; to acquit; or exempt; to dissolve; break up; to separate; to relax; to cancel; to remove; to solve; to explain; to pay or to fulfill”.

Canon 7293

Insolvency is also a 16th Century term coined in relation to Funds to describe the state or condition of not having access to sufficient stock of Funds or money to “resolve” the obligations of the valid Trust, or Estate or Fund. Simply, “the inability to pay ones debits out of one’s own present means”. By the 18th Century, the term was further qualified to include the concept of one “with insufficiency in property, or no means to property to settle debts”.

Canon 7294

As it is a fundamental principle of all civilized law and Rule of Law that all men and women are endowed by the Divine Creator with unalienable Rights and that such Rights are the most valuable of Property, therefore no man or woman may be declared insolvent without such an edict, act, ordinance, regulation being an abomination before Heaven and Earth.

Canon 7295

It is a fundamental tenet of Christianity and International Law through the United Nations Declaration of Human Rights and of earlier Declarations of Rights that men and women possess equal and inalienable Rights. Therefore, any statute, law, edict, regulation or claim based on the premise that a man, or woman or person to whom they are compelled to be surety may be considered an "insolvent debtor" is not only an absurdity and a profanity, it is morally repugnant, unlawful and illegal.

Canon 7296

Any court claim, charge, cause, action or proceeding based on the presumption that a party is an insolvent debtor is ipso facto (as a matter of fact of law), null and void from the beginning.

Article 57 - Fundruptcy

Canon 7297

Fundruptcy is the state or condition of a Fund associated with a Trust, or Estate Fund engaged in commerce and trade where after several acts of insolvency or the condition of insolvency, the rights of the Trustee(s) to administer such a Fund are temporarily lost and the Fund is either liquidated or recomposed to enable the creditors to be paid and the honor of the Fundrupted Trustee(s) restored under certain conditions.

Canon 7298

Fundruptcy itself is a right of arbitration agreed and defined upon certain principles within the constituting instrument of the Trust or Estate or Fund in relation to relief for creditors and the future of the Fund or by default some alternate method. Any edict, statute, claimed law or regulation that denies the right for a Trust, or Estate or Fund to negotiate with its creditors is morally repugnant, unlawful and null and void from the beginning.

Canon 7299

Any rules of Fundruptcy must make allowance for two essential conditions being *Voluntary* and *Involuntary*:

- (i) *Voluntary Fundruptcy* is when the Trustee(s) of the Trust or Estate or Fund call upon the creditors to agree to the appointment of a temporary Receiver and Administrator in accord with the constituting Instrument, to assist in either the winding up or recomposition of the Fund; or
- (ii) *Involuntary Fundruptcy* is when the creditors to the Trust or Estate or Fund utilize their rights to have a temporary Receiver and Administrator appointed in accord with the constituting Instrument, to assist in either the winding up or recomposition of the Fund after other actions of good faith and arbitration have been unsuccessful.

Canon 7300

The liability of insolvency of a fund in fundruptcy is always the trustee(s).

Article 58 - Bankruptcy

Canon 7301

Bankruptcy is a supremely wicked and insane pseudo ecclesiastical philosophy first invented in the 16th Century in England through influence of Pisan and Venetian nobles, to imply the spiritual, mental and physical insolvency of people through blatant profanity of Sacred Law, the intentional sacrilege of Christian doctrine, moral repugnancy against the Rule of Law and Justice and deliberate theft, cheating and deception of Rights and Property for the benefit of private interests. Simply, Bankruptcy is the perverted and mentally deranged philosophy of "monetizing sin" through the salvation of spiritual and moral insolvency.

Canon 7302

Bankruptcy as the “commercial” side of the “monetization of sin” has always depended upon the platform of wicked and false doctrines first created for the purely commercial churches of piracy and theft sponsored by the Pisan and Venetian interests variously known as the “Pro Teste Ante” or (Churches) “for the witness of evil” beginning at the start of the 16th Century:

(i) *Peccatum Originale* (‘original sin’) was first born through the Augsburg Confession of Faith in June 1530 – a full fifteen years before such wickedness and falsity was confirmed at the 5th Session of the Council of Trent as the doctrine of the Roman Death Cult, also known as the Roman Catholic Church. The doctrine of 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 – hence all men and women are born “spiritually insolvent”. 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 Death Cult; 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 Ταΐναρος (Tainaros) in the Orphic doctrines, while Inferno (Hell) in Latin was equivalent to Τάρχος (Tarsos) in Greek; and

(iii) *Rex Mundi* (‘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

(iv) *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; and

(v) *Summa Pontificis* (‘supremacy 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

(vi) *Omnes Debita Esse Solvenda* (‘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

(vii) *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 Death 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); and

(viii) *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

(ix) *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 Τάρχος (Paul from Tarsus) or simply “Paul from Hell” who is responsible for leading “illuminated” souls to Lord God or Sabaoth (Satan). Hence, all other people are “mentally insolvent” and idiots and lunatics; and

(x) *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

(xi) *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. Hence all people are physically and “financially insolvent”; and

(xii) *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

(xiii) *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 7303

In terms of the events and intrigues of the Pisan, Venetian and English leading to the first formation of the concept of "Bankruptcy":

- (i) All references to the word Bankruptcy prior to the reign of King Henry VIII of England (1509-1547) are a deliberately fraud designed to hide the provenance of the word and its connection to the false doctrine of "original sin" in the 16th Century CE; and
- (ii) Contrary to deliberately false accounts, at the time of King Henry VIII ascending to the throne in 1509 upon the death of his father Henry VII (1485-1509), the Economy of England remained in depression due to over taxation and the treasury of the Crown was broke due to heavy debts for the pyrrhic War of the Roses and the failed campaigns to recapture Brittany from the French (estimated to cost at least £120,000 (£90m in 2014), with annual revenues less than £90,000 (£68m in 2014); and
- (iii) 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 through the Bank of Pisano in Venice of at least 20,000 gold ducats £2,433,000 (£1.8b in 2014) helped create the Royal Navy and hire a professional Venetian mercenary army of at least 30,000 that 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
- (iv) 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
- (v) By 1519, the Morosini controlled Bank of Pisano in Venice agreed to provide King Henry further loans approximating 25,000 gold ducats or £3,042,000 (£2.9b in 2014) equivalent to more fifty four times the normal annual revenues of the Crown; and
- (vi) 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 Guillaumo 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
- (vii) 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
- (viii) 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 Death Cult Law. On the 8th July 1536, Thomas Morosini was made officially Baron Cromwell, or Chief Advisor of the Will of the King (Henry). Between 1525 and 1530 the Bank of Pisano in Venice loaned Henry VIII a further 21,000 gold ducats or £2,555,000 (£1.9b in 2014); and
- (ix) 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
- (x) 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
- (xi) The Ausburg Confession of Faith at the Diet of Augsburg in June 1530, confirmed the Pro Teste Ante doctrines essential to forming a commercial religion for the monetization of sin and the corruption of Sacred Law and the Christian faith. These new doctrines were not adopted into the Roman Death Cult controlled Roman Catholic Church for a full fourteen more years at the first sessions of the Council of Trent; and
- (xii) 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
- (xiii) Given the estrangement of Henry VIII with the Vatican, The Bank of Pisano in Venice proposed the compromise in securitizing its 66,000 gold ducat loans (plus interest) to England by proposing the establishment of "Bankruptcy Funds" using the new doctrines of Protestantism, whereby Henry and the nobles would keep their power, but the Bank of Pisano would become the "Central Bank". Thus in 1534 the first Fund in the case of a special Fund for General Receipts

and Repayments for Default of Loans, Penalties and Interest owed to Private Bankers, also known as a Tax Fund or Taxes or "General Revenue" by a government or country has operated for a Term of Life or Years of approximately seventy (70) years since 1534 and King Henry VIII of England (26 Hen.8. c.1) when all first fruits, use and energy of the people of England and Wales was seized in the name of the King as Supreme Spiritual Head of a new type of Church (Church of State); and

(xiv) 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

(xv) The first Fund in the case of a special Fund for Hypothecation and Security of Loans and Future Obligations to Private Bankers, also known as a Capital Fund or Insurance Fund has operated for a Term of Life or Years of approximately seventy (70) years since 1535 and King Henry VIII of England (**27 Hen.8. c.28**) when all the homes, lands and tenements of people valued at less than 200 pounds were declared "religious houses" and subjects of the "Church of England" as "spiritual persons" and seized in the name of the King. The net effect was an increase in general revenues of around £140,000 (£105m in 2014) per year; and

(xvi) The first Funds in the case of a special Fund for the Payment, Settlement and Discharge of Obligations, Debits and Debts of the Kingdom, also known as a Monetary Fund has by custom operated for a Term of Life or Years of approximately seventy (70) years since 1541 and King Henry VIII of England (**33 Hen.8. c.39**) when the first Privately owned Central Bank was established as the Court of Exchequer and given the absolute powers to use its Private Stock (Exchequer Bills) as Public Money to discharge the obligations of the Crown in the name and seal of the King.

Canon 7304

The essential morally repugnant legal concepts and deliberately deceptive, false and immoral commercial concepts upon which Bankruptcy has operated since the 16th Century are:

(i) That all people are essentially sinners by virtue of "Original Sin" and therefore spiritually insolvent and disinherited of any Rights and Property; and

(ii) That any property people possess, is "right of use" administered by corporations "for their welfare, charity and benefit" via Estates and that if people do not obey the rules of the guardians and trustees, then such "privileges" may be taken at any time; and

(iii) That all people, other than those who are willing to learn the system of the ruling elite, and pledge loyalty to its secret fraternities are basically idiots and lunatics who are mentally insolvent and therefore legally incapable of making decisions or hearing the truth; and

(iv) That all people, other than members of fraternities or in positions rendered "immune" by corrupt and arbitrary laws to make one law for the wealthy and one for everyone else are essentially "insolvent debtors" and already guilty and debtors, with the elite empowered to do whatever they deem fit, providing any action does not cause rebellion against the disenfranchised and all who have had their inheritance stolen, abused and wasted by these elite families and their supporters; and

(v) The agents for the bank are under no obligation to reveal the interests of the bank, or provide any accounting of assets seized and held under Cestui Que Vie Trusts, or reveal any ongoing bankruptcy funds, or provide honest answers, or divulge the forms of law, or procedures of the courts, or the correct forms to use unless such person submits absolutely to the power of the court as agents for the bank to do what they deem fit.

Canon 7305

The historic acts of Bankruptcy have always been driven from Westminster and are:

- (i) in 1542, through **34 and 35 Hen. VIII. c. 4** was directed against fraudulent debtors, and gave power to the lord chancellor and other high officers to seize their estates and divide them among the creditors; and
- (ii) In 1570, through **13 Eliz. c. 7** restricted bankruptcy to traders, and prescribed certain acts by committing which a trader became a bankrupt. Commissioners appointed by the lord chancellor were granted powers to seize the person of the bankrupt and divide his property among the creditors; and
- (iii) In 1705, through **4 Anne c. 17** and in 1711 through **10 Anne c. 15** took away the criminal character hitherto borne by the proceedings, and allowed a debtor, with the consent of a majority of his creditors, to obtain a certificate of having conformed to the requisitions of the bankrupt law, which, when confirmed by the chancellor, discharged his person and his after-acquired property from debts due by him at the time of his bankruptcy; and
- (iv) In 1825, through **6 Geo. 4. c. 16** a debtor was finally allowed to procure his own bankruptcy (an arrangement previously regarded as fraudulent), and introduced the principle of deeds of arrangement between debtor and creditors without a public bankruptcy; and
- (v) In 1831, the elements of the Bankruptcy Court were established through **1 & 2 Will. 4. c. 56** established the Court of Bankruptcy, consisting of six commissioners, along with four judges as a Court of Review, and appointed official assignees to get in the bankrupt's estate on behalf of the creditors; and
- (vi) In 1847 jurisdiction in bankruptcy was again restored to the Court of Chancery by the appeal being transferred to that court. The Bankrupt Law Consolidation Act, 1849, effected several alterations in the system. Proceedings were to begin by a petition to the Court of Bankruptcy instead of a fiat out of Chancery. The commissioners were authorized to award certificates, classified according to the merit of the bankruptcy. In the first class the insolvency was declared to be due to misfortune; in the second, not entirely to misfortune; and in the third, not at all to misfortune. Certain specified offences deprived the bankrupt of all right to a certificate, and made him liable to a criminal prosecution. The Act of 1849 also validated private arrangements by making a composition, accepted by nine-tenths of a bankrupt's creditors, binding upon the rest; but it was decided subsequently by the courts that, to make such a composition binding, it must be accompanied by a complete *cessio bonorum*.
- (vi) The Bankruptcy Act, 1861, made non-traders subject to the law of bankruptcy, and empowered a majority in number, and three-fourths in value, of the creditors to bind the minority without a *cessio bonorum*. This arrangement was found to lead to private and fraudulent compositions and in consequence by an Amendment Act in 1868 enlarged powers were given to non-assenting creditors
- (vii) The Bankruptcy Act, 1869, abolished the role of commissioners, and the subordinate staff was to be transferred to the new court. The chief judge in bankruptcy is to be a judge of one of the Superior Courts of Law and Equity; and hitherto the office has been held by one of the acting vice-chancellors. Appeals from the county courts in bankruptcy go to the chief judge, and appeals from the chief judge to the Court of Appeal in Chancery, and thence occasionally to the House of Lords. Official assignees were abolished; and trustees, who should be creditors, are to be appointed to distribute the bankrupt's estate, while the creditors may appoint a committee of inspection to superintend the operations of the trustees; and
- (viii) The Bankruptcy Act of 1883 (46 & 47 Vict c 52) (repealed entirely 1989) standardized small bankruptcies by all being commenced by a petition known as a "receiving order" which could be presented either by the debtor or creditor for composition or liquidation; and
- (ix) The Bankruptcy Act of 1890 (53 & 54 Vict c 71) (repealed entirely 1989); and
- (x) Bankruptcy Act 1914 (4 & 5 Geo. 5. c.59)

Article 59 - Claim of Trust

Canon 7306

A Claim of trust is a false and pseudo technical argument invented within Western-Roman law since the 19th Century whereby a trust is claimed to exist ("Claim of Trust") without proper evidence of key elements including (but not limited to) a trustee, or evidence of oath, or disclosure, or consent, or due consideration or purpose or agreement.

Canon 7307

In accord with these Canons, if a Trust does not possess the mandatory elements as prescribed, then a Trust does not exist. Any use therefore of the word "Trust" to imply the valid existence of a trust when none exists is a deliberate deception, dishonesty having no force or effect ecclesiastically, lawfully or legally by Rule of Law.

Canon 7308

There are primarily three types of Claim of Trust under the false and absurd legal arguments of inferior Western-Roman Law since the 19th Century being, Secret, Constructive and Resulting:

- (i) A Secret Claim of Trust is claimed to be imposed by an inferior Western-Roman Court for the benefit of another, where such a person cannot be found, or is presumed dead, lost or abandoned, or has not come forwards, or is regarded as mentally or morally incapable of administering or honoring their own affairs, thus the Court may keep the existence of such a Trust "secret"; and
- (ii) A Constructive Claim of Trust is claimed to be imposed by an inferior Western-Roman Court against one who, by fraud, wrongdoing, or any other unconscionable conduct, either has obtained or holds legal right to property which he ought not to, in good conscience, keep and enjoy. A Constructive Claim of Trust is claimed to be used to prevent unjust enrichment; and
- (iii) A Resulting Claim of Trust is claimed to be imposed by an inferior Western-Roman Court where a person transfers property to another and gives him or her legal title to it but does not intend him or her to have an equitable or beneficial interest in the property.

Canon 7309

As Western-Roman Law admits the terms Constructive Trust and Resulting Trust are misleading and false and is not proper trusts, the terms and legal concepts of Constructive Trust and Resulting Trusts is forbidden to be use.

Canon 7310

By definition a Secret Trust is blatant profanity against Sacred Law, intentional sacrilege against Christian doctrine, morally repugnant against the Rule of Law and Justice and deliberate theft, cheating and deception of Rights and Property for the benefit of private interests. Thus, no trust claimed to be created in Secret has any ecclesiastical, moral, lawful authority whatsoever and is null and void from the beginning.

Canon 7311

The creation of any claimed Trust in association with the Cause of Action which is kept secret from one or more parties to the matter is a willful breach and repudiation of Rule of Law and Justice and renders such persons culpable of such perfidy ineligible to hold any office claiming authority and any such alleged offences null and void from the beginning.

Article 60 - Color

Canon 7312

In accord with the ecclesiastical nature of Trusts, Estates and Funds, the use of color in association with instruments remains a custom and tradition as it has been since the earliest forms of civilization and law.

Canon 7313

In terms of the use of Color by pre-Bronze Age Cultures:

- (i) Color to the ancient pre-Bronze age cultures that heralded the first organized civilizations of humanity was as significant and important as any culture since. Red, the color of blood was considered the life force and power - to give and to take away; and
- (ii) Green was seen as primal life and fertility so that green stone such as emeralds and even jade were seen as a source of this life force; and
- (iii) Yellow and specifically gold already had a significance of teaching and authority through its first association with the Cuilliaéan, also known as the Holly and the Viz/Vizier/Wizards that travelled to all reaches of the ancient world, spreading wisdom, organization and higher purpose.

Canon 7314

In terms of the use of Color introduced by the Hyksos into Ancient Egypt from the 17th Century BCE onwards:

- (i) Under the Hyksos use of Color in relation to authority, rights and property, Color represented not only the gods, but the power and “essence” or “magic” of the gods; the gods controlled all aspects of life, mind, emotions and character, therefore different colors were used for different rituals of the day, events of the year; and
- (ii) As experts in glass, the Ancient Egyptians were very familiar with its prism effects and the primary colors of the visible electro-magnetic spectrum. However, prior to the arrival of the Hyksos, the ancient Egyptians recognized only five primary colors being black, red, green, blue and white; and
- (iii) Upon the arrival of the Hyksos in the 17th Century as refugees from Syria, the Egyptians recognized seven (7) primary colors being black (khem or kem), red (desh), yellow (kenit and khenet), green (wadj), blue (khesbedj and irti) and purple (benu or weben) and white (shesep and hedj); and
- (iv) These colors were then reflected in the use of gemstones and semi-precious stones, metals as well as the use of long-lasting mineral compounds- some of which have retained the vibrancy and color even today. In the case of purpose, the priests of the Hyksos that worshipped Amen and Set, the purple worn exclusively by their high priests was from the famous Murex shellfish found off the coast of Palestine and Syria. As this knowledge is a historic marker as to the origins and heritage of the Hyksos, the fact that the color purple was used exclusively for the priests of Amen-Ra at Thebes is removed from every single history text; and
- (v) Under the Hyksos, carrying the sacred wisdom of knowledge of their Cuilliaéan (Holly) ancestors was reflected in the seven colors of the electro-magnetic spectrum representing the seven meditation points now known as the Chakra points but historically considered the seven (7) seats of one’s soul; and
- (vi) This knowledge was largely corrupted upon the rise of the Ramses of the Nile swamp pirate tribes of the Menes who seized power after defeating Akhenaten in his attempt to return to Egypt from exile in the 14th Century BCE. Instead, a five color system represent their model of five souls was promoted- a system that was picked up and integrated into the Talmudic text of the swamp pirates who called themselves the Menes-heh from 333 CE onwards; and
- (vii) Black (khem or kem) - The color Black symbolized death, the underworld, and the night. However, it used to also symbolize the root meditation, the base soul being the shadow of a person called the “Sheut”. The Egyptians believed that a person could not exist without a shadow - therefore they believed a shadow contained a “part” of the person it represents; and
- (viii) In terms of black symbolizing death, Osiris was frequently portrayed as “the black one” as the king of the afterlife and underworld as well as his “familiar” companion Anubis represented as a black jackal or dog.
- (ix) Red (desh) - The color Red to the Egyptians symbolized the same ancient tradition of almost every civilization as a color of the essence of life (blood) as well as the symbol of military strength, victory and power. In terms of the ancient belief system of the parts of the soul, the color red symbolized the heart or “Eb”. Mummies of the pharaohs have been found to contain a tiny reproduction of the human heart, which was always made from a precious or semi-precious red stone representing the “Eb”; and
- (x) The color Red was also associated with the god Set, worshipped by the Hyksos and upon their defeat through treachery by the Ramses swamp pirates of the Menes, the color red was declared a color of evil, anger and the power of darkness. Thus the Menes swamp pirates and their descendents promoted the superstitions that red-haired men as well as animals with reddish hair or skins were thought to be under the influence of Set, later known as Setian and Satan; and
- (xi) Yellow (kenit and khenet)- The color Yellow designated the eternal covenant between the gods and man and the indestructible power of the Pharaoh, also considered to be qualities of the sun and of gold (called “nub”). Prior to the arrival of the Hyksos, the ancient Egyptians used the color white to denote the connection of the gods and their indestructible powers; and
- (xii) However, under the Hyksos - who carried the ancient skills of goldsmiths and symbolism of Gold of the Holly Gods from which the association of gold and religion originates in western civilization - gold became synonymous as the authority to speak for the gods as one who is raised to the status of a god in the form of the pharaohs; and
- (xiii) Thus, many statues of the gods were either made of gold or were gold-plated. Tomb paintings showed gods with golden skin, and pharaohs’ sarcophagi were made from gold, since the belief was that a deceased pharaoh became a god. Some chapters of the Book of the Dead require that funerary jewelry be made from gold, and many golden mummy masks have been found. Despite the fact that the Ramses robbed the tombs of the Hyksos and destroyed innumerable priceless treasures, their descendents continued to cover their dead and living leaders in gold in honor of the Cuilliaéan (Holly) and in claiming their authority as the stewards of the property of the gods; and
- (xiv) Yellow also came to mean the “Rem” or “Ren” being the property of a person’s name also considered a key element of the soul given by Ra/Re. Thus yellow also acquired from the Holly Hyksos its association as the color of the “property of Re”. Furthermore, the Egyptians believed that their name, as an independent part of their soul would like for as long as it was spoken; and
- (xv) Green (wadj) The color Green was believed to be the color of new life, growth, vegetation, and fertility. A person was said to be doing “green things” if his behavior was beneficial or life producing. The power of green to guarantee new life or resurrection is why many depictions of

Osiris show him with green skin, referring to his resurrection and power over vegetation; and

(xvi) The Book of the Dead makes reference to the deceased becoming a falcon "whose wings are of green stone", referring to new life and rebirth. Wadj, the word for green, which also meant to flourish or be healthy, was used for the papyrus plant as well as for the green stone malachite. Green malachite was a symbol of joy. In a larger reference, the phrase "field of malachite" was used when speaking of the land of the blessed dead. The color green was associate with the "Ba" part of one's soul, being the independent spirit of one's personality; and

(xvii) Blue (khesbedj and irtiu) - The color blue, was considered the color of the heavens, water, and the primeval flood, and it represented creation or rebirth. The favorite blue stone was lapis lazuli, or khesbed, which also meant joy or delight. It is thought that blue may have had solar symbolism because of some objects made from blue faience that carry a solar theme; and

(xviii) Because the god Amen (also spelled Amon or Amun) played a part in the creation of the world, he was sometimes depicted with a blue face; therefore, pharaohs associated with Amen were shown with blue faces also. In general, it was said that the gods had hair made of lapis lazuli. In a tomb painting of the Opening of the Mouth ceremony, depictions of both the mummy and Anubis are shown with blue hair; and

(xix) Purple (benu or weben) - The color purple is the most controversial of the major colors of the ancient Egyptians under the Hyksos and later dynasties because its existence has been completely removed from the historic record; and

(xx) In the use of any primary color, Egyptians reflected the color not only in garments and dyes, but also in paints and precious stones. The purple crystals of amethyst had been known for millennia and found to be incorporated in a number of pre-Hyksos jewelry pieces. However, it was the knowledge of the Hyksos to the dye from the Murex shellfish found off the coast of Palestine and Syria, also called "Phoenician Purple" that made this color the most reserved and exclusive for most of the past four thousand years until recently; and

(xxi) The ancient Egyptian word benu describes the Ba of Re, symbolized by a Purple Heron and the color of not only immortality, but reincarnation. It is also the origin of the legendary "Phoenix" bird, the symbol of the immortals that could control their reincarnation as the priest-gods of the ancients, making their home the great temple complexes of Thebes and Luxor. Only the high priests could wear purple and emperors of Rome were only able to wear it because of their claimed status as Pontifex-Maximus; and

(xxii) White (shesep and hedj) - The color White to the Egyptians denoted purity and omnipotence, and because it had no real color, it represented things sacred and simple. White was especially symbolic in the religious objects and ritual tools used by priests. Many of these were made of white alabaster, including the Apis Bulls' embalming table. "Memphis", a holy city, meant "White Walls", and white sandals were worn to holy ceremonies. White was also the color used to portray most Egyptian clothing. Hedj, one of the words for white, was also a word used for silver. When silver was used together with gold, they symbolized the moon and sun. Because red and white were opposites in meaning, they were at times placed together to symbolize completeness.

Canon 7315

In respect of Color and Mithraic traditions since 455 BCE followed by the development of the Christian scriptures from 325 CE onwards, the use of color, its significance and magic is strikingly similar to the symbolism found within Egyptian belief, excluding the complex model of soul:

- (i) Black is primarily associated with the negative aspects of human experience - including death, disease, famine, and sorrow; and
- (ii) Red is primarily associated with blood and war. Note that references to the Red Sea have been omitted; and
- (iii) Yellow/Amber/Gold is primarily associated with the overbearingly bright and immediate presence of God; and
- (iv) Green is primarily associated with fertility and renewal; and
- (v) Blue is used quite extensively in the Old Testament to describe the various hangings in the holy places and as a heavenly color. Below is only a sample; and
- (vi) Purple is described very clearly as a symbol of royalty and riches; and
- (vii) White is listed as a color of purity and righteousness.

Canon 7316

In respect of Color and the commercial systems established in England from the 16th Century onwards, four colors continue to represent great significance to their legal framework being white, pink, yellow and blue:

(i) White is the color of purity and originality. Thus original instruments are seen to be on white parchment or paper; and

(ii) Yellow is recognized as the color of acknowledgment, of bona fide receipt or remittance, of negotiable security and equitable title; and

(iii) Blue is seen as the ecclesiastical color and the color of Trustees and Officers as well as duly commissioned agents entrusted to perform; and

(iv) Pink is seen as the color of the beneficiary, the infant or "thing" in commerce and the Respondent.

Article 61 - Restoration

Canon 7317

Restoration is the act of settling a error, or omission, or injury by re-establishing, or bringing back into existence, or replacing, or bringing back that which was lost or taken.

Canon 7318

The word Restoration comes from the Latin word *restauro* meaning "I restore, rebuild, reestablish, renew".

Article 62 - Compensation

Canon 7319

Compensation is the financial payment of a sum of money or goods of equivalent value in acknowledgment of certain damages as a means of making amends to restore an injured party to their former position.

Canon 7320

The word Compensation comes from the Latin word *compensatio* meaning “weighing (of factors), balancing, equalizing”.

Article 63 - Penalty

Canon 7321

A Penalty is a voluntary and prescribed ecclesiastical act demonstrating remorse and forgiveness first defined under Sacred Law in the 8th Century CE and agreed to be performed in the event of some default of obligation. A non-voluntary prescribed act is an act of vengeance or punitive measure, commonly known as cruelty, torture or punishment.

Canon 7322

The word penalty is derived from 8th Century Sacred Law and the Latin term "*penitus*" meaning "honest self examination, to look inside deeply, thoroughly" and is the origin of the concept of the sacred self-confession. The twin concept of self examination at ones faults was then derived from the Latin "*purgo/purgare*" meaning to "cleanse, purge, clear away, to purify" by acts of deep prayer and meditation, self deprivation, humility, charity

Canon 7323

The fundamental principle of all valid Penalties since the 8th Century CE is that when a man or woman gives their Oath or Solemn Promise to perform certain obligations, they bind themselves to such agreement such that unless they choose to abjure, or abdicate or resign in Honor, they remain liable to perform. If then, such a man or woman fails to perform and then fails to rectify their breach of duty they are culpable and subject to the penalties expressed to them prior to making a formal Oath or Solemn Promise.

Canon 7324

All valid Penalties fall into one of two primary categories being *Fines* or *Forfeitures*:

- (i) A *Fine* is a pecuniary penalty, and is commonly to be collected by suit in some form; and
- (ii) A *Forfeiture* is a penalty by which one loses his rights and interest in property.

Canon 7325

Under the principles of all valid Penalties since the 8th Century CE, there are three types of alleged offender in respect of Penance being *Penitent*, *Resistant* and *Belligerent*:

- (i) A *Penitent* is one who voluntarily confesses through an act of contrition as to their culpability and seeks to make amends and restore their honor through the acceptance of those prescribed Penalties; and
- (ii) A *Resistant* is one who does not disavow the existence of an original agreement and therefore a binding, but resists making a voluntary confession and instead relies upon the strength and will of others to prove their culpability and impose the fair prescribed Penalties; and
- (iii) A *Belligerent* is one who disavows any previous agreement and instead declares themselves hostile to any act to restore honor, or honor the Rule of Law and justice in the application of Penalties, instead relying on the power of others to bring them into custody and impose the fair prescribed Penalties upon valid proof.

Canon 7326

By definition since the 8th Century CE, a valid Default or Delinquency must be proven before a Penalty may be imposed by a duly authorized person.

Canon 7327

A Penalty can never be levied against an implied contract or tacit (presumed) agreement. Any such Penalties are a profanity and sacrilege as well as being morally repugnant therefore null and void from the beginning having no force or effect ecclesiastically, morally, lawfully or legally.

Canon 7328

In respect of Penalties defined and issued by any and all boroughs, councils, states, bodies, entities, companies, corporations or persons formed under any form of Common Law, or Commonwealth Law, or Westminster Law, or Western-Roman Law since 1689, The Bill of Rights (1689) states clearly:

- (i) Under clause 10 "that excessive bail ought not to be required, nor excessive fines imposed; nor cruel and unusual punishments inflicted"; and
- (ii) Under clause 12 "that all grants and promises of fines and forfeitures of particular persons before conviction, are illegal and void".

Canon 7329

In respect of Penalties defined and issued by any and all counties, councils, states, bodies, entities, companies, corporations or persons formed under the United States since 1791, The US Bill of Rights states clearly in acknowledgment and reinforcement of the 1689 Bill of Rights:

(i) Under the Eighth Amendment that "Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted".

Canon 7330

In respect of Penalties defined and issued by any and all counties, councils, states, bodies, entities, companies, corporations or persons formed since 1949 and belonging to a member nation of the United Nations, the United Nations Declaration of Human Rights states clearly in acknowledgment of previous international law under Article II:

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence; and

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Canon 7331

Any county, state, department, entity, company, corporation or person that seeks to impose a Penalty in defiance of well established international law and the historic and ancient principles of all Penalties being ecclesiastical is culpable of a wicked profanity and sacrilege against all civilized law and the rule of law, justice and due process. Not only is any such false Penalty null and void from the beginning without any force or effect ecclesiastically, morally, lawfully or legally, it is the moral duty of all people to resist such criminal threat and behavior.

Article 64 - Cruelty

Canon 7332

Cruelty, also known as Torture and Punishment and Barbarity and Degradation is the inflicting of prolonged pain, or continuous suffering, or torture, or sustained torment and trauma upon another against their will, whether or not such act is claimed to be sanctioned by some form of authority, or court or law. All forms of Cruelty are a profanity and an abomination before heaven, having no valid authority and is morally repugnant, unlawful and illegal.

Canon 7333

The word Cruelty comes from the Latin word *crudalitas* meaning “hard hearted; severe”.

Canon 7334

Punishment is not a Penalty, nor can a valid Penalty be regarded as a Punishment.

Canon 7335

As Punishment is by definition a deliberate act of cruelty, also known as torture or barbarity or degradation, any such claimed law, statute, edict, order, sentence or judgment that seeks to impose or enforce a Punishment is ipso facto (as a matter of fact) a profanity and an abomination before heaven, having no valid authority and is morally repugnant, unlawful and illegal.

Canon 7336

In respect of any Punishment defined and issued by any and all boroughs, councils, states, bodies, entities, companies, corporations or persons formed under any form of Common Law, or Commonwealth Law, or Westminster Law, or Western-Roman Law since 1689, The Bill of Rights (1689) states clearly:

- (i) Under clause 10 “that excessive bail ought not to be required, nor excessive fines imposed; nor cruel and unusual punishments inflicted”.

Canon 7337

In respect of Punishment defined and issued by any and all counties, councils, states, bodies, entities, companies, corporations or persons formed under the United States since 1791, The US Bill of Rights states clearly in acknowledgment and reinforcement of the 1689 Bill of Rights:

- (i) Under the Eighth Amendment that “Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted”.

Canon 7338

In respect of Punishment defined and issued by any and all counties, councils, states, bodies, entities, companies, corporations or persons formed since 1949 and belonging to a member nation of the United Nations, the United Nations Declaration of Human Rights states clearly in acknowledgment of previous international law under Article 5 “No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment”.

Canon 7339

Any State or Government sanctioned Punishment or Cruelty is the most profane, sacrilegious, abhorrent and barbaric act and an open admission by those politicians, leaders, intellectuals and accomplices responsible that they hold the people and the country in contempt and until such barbarities cease, then no rule of law, or justice or due process exists, including (but not limited to): Terrorism, PSYOPS, Trauma or Torture:

- (i) Terrorism are deliberately sanctioned acts of violence and cruelty by a government or its agencies against its own people; and
- (ii) PSYOPS (Psychological Operations) are deliberate actions sanctioned by government and its agencies for the purpose of maintaining heightened levels of fear, confusion and propaganda within the community; and
- (iii) Trauma are deliberate actions of physical and mental abuse sanctioned by the government and its agencies for the purpose of breaking the spirit and mind of the community and ensuring demoralized compliance; and
- (iv) Torture are deliberate actions of cruelty and abuse such as excessive imprisonment, food poisoning, electro-magnetic poisoning, threats, overt surveillance, unlawful fines and forfeitures and deliberate scarcity of resources.

Article 65 - Rendition

Canon 7340

Rendition is the return of property, or rights, or objects into custody after sufficient force or demand has been applied and surrender, or seizure or abandonment has occurred, frequently from one jurisdiction to another.

Canon 7341

The word Rendition comes from the Latin word *reddere* meaning "to give back or return".

Canon 7342

By definition, any claim that an act of Rendition is lawful, or moral or ecclesiastically permitted is an absurdity and injury against the Law. The only possible element associated with Rendition that may be technically argued as lawful is the issue of warrants and the agreement not to prosecute (render immune) or offer safe harbor to those engaged in Rendition. This is the origin of the concept of the Letter of Marquee.

Article 66 - Retaliation

Canon 7343

Retaliation, also known as Revenge and Retribution or Vengeance is the deliberate and willful harm and violent injury against a person or group upon a perceived or actual grievance.

Canon 7344

The word Retaliation comes from the Latin word *retaliates* meaning “to avenge, to fight back”.

Canon 7345

All forms of Retaliation are a profanity and an abomination before heaven, having no valid authority and is morally repugnant, unlawful and illegal.



II. Instruments & Transactions

2.1 Scripture

Article 67 - Scripture

Canon 7346

Scripture are Instruments that conform to the ancient standards of instruments under Sacré Loi (Sacred Law of the Carolingians) and in accord with Divine Law and Natural Law consistent with the most sacred Covenant Pactum de Singularis Caelum.

Canon 7347

In accord with these Canons and the most sacred Covenant Pactum de Singularis Caelum, Scripture is divided into three classes being *Sacred*, *Official* and *Personal*:

- (i) *Sacred Scripture* is all Scripture recognized as being part of the collection of Scripture known as Maxima Textibus Sacris; and
- (ii) *Official Scripture* is all Scripture registered into the Great Register and Public Record of One Heaven and also known as the Great Roll of Divine Persons; and
- (iii) *Personal Scripture* is all Scripture created and formed by a Member of One Heaven in accord with the prescribed template known as Voluntatem Et Testamentum as the highest form of Sacred Covenant.

Canon 7348

By Western-Roman law, the highest and most authoritative instruments for the gift, grant, assign or delegation of property by transfer or conveyance is through Scripture. By default, all official instruments of Ucadia are valid Scripture.

Canon 7349

The first eleven (11) sacred collections of texts of the Maxima Textibus Sacris represent the greatest sacred texts of all major regions of planet Earth and major faiths prior to the end of the Year of Redemption, being:

- (i) Primum Sanctum Textibus Africa, also known as First Holy Texts of Africa; and
- (ii) Primum Sanctum Textibus Americas, also known as First Holy Texts of (the) Americas; and
- (iii) Primum Sanctum Textibus Arabia, also known as First Holy Texts of Arabia; and
- (iv) Primum Sanctum Textibus Asia, also known as First Holy Texts of Asia; and
- (v) Primum Sanctum Textibus Euro, also known as First Holy Texts of Euro; and
- (vi) Primum Sanctum Textibus Oceania, also known as First Holy Texts of Oceania; and
- (vii) Primam Sanctam Textibus Unum Fidem, also known as First Holy Texts of One Faith; and
- (viii) Primam Sanctam Textibus Unum Islam, also known as First Holy Texts of One Islam; and
- (ix) Primam Sanctam Textibus Unum Spirit, also known as First Holy Texts of One Spirit; and
- (x) Primam Sanctam Textibus Unum Terra, also known as First Holy Texts of One Earth; and
- (xi) Primam Sanctam Textibus Unum Mentis, also known as First Holy Texts of One Mind.

Canon 7350

The second eleven (11) sacred collections of texts of the Maxima Textibus Sacris represent the new sacred texts of all major regions of planet Earth and major faiths after the end of the Year of Redemption, being:

- (i) Sancta Nova Textibus Africa, also known as New Holy Texts of Africa; and
- (ii) Sancta Nova Textibus Americas, also known as New Holy Texts of (the) Americas; and
- (iii) Sancta Nova Textibus Arabia, also known as New Holy Texts of Arabia; and
- (iv) Sancta Nova Textibus Asia, also known as New Holy Texts of Asia; and
- (v) Sancta Nova Textibus Euro, also known as New Holy Texts of Euro; and
- (vi) Sancta Nova Textibus Oceania, also known as New Holy Texts of Oceania; and
- (vii) Sancta Nova Textibus Unum fidem, also known as New Holy Texts of One Faith; and
- (viii) Sancta Nova Textibus Unum Islam, also known as New Holy Texts of One Islam; and
- (ix) Sancta Nova Textibus Unum Spirit, also known as New Holy Texts of One Spirit; and
- (x) Sancta Nova Textibus Unum Terra, also known as New Holy Texts of One Earth; and
- (xi) Sancta Nova Textibus Unum Mentis, also known as New Holy Texts of One Mind.

Canon 7351

All accepted Sacred Texts may appear in more than one (1) collection and are formally defined as *Canonical*, *Reverential* or *Referential*:

- (i) *Canonical* Sacred Texts are texts considered and cited as the absolute foundation of all law and spiritual authority and therefore the twenty two (22) books of true canon law known as Astrum Iuris Divini Canonum; and
- (ii) *Reverential* Sacred Texts are texts that contain some canonical references but also possess too many non canonical references to be wholly canonical so may be partially cited as foundational law but not considered absolute "Divine Law"; and
- (iii) *Referential* Sacred Texts are respected historical texts that are not considered accurate or consistent enough to be "Divine Law" that may be referenced in historical context and reference but not as true foundation of law.

Article 68 - Covenant

Canon 7352

A Covenant (or Convenia or Venia) is a formal Instrument issued under the ancient standards (Sacré Loi) of sacred instruments and writing or "Scriptura" first formed under the Carolingians from the 8th Century CE as the primary means by which all ecclesiastical, lawful and legal property transactions and conveyances are to be made.

Canon 7353

The highest and most important and valid Covenant in history is Voluntatem Et Testamentum of a competent man or woman as the one and only and true Testament that honors the present Canons and the most sacred Covenant named Pactum De Singularis Caelum.

Canon 7354

The second highest and most important and valid Covenant in history is the most sacred Covenant named Pactum De Singularis Caelum. However, when the most sacred covenant is honored through its binding with a valid Voluntatem Et Testamentum it becomes the equally highest and most important and valid Covenant in history.

Article 69 - Canon

Canon 7355

A Canon (or Convenia or Venia) is a formal maxim or statement issued in accord with these Canons and the ancient standards (Sacré Loi) of sacred instruments and writing or "Scriptura" first formed under the Carolingians from the 8th Century CE as a rule, bar, norm, maxim, measure or standard of Law.

Canon 7356

The highest and most important Canons of all is the one 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.

Canon 7357

When anyone references, writes or speaks of "rule of law" or the Law in general, it shall mean the complete set of the twenty-two (22) Canons of law known collectively as Astrum Iuris Divini Canonum and no other.

Article 70 - Testament

Canon 7358

A Testament is a formal auricular statement, given under Oath before two or more witnesses that the words expressed are true and usually then memorialized in writing.

Canon 7359

The right to make a valid Testament is arguably one of the oldest legal principles of civilization:

(i) It has been proven conclusively that the practice and procedures of making a valid Testament originates to the very first surviving examples of written law and official documents, more than 6,000 years old; and

(ii) The ancient Greeks called a Testament a διαθήκη (diathēkē) which means literally "I speak over/across a (sacred) box, chest, tomb" and was pronounced before several ephetai (judges) and members of the dikastea (jurors) by the senior member of society and a record of their pronouncement was transcribed as a memorandum; and

(iii) The Romans called a Testament a testamentum. Similar to all sophisticated ancient cultures, a valid Roman testament was auricular and had to be pronounced before no less than seven (7) witnesses, the nominated beneficiaries and a priest of an official temple.

Canon 7360

Three key concepts appear to have always been present regarding a valid testament being Auricular, Witnessed, Memorialized:

(i) It was spoken to be valid (hence why it was called a testament); and

(ii) It was spoken before witnesses; and

(iii) The writing or recording of it was merely a memorial of the event and secondary, not primary.

Article 71 - Voluntatem Et Testamentum

Canon 7361

The prescribed form known as the Voluntatem Et Testamentum is recognized as the specific form by which a member of One Heaven holding either the Office of Man or Office of Woman perfects their Will and Testament in accord with the sacred Covenant known as Pactum de Singularis Caelim and the Rights and Obligations prescribed therein.

Canon 7362

The Will and Testament through the form of Voluntatem Et Testamentum is to the personality (person) of a Superior Estate, the physical mind and the will of the person and the will of all legal persons derived from the existence of the man or woman. It is both a sacred prayer and sacred scripture to be respected and honored by all persons who claim an office by sacred oath or vow. It is also a sacred Covenant and bond between a man or woman in whose name the Will and Testament exists and the Divine Creator. It is an unbreakable covenant by the man or woman who is the grantor or testator.

Canon 7363

When such a Will and Testament bears witness to the Covenant of One Heaven and the Canons of Law of One Heaven through the form of Voluntatem Et Testamentum, then: It is the most solemn, most sacred covenant in history; and It is an unbreakable bond between heaven and earth and no power, no force, no spirit, no corporation, no person or entity can break that bond; and no power exists in heaven that can break such a sacred bond. One gives existence and credence to the other. Such a valid Will and Testament and the present Covenant of One Heaven are two parts, the lock and key, that when united cannot be broken.

Canon 7364

Where a man or woman claiming either the Office of Man or Office of Woman deliberately and willingly repudiates some or all of the sacred Covenant known as Pactum de Singularis Caelum; or asserts one or more Prohibited Rights for their own advantage then any such associated Will and Testament and associated estate and trust documents, whether or not such prescribed form as Voluntatem et Testamentum are used, therefore has no basis of covenant, or bond with One Heaven or valid Law.

Article 72 - Institution

Canon 7365

An Institution (or Instatuti) is a formal Instrument issued under the ancient standards (Sacré Loi) of sacred instruments and writing or "Scriptura" first formed under the Carolingians from the 8th Century CE as a formal body of maxims, laws, intentions and decisions of a meeting of equal members of an association as its constituting creed and articles.

Canon 7366

The highest form of Institutions are those bodies as prescribed and defined by the most sacred Covenant known as Pactum De Singulais Caelum and associated Covenants and Charters.

Article 73 - Ordinance

Canon 7367

An Ordinance (or Capitulum or Cap.) is the highest form of Statute, promulgated through religious practice and ritual by spiritual officials under solemn vow in accord with prescribed Ecclesiastical Law and Sacred Scripture first issued under the ancient standards (Sacré Loi) of sacred instruments and writing or "Scriptura" of the Carolingians from the 8th Century CE. The word Ordinance is derived from two Latin Words Ordo and Nuntius meaning literally "an order from a spiritual messenger or body".

Canon 7368

The key elements of the form of any valid Ordinance in addition to the key elements of any valid Statute are:

(i) *Solemn Prayer* means that all valid Ordinances commence with a solemn invocation and prayer to some higher spiritual deity in whom the members of the Juridic Person, or Body Politic or Society recognize as the source of their power; and

(ii) *Ecclesiastical Persons* means that the members of Juridic Person, or Body Politic or Society issuing such an Ordinance do so under their ecclesiastical rights and office, under some solemn pledge, oath or vow, irrespective of whether they have taken holy orders, or are known as priests or not; and

(iii) *Ethically and Morally Just* means that the Ordinance upholds the highest principles of Rule of Law, Justice and Due Process and does not diminish those rights recognized as being granted by divine authority; and

(iv) *Theologically Consistent* means that the Ordinance does not contradict the Ecclesiastical Law or Sacred Scripture recognized as the foundation of law for the Juridic Person or Body Politic or Society.

Canon 7369

No Body Politic or Juridic Person may issue a Statute concerning the creation or conveyance and transfer of any real property except by valid Ordinance. Only personal property may be defined, conveyed and transferred by Regulation. Any Statute that is not an Ordinance that seeks to create, define, convey or transfer real property is an abomination of law and null and void from the beginning, having no force or effect ecclesiastically, morally, lawfully or legally.

Canon 7370

Examples of Statutes in the form of Ordinances include, but are not limited to:

(i) Carolingian Statutes (Capitulum) from the 8th Century which began with the invocation and prayer: "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. To all the faithful of Christ to whom these present letters shall come, everlasting greeting"; and

(ii) The Opening Prayer of the Magna Carta claimed from the 13th Century as 9 Hen.3. Magna Carta (1224) being: "Henry by the grace of God, King of England, Lord of Ireland, Duke of Normandy and Guyan and Earl of Anjou, to all Archbishops, Bishops, Abbots, Priors, Earls, Barons, Sheriffs, Provosts, Officers, and to all Bailiffs and other faithful Subjects, which shall see this present Charter, greeting. Know ye that we, unto the Honor of Almighty God, and for the salvation of the souls of our progenitors and successors Kings of England, to the advancement of the holy Church, and amendment of our Realm, of our meer and free will, have given and granted to all Archbishops, Bishops, Abbots, Priors, Earls, Barons, and to all free-men of this our realm, these liberties following, to be kept in our kingdom of England for ever"; and

(iii) The Statute of Provisors claimed under Edward III as 25 Edw. 3 stat.5. (1350) being "At the parliament summonsed at Westminster in the feasts of St. Hilary, the year of the reign of our Lord King Edward the Third after the conquest of England the five and twentieth, and of France the twelfth; our said lord the King, by the assent of the prelates, earls, barons, and all the commonalty of his realm of England summonsed to parliament, to the honor of God and holy church, and in amendment of his said realm, hath ordained and established the things underwritten"; and

(iv) The Papal Bull Romanus Pontifex (Jan 8, 1455 Nicholas V) being : "Nicholas, bishop, servant of the servants of God. For a perpetual remembrance. The Roman pontiff, successor of the key-bearer of the heavenly kingdom and vicar of Jesus Christ..."; and

(v) The Papal Bull Aeterni Regis (June 21, 1481 Sixtus IV) being : "Sixtus, bishop, servant of the servants of God. For a perpetual remembrance. Since, through the Eternal King's clemency, wheryby kings reign, we have been placed in the most lofty watchtower of the Apostolic See..."; and

(vi) The Opening sentences of the Declaration of Independence (July 4, 1776) being: "When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation. We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, --That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness"; and

(vii) The Incipit of the prescribed Voluntatem Et Testamentum template being: "IN THE NAME OF ONE TRUE DIVINE CREATOR, LORD OF ALL, ALL LAW, ALL LIFE AND ALL PROPERTY AND RIGHTS".

Canon 7371

In terms of Ordinances and their length, effect, alteration and repeal:

(i) A Public Ordinance exists so long as the body politic, or entity that created it exists, unless it specifies a temporary limit in which case it can be repealed by another Ordinance; or the Ordinance is repealed by a higher Juridic Person possessing a more authoritative position consistent with these canons and the sacred covenant Pactum De Singularis Caelum; and

(ii) A Private Ordinance is always temporary and can never be specified as permanent and perpetual without rendering such an Ordinance null and void from the beginning; and

(iii) A Statute by Regulation can never alter or repeal an Ordinance. A Statute by Policy can never repeal or alter a Regulation, much less a Statute by Ordinance.

Canon 7372

A Statute cannot be ecclesiastically, morally, lawfully or legally considered to be a valid Ordinance:

(i) If the alleged Statute contradicts or repudiates the fundamental elements of form of a valid Statute; or

(ii) If the alleged Statute contradicts or repudiates the fundamental elements of form of a valid Ordinance.

Canon 7373

Examples of Statutes that are invalid as Ordinances are:

(i) The Statute 26 Hen. VIII c.1 (1534) claiming King Henry VIII as the authorized supreme head of a new Christian Church is not an Ordinance as (1) the incipit to the Statutes of the year uses the words *dread* meaning “fearful and terrorizing” in profanity against Christian virtues and the word *profit* as heresy against the existing laws at the time against usury; and (2) the statute states an offer and not a fact when it pronounces “the King’s majesty justly and rightfully is an ought to be the supreme head of the church of England”; and (3) the act deliberately usurps the position of the existing Ecclesiastical Law and Sacred Scripture of the Body Politic and Society at the time (thus rendering the Statute null and void from the beginning); and (4) the opening of the Statute in no way conforms to the standards of an Ordinance; and

(ii) The Statute 27 Hen. VIII c.28 (1535) claiming the dissolution of small monasteries having lands less than two hundred pounds per year and conveyance and transfer of such real property to the King as (1) the claimed statute in no way conforms at any level to a valid Ordinance; and (2) the claimed statute is clearly written as a Regulation; and (3) the statute is morally repugnant in its scope, manner and contempt for the Rule of Law, Justice and Due Process with no recourse, or remedy; and

(iii) The Statute 31 Hen. VIII c.13 (1539) claiming the dissolution of monasteries and abbies and conveyance and transfer of such real property to the King as (1) the claimed statute in no way conforms at any level to a valid Ordinance; and (2) the claimed statute is clearly written as a Regulation; and (3) the statute is morally repugnant in its scope, manner and contempt for the Rule of Law, Justice and Due Process with no recourse, or remedy; and

(iv) The Papal Bull *Dominus ac Redemptor* by Pope Clement XIV in 1773 claiming to permanently and irrevocably suppress the Jesuits, proven by the letter *Sollicitudo omnium ecclesiarum* by Pius VII in 1814 repudiating the claims of the Papal Bull of Clement having no force or effect.

Article 74 - Charter

Canon 7374

A Charter (or Carta) is a formal Instrument issued under the ancient standards (Sacré Loi) of sacred instruments and writing or "Scriptura" first formed under the Carolingians from the 8th Century CE as a form of Convenia (Covenant or Venia) 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 7375

The highest form of Charter are those prescribed and defined by the most sacred Covenant known as Pactum De Singulais Caelum and associated to it.

Canon 7376

Any Instrument that claims to be a Charter that is in conflict with these Canons or the most sacred Covenant known as Pactum De Singulais Caelum is therefore invalid, illegal, unlawful, having no force or effect of law and null and void ab initio (from the beginning).

Article 75 - Memorandum

Canon 7377

A Memorandum is a formal Instrument issued under the ancient standards (Sacré Loi) of sacred instruments and writing or "Scriptura" first formed under the Carolingians from the 8th Century CE being a book of details, substance and the formal "body" of Records (Records in Registers representing the "title" or "head") associated with a the Trust or Estate or Fund including (but not be limited to) minutes, resolutions, proceedings, accounts, letters, correspondence, decisions and procedural actions usually recorded in day and time order.

Canon 7378

The highest form of Memoranda are those prescribed and defined by the most sacred Covenant known as Pactum De Singulais Caelum and associated Covenants and Charters in accord with these Canons.

Canon 7379

Any Instrument that claims to be a Memorandum that is in conflict with these Canons or the most sacred Covenant known as Pactum De Singulais Caelum is therefore invalid, illegal, unlawful, having no force or effect of law and null and void ab initio (from the beginning).

Article 76 - Writ

Canon 7380

A Writ is a formal Instrument issued under the ancient standards (Sacré Loi) of sacred instruments and writing or "Scriptura" first formed under the Carolingians from the 8th Century CE as a form of Covenant that is issued under authority of the Sovereign from a Cancellorum (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 "Sacred Writs".

Canon 7381

The highest form of Writs are those prescribed and defined by the most sacred Covenant known as Pactum De Singulis Caelum and associated Covenants and Charters in accord with these Canons.

Canon 7382

Any Instrument that claims to be a Writ that is in conflict with these Canons or the most sacred Covenant known as Pactum De Singulis Caelum is therefore invalid, illegal, unlawful, having no force or effect of law and null and void ab initio (from the beginning).

Article 77 - Indulgence

Canon 7383

An Indulgence is a formal Instrument issued under the ancient standards (Sacré Loi) of sacred instruments and writing or "Scriptura" first formed under the Carolingians from the 8th Century CE as a form of Convenia (Covenant or Venia) memorializing the Grant of an Ecclesiastical Right reflecting a concession, or pardon or remission.

Canon 7384

From the 14th Century, the Roman Death Cult deliberately and willfully corrupted the notion of an Indulgence to a model of Venetian banking systems in Heaven being "the remission before God of temporal punishment for sins whose guilt is already forgiven, which a properly disposed member of the Christian faithful gains under certain and defined conditions by the assistance of the Church which as minister of redemption dispenses and applies authoritatively the treasury of the satisfactions of Christ and the saints." Therefore, Indulgences since the 14th Century under the Roman Death Cult may also be known by other comparable names such as coupon, bill, note, notice, writ, cheque, receipt, certificate, award, diploma and degree.

Canon 7385

The highest form of valid Indulgences are those prescribed and defined by the most sacred Covenant known as Pactum De Singulais Caelum and associated Covenants and Charters in accord with these Canons.

Canon 7386

Any Instrument that claims to be a valid Indulgence that is in conflict with these Canons or the most sacred Covenant known as Pactum De Singulais Caelum is therefore invalid, illegal, unlawful, having no force or effect of law and null and void ab initio (from the beginning).

Article 78 - Tenancy

Canon 7387

A Tenancy (Agreement) is a formal Instrument issued under the ancient standards (Sacré Loi) of sacred instruments and writing or "Scriptura" first formed under the Carolingians from the 8th Century CE as a form of Convenia (Covenant or Venia) memorializing the Grant of Occupation, Possession, Use and Fruits (produce) of certain Lands.

Canon 7388

The term Tenancy (as in Tenancy Agreement) comes from the 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." The concept of "hold" was also significant to the Franks as the word itself denoted certain obligations namely "to keep, tend and watch over (the land)":

- (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 7389

Under Sacred Law (Sacré Loi), no Land may be Occupied, Possessed or Claimed in anyway except by a valid Tenancy.

Article 79 - Pence (Penny)

Canon 7390

Pence is a term first invented under the Carolingian "Sacred law" of the 8th Century as a voluntary donation and offering to the Church based on a wholly fraudulent history surrounding the mythical "Peter's Pence" (Denarii Sancti Petri). To imply that such donations were expected of all good Christians. Pence has always meant "voluntary gifts to a temple or faith".

Canon 7391

Under the Carolingians, the concept of Peter's Pence as a voluntary donation (Denarii Sancti Petri) to the church was never fixed, but proportional to the wealth and influence of the individual household. Thus a freeman farmer might donate a copper "peni" (penny) equivalent to one month's work, whereas a soldier might donate a silver "scillinn" (shilling), while a lord might be expected to donate several "punds" (pounds) equivalent to 20 silve scillin (shillings) or approximately 350 grams of silver each pund (pound). Fixed fee personal donations under Sacred Law were considered morally repugnant as the poor would necessarily bear a disproportionate burden to the rich.

Canon 7392

In 1533, King Henry VIII ([25Hen.8 c.21](#)) abolished Peter's Pence and replaced the system with a private corporate model of tax collectors and a system called "Levies" after the mythical tribe (Levi) which these non-Christian Venetian and Pisan families claimed as their heritage and birthright. Thereafter, only these people could issue or collect taxes, using the argument of the Servi Camerae Regis or being "servants of the Royal Chamber".

Article 80 - Annate (First Fruit)

Canon 7393

Annates or First Fruits was a system first instituted by the Roman Death Cult in the 13th Century and falsely claimed as a tradition whereby the new incumbent to a franchise or benefice controlled by the Roman Death Cult was obliged to "donate" the entire profit of the first year of operations. Over time, the nature of such payments changed to become periodic.

Canon 7394

In most civilized cultures prior to the collapse of the ancient Western-Roman System in the 6th Century, Temples and the priests and attendants were considered an extension of the State and so were funded as part of the general revenues of the civilization, as for a major temple or priest to require donations for their operation was considered the height of profanity and disrespect to the Gods. Thus in ancient Rome, Greece, Asia, Egypt and the Middle East, there was no such system as financial religious offerings or "first fruits" for the funding of temples and priests.

Canon 7395

As part of an elaborate system of non-Christian merchants of Pisa, Zurich and Venice to seize control of the revenue of states that pledged their allegiance to the Roman Death Cult, a completely false history was concocted claiming such practice of First Fruits or "Annates" existed throughout history. Such falsities were made a central theme of the false scriptures created by these same people, particularly in the creation of a mythical tribe called "Levi" who were considered the only people ecclesiastically permitted to issue and collect taxes and keep a portion for their own benefit. Thus from the 13th Century onwards, progressively more and more people have lost control of their revenue to this very small group of imposters and fraudsters.

Canon 7396

In 1534, King Henry VIII (**26Hen.8 c.3**) abolished the payment of First Fruits to the Roman Death Cult and instead instituted the system of Ecclesiastical Tithes franchised its collection to a new group of Venetians as a tax collector class, with the final revenue after commissions being paid to the King. A further act enforcing Tithes was introduced in 1535 (**27 Hen. 8 c.20**).

2.2 Scientiam Mysteria (Occult Knowledge)

Article 81 - Scientiam Mysteria (Occult Knowledge)

Canon 7397

Scientiam Mysteria (Occult Knowledge) is the term used to describe formal instruments issued under claimed laws, containing arcane symbols, abbreviations, acronyms, origins, colors, words and functions that are deliberately obscured and hidden from the recipient, or beneficiary and sometimes even the maker.

Canon 7398

The largest introduction of Scientiam Mysteria type Instruments as the foundation of a system of law for a country was under King Henry VIII and his Venetian and Pisan advisors from the 16th Century into England, Wales, Scotland and later Ireland, through the adoption of English as an official "legal" language for the issuance of Statutes, Edicts and claimed Laws:

(i) 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 Death 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

(ii) A unique feature 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

(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) 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; and

(v) 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

(vi) 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

(vii) 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

(viii) 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 fermenting 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

(ix) 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+gli 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

(x) 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. 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 Death 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

(xi) 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; and

(xii) 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

(xiii) 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

(xiv) 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

(xv) 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

(xvi) 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

(xvii) 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

(xviii) 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

(xix) In July 1542 CE, Alessandro Farnese as Roman Pontiff Paul II (III) (1534 - 1549) issued the first "Constitution" in the history of the Roman Death 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; and

(xx) 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; and

(xxi) 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

(xxii) 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; and

(xxiii) 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; and

(xxiv) The Zohar (זוהר), 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 excerpts 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

(xxv) 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 Gesù (Jesuits); and

(xxvi) 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

(xxvii) 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

(xxviii) 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

(xxix) 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); and

(xxx) In 1591, following the death of Jesuit hunter and spymaster Sir Francis Walsingham, the cost of defending against the Spanish Armada and two disastrous 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 forty (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

(xxxi) 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

(xxxii) 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

(xxxiii) 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 ninety 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

(xxxiv) 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

(xxxv) 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

(xxxvi) 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 7399

Using corrupted Athenian Mysteries, perverted Pisan and Venetian Banking philosophy and the Occult beliefs of Khazarian traditions, the essential eleven (11) Occult Foundations of all formal instruments of Scientiam Mysteria (Occult Knowledge) since the time of King Henry VIII in the 16th Century onwards are *Peccatum Originale*, *In Mundi*, *Rex Mundi*, *Divina Gratia*, *Salvatio*, *Magister Mundi Laborare*, *Veritas te Liberum*, *Quidam Sunt Super Legem*, *Corporations*, *Spiritus Sancti* and *Persona* :

(i) *Peccatum Originale* ('original sin') was first born through the Augsburg Confession of Faith in June 1530 – a full fifteen years before such wickedness and falsity was confirmed at the 5th Session of the Council of Trent as the doctrine of the Roman Death Cult, also known as the Roman Catholic Church. The doctrine of 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 – hence all men and women are born "spiritually insolvent". 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 Death Cult; 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 Τάιναρρος (Tainaros) in the Orphic doctrines, while Inferno (Hell) in Latin was equivalent to Τάρσος (Tarsos) in Greek; and

(iii) *Rex Mundi* ('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

(iv) *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; and

(v) *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 Death 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); and

(vi) *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

(vii) *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). Hence, all other people are "mentally insolvent" and idiots and lunatics; and

(viii) *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

(ix) *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. Hence all people are physically and "financially insolvent"; and

(x) *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

(xi) *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 7400

Following the Treaty of Paris of 1763 between Great Britain, France, Spain and Portugal in which Great Britain inherited the Rights of the Catholic Countries of Spain and Portugal thereby becoming the Jus Patronatus or sole "Crown" of the Roman Death Cult, three more key profane, sacrilegious, morally repugnant, absurd and insane philosophies were added to the framework of Scientiam Mysteria (Occult Knowledge) being *Summa Pontificis*, *Omnes Debita Esse Solvenda* and *Mater Dei*:

(i) *Summa Pontificis* ('supremacy 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

(ii) *Omnes Debita Esse Solvenda* ('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

(iii) *Mater Dei* ('Mary the Mother of God') states that Mary is the Mother of God and without Sin. Therefore, any descendents of the kindred of Jesus, such as his brother James (Jacob) are also the only Homo Sapiens who are born without Sin and permitted to own Property and can never be charged with a crime. Thus, if the House of Hannover and Royal Houses of Europe could trace their heritage back to the Carolingians and the descendents of Jacob, brother of Jesus, then they could proclaim themselves to be both "Gods on Earth" and Owners of the planet by Divine Right or "Dieu et mon droit".

Canon 7401

As evidence to the complete falsity, perfidy, profanity, sacrilege, insanity and moral repugnancy of all Scientiam Mysteria (Occult Knowledge) Instruments, the "sacraments" of the false religion known as Pro Teste Ante Circe (Protestant Church) were approved by the Protestants before they were ever discussed and debated and approved at the Roman Catholic 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 7402

Of all the profane, sacrilegious, morally repugnant, unlawful, illegal and insane foundational concepts of Scientiam Mysteria (Occult Knowledge), Original Sin (Peccatum Originale) remains the single most important "foundation stone" for maintaining a system of madness for the commercial enslavement of the Homo Sapien Species:

(i) If the absurd and insane profanities of Scientiam Mysteria (Occult Knowledge) are to be believed that all people are essentially "sinners" by virtue of Original Sin, then it can be argued that all people may be declared Spiritually Insolvent, Morally Insolvent and Physically Insolvent and therefore deprived of all Rights, Inheritance and Property; and

(ii) If all people (except those secretly claiming heritage back to the family of Jesus as Royalty from 1763) are Spiritually Bankrupt and Morally Bankrupt, then technically it could be argued that all people are already "dead" in Sin and living in a form of purgatory or "Mundi" awaiting the physical death of their bodies; and

(iii) As all people are considered Spiritually Bankrupt, Morally Bankrupt and Physically Bankrupt, the only entities that can "own" property are non flesh people or corporations, which can exist in Mundi- a world of semi-death. However, such entities can only technically "live" for a period of 70 years (or maximum of 80 years), before a new corporation as a Fund must be born to continue administering all property and rights; and

(iv) Any property or rights granted to people are to their person, a form of corporation and fund called an "Estate" as a charity and a form of welfare and benefit. If people do not obey the rules of the guardians and trustees, then such "privileges" may be taken at any time; and

(v) That all people, other than those who are willing to learn the system of the ruling elite, and pledge loyalty to its secret fraternities are basically idiots and lunatics who are mentally insolvent and therefore legally incapable of making decisions or hearing the truth; and

(vi) That all people, other than members of fraternities or in positions rendered "immune" by corrupt and arbitrary laws to make one law for the wealthy and one for everyone else are essentially "insolvent debtors" and already guilty and debtors, with the elite empowered to do whatever they deem fit, providing any action does not cause rebellion against the disenfranchised and all who have had their inheritance stolen, abused and wasted by these elite families and their supporters; and

(vii) The agents for the bank are under no obligation to reveal the interests of the bank, or provide any accounting of assets seized and held under Cestui Que Vie Trusts, or reveal any ongoing bankruptcy funds, or provide honest answers, or divulge the forms of law, or procedures of the courts, or the correct forms to use unless such person submits absolutely to the power of the court as agents for the bank to do what they deem fit.

Canon 7403

In regards to Scientiam Mysteria (Occult Knowledge) and Public and Private General Statutes of Westminster, claimed to have been created and in force and effect as "Law" from 1224 under the reign of Henry III to the present reigning monarch:

(i) Contrary to the norms of Civilized Society and history (including Rome and Athens), there is no credible evidence that Public Statutes proclaimed by Westminster were ever made public and available for permanent review in various cities, towns and public squares outside of Westminster or in any public form until the publication of "The Statutes at Large" from 1763 by Danby Pickering of Gray's Inn and then Owen Ruffhead of the Middle Temple in 1769. Therefore, by the ancient tradition of all civilizations public law that is not made public cannot be law, nor can it be validly claimed to be enforceable or just or in accord with the true Rule of Law; and

(ii) It is on the public record and admitted by multiple sources that a substantial number of former claimed Public Statutes of Westminster were "destroyed" in the 1666 fire. There is scant credible evidence how most of these laws were then "recovered" in suitable form to be included in the publication of Danby Pickering from 1763 and the folio edition of Owen Ruffhead; and

(iii) Within the 1763 publication of Danby Pickering ("The Statutes at Large") and the separate work of Owen Ruffhead, there are references to words and phrases in statutes prior to the 18th Century that were neither in common use, nor yet invented within the English language, indicating either deliberate and wholesale fraud in creating acts that didn't exist, or amending laws and their meaning that did not previously exist; and

(iv) In 1765, Sir William Blackstone published the work "Commentaries on the Laws of England" in four books in which in Book I Part I Section III he explained the norms of statutes concerning repeals, revivals, perpetuity and repugnant laws. Yet the work of Danby Pickering and subsequent works of Public General Statutes (i.e. Butterworth, Spottiswoode, etc.) show Westminster contradicting its own norms by repealing acts which are perpetual; and claiming acts are repealed when they remain in word in force; and claiming acts which are wholly and morally repugnant have full force and effect; and

(v) For the entire span of civilized society until 1540, only approximately 500,000 laws had been passed by legislative bodies of which 90% were variations on similar laws. Yet from the dawn of Scientiam Mysteria (Occult Knowledge) from 1540 to 1798 approximately 500,000 laws claiming to be "public" had been created and from 1799 to 1920 some 10,000,000 "public" laws were created of which less than 10% resembled any form of true historic law. Then from 1920 to the present day, more than 100,000,000 laws under Scientiam Mysteria (Occult Knowledge) have been issued overwhelmingly for seizure of property, enslavement of people as insolvent debtors, immunity, franchise, commercial advantage, privatization, corruption, blatant theft of public assets and the destruction of rights with less than 1% resembling any form of ancient Rule of Law, or Justice or Due Process.

Canon 7404

To the degree that any valid Instrument issued in accord with these Canons references a form or custom or tradition expressed under Scientiam Mysteria (Occult Knowledge) shall have no effect in diminishing its validity to the extent that such form and function is properly disclosed, revealed and no longer obscured or hidden.

Canon 7405

As true Law can never be occult, nor obscured, nor hidden, all Instruments issued under Scientiam Mysteria (Occult Knowledge), excluding those in accord with these Canons, are *ipso facto* (as a fact of law) morally repugnant, unlawful, illegal and null and void *ab initio* (from the beginning).

Article 82 - Dispensation

Canon 7406

A Dispensation is a formal Instrument issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments and writing first formed under King Henry VIII of England from the 16th Century as a proprietary form of Indulgence and Ecclesiastical License providing an exemption from some law; or permission to do something otherwise forbidden; or allowance to omit something commanded.

Canon 7407

Under Scientiam Mysteria (Occult Knowledge) since the 17th Century, the nature of certain types of Dispensation may be deliberately hidden and obscured through the use of the abbreviation "Dis" as a prefix in the creation of new legal words and concepts having proprietary forms of Dispensation as their base.

Canon 7408

The first surviving Statute issued by Westminster in the creation of Dispensations is (25 Hen 8 c 21) in 1533 entitled "Act Concerning Peter's Pence and Dispensations" and also the name: "The Ecclesiastical Licences Act 1533". The Statute remains partially in force today.

Canon 7409

The core element of Dispensation is the absolute claimed right of the Crown of England to issue under ecclesiastical authority a form of indulgences that permit a wide variety of wicked, murderous, immoral, profane, sacrilegious and insane acts and behaviour with impunity. Such madness remains the cornerstone of Western-Roman Governments at war with their own people.

Canon 7410

Examples of types of Dispensations created since 1533 that remain central to the Scientiam Mysteria (Occult Knowledge) system of legal instruments are:

- (i) Discharge as the "Dispensation of Charges" whereby one is exempt from the payment or performance of punishment associated with certain allegations, even if the merits of the suit stood true; and
- (ii) Dismissal as the "Dispensation of Trial and Confession" whereby one is exempt from the facing and responding to a suit and accusations.

Canon 7411

Dispensation is by definition a concept of supreme profanity, sacrilege and is morally repugnant, absurd in its presumptions and therefore null and void ab initio (from the very beginning). Therefore, all forms of instruments representing variations of Dispensation are also null and void, having no force or effect ecclesiastically, lawfully or legally.

Article 83 - Condamnation

Canon 7412

A Condamnation is a formal Instrument issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments and writing first formed under King Henry VIII of England from the 16th Century as a proprietary form of Self-Curse and Self-Reprobation for the Convicted and Ecclesiastical Exemption for the Judge or Magistrate whereby upon proof of confession or heresy the Convicted "accepts" and "consents" to excessively cruel, unjust, corrupt punishment, or state sanctioned murder and torture.

Canon 7413

Under Scientiam Mysteria (Occult Knowledge) since the 17th Century, the nature of certain types of Condamnation may be deliberately hidden and obscured through the use of the abbreviation "Con" or "Com" as a prefix in the creation of new legal words and concepts having proprietary forms of Condamnation as their base.

Canon 7414

The first surviving Statute issued by Westminster in the creation of Condamnation is (25 Hen 8 c 14) in 1533 entitled "Act Concerning Heretics" whereby one accused of Heresy may be tried and given the opportunity to Recant (voluntarily confess and reject any alleged Heresy) or be considered a Relapse and subject to the harshest of punishments:

(i) In 1540 (32 H.8. c.20), a new word was introduced concerning condemnation called Attainder meaning "the extinction of rights of a person condemned as an outlaw or to death" in reference to arguing the conveyance of the property of small ecclesiastical estates and large monasteries to the control of the King; and

(ii) In 1541 (33 H.8. c.20), the term Attainder was further used in reference to Treason and in 1543 (34 & 35 H.8. c.14) concerning the issuance of Certificates of Attainder in relation to Convicts, which appears to still remain in force; and

(iii) In 1547 (1 Ed. 6. C.12), the statutes concerning Condamnation via Heresy and Attainder were listed as being repealed under King Edward 6th and then partly restored in 1553 (1 M. S.1. c.1) under Queen Mary. The issue of Heresy and Attainder is clearly and fully restored by 1558 (1 Eliz. C.1.) through "An Act to restore the crown the ancient jurisdiction over the estate ecclesiastical and spiritual"; and

(iv) The proof that Condamnation through Heresy (25 Hen 8 c 14) in 1533 and Attainder 1540 (32 H.8. c.20) remained fully in force and effect under Queen Elizabeth I was her further act of 1587 (29 Eliz. C.2) being "Errors in records of Attainders of High Treason" and the public evidence of numerous executions by burning at the stake of heretics during her reign.

Canon 7415

The core element of Condamnation is the absolute necessity of a voluntary confession and rejection of any future Heresy or "Remorse". In the absence of such voluntarily confession or an acceptance of guilt, the concept of Condamnation gave the Crown and its agents permission to torture and murder any such individual who dare challenge its absolute authority to enslave, to steal, to cheat and to commit acts of profanity and sacrilege with impunity.

Canon 7416

Examples of types of Condamnation created since 1533 that remain central to the Scientiam Mysteria (Occult Knowledge) system of legal instruments are:

(i) Convict as the "Condamnation of One's Life" whereby through self confession or judgment as a heretic, the life; or the way of life; or liberty; or nourishment; or property of one sentenced is taken away from them through torture and cruelty; and

(ii) Conscript as the "Condamnation of One's Rights" whereby through surrender to an authority upon their call, one is bound to perform obligations, especially in demands to fight and combat, else face capital punishment; and

(iii) Contract as the "Condamnation of One's Standing" whereby through surrender to an inferior position and admission of incompetence to handle, deal, manage, self perform, one is bound to follow the demands and commands of the superior Party.

Canon 7417

Condamnation is by definition a concept of supreme profanity, sacrilege and is morally repugnant, absurd in its presumptions and therefore null and void ab initio (from the very beginning). Therefore, all forms of instruments representing variations of Condamnation are also null and void, having no force or effect ecclesiastically, lawfully or legally.

Article 84 - Deed

Canon 7418

A Deed is a *Superior* or *Inferior* Instrument in writing on paper or parchment that is sealed and delivered under some claimed ecclesiastical authority; and attested by some administrative authority; and registered under some fiduciary authority as to the intention, capacity, action and record of event of one party giving, or granting, or assigning or delegating some form of rights and property by conveyance or transfer to another party.

Canon 7419

There exists two essential forms of Deed being *Inferior* and *Superior*:

(i) An *Inferior Deed* is any Instrument issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments and writing first formed under King Henry VIII of England from the 16th Century to the present day and designed to enclose all property to the State with the State to be the Church (Church of State) and the conduit for Divine Law and Ecclesiastical Law; and

(ii) A *Superior Deed* is any deed that conforms to the present Canons and the most sacred Covenant known as Pactum De Singularis Caelum and its associated Covenants and Charters.

Canon 7420

The word "deed" is a 16th Century corruption of the ancient 1st Millennium BCE Gaelic word déid meaning "intent, wish, desire" which was always a spoken (auricular) pronouncement before certain witnesses:

(i) The claim that the word "deed" originates from Old English *daed* back to at least the 12th Century and the claimed custom of written instruments of conveyance is a clumsy fraud of history that contradicts all competent historical evidence; and

(ii) The first Act of function of deeds is in 1535 (27 H.8. c.16) entitled "For inrollment of bargains and sales" whereby no land could be passed by bargain or sale unless it was in writing, indented, sealed and inrolled; and

(iii) The word "deed" is first properly attested in the promulgation of the first statute of history defining the concept of deed via Henry VIII and The Subscription of Deeds Act 1540 (Scotland) c.37, later amended in 1579 and again in 1681; and

(iv) The Subscription of Deeds Act 1540 not only introduced the legal form and concept of a written deed but required the instrument be signed by the grantor before two witnesses with the subscription of a notary to the deed. Thus, from the very beginning the nature of a deed was not a deed unless also sealed by a notary being an ecclesiastical officer; and

(v) In amendments introduced in the Subscription of Deeds Act 1579, two notaries could replace the role of the grantor in signing and sealing a valid deed. In the Subscription of Deeds Act 1681 this was tempered with the requirement for two witnesses to give warrant to any notaries signing and should in ritual "touch their pens". The requirement of touching the notary's pen was removed by the Conveyancing Act 1874; and

(vi) In 1708, a new Act was introduced named "An Act for the public registering of deeds, conveyances, and wills, and other incumbrances which shall be made of, or that may affect any honors, manors, lands, tenements, or hereditaments..." (7 Ann c.20), associated with the naming of that part of London (Middlesex) as a county and not a corporation. For the first time, Deeds and Wills needed to be centrally registered under the Court of Chancery to be considered valid; and

(vii) In 1752, through the Registry of Deeds Act (25 Geo.2 c.4), separate offices for the Kings Bench for the registration of Deeds and Wills were to be established in the various counties to overcome the backlog and delay in conveyance due to a central system of control; and

(viii) In 1813, through the Informal Attestation of Certain Deeds Act (54 Geo 3 c. 168) Memorandum of Attestation of Deeds whereby the need for a separate Memorandum of Attestation of Deed was redundant if the Deed itself had been duly signed, sealed and delivered; and

(ix) By 1881 and the Conveyancing and Law of Property Act (44 & 45 Vict. c.41), a new system of private "deeds", conveyances and acknowledgments under the authority and control of members of the Private Bar Guilds was introduced creating the appearance of public instruments and valid deeds, when such property was in fact gifted to the Bar as agents for the Government and then honored by custom as to the intent of the parties, to maintain the illusion of legitimacy; and

(x) In 1989, through the Companies Act and Property (Miscellaneous Provisions) Act, the requirement for every company to keep a common seal was abolished, including the need for a seal to be present to execute Deeds. Instead, officers of the company could execute claimed Deeds by the signature alone.

Canon 7421

All Superior or Inferior Deeds are either *Indented* or *Poll*:

(i) An *Indenture Deed*, also known in the past as a Deed Inter Partes, is a deed containing mutual stipulations by two or more distinct parties. By tradition, such deeds were prepared on the same parchment and then "cut" to produce an "instar dentium" pattern whereby words and symbols could not be completed without the two originals returning to their position. After the abolition of such formality by statute (7 & 8 Vict. c.76) at the beginning of the 19th Century, the use of colored copies (e.g. white, blue, yellow and pink) fulfilled similar function; and

(ii) A *Deed Poll* is a deed made by one person or by several persons as the same interest whereby a right or property is conveyed and transferred as a declaration upon some previous and existing agreement and relation between the parties. By tradition, such deeds were so named after the Latin term "pollex" in reference to the use of a thumbprint as a sacred seal.

Canon 7422

In accord with these Canons, a valid Deed is constructed of ten essential elements being *Datum*, *Parties*, *Exordium*, *Recitatum*, *Condicio*, *Habendum*, *Reddendum*, *Obsignio*, *Insignio*, *Testificatio* and *Attestatus*:

(i) *Datum* being the Date and Place of the Execution of the Deed in words, not numbers; and

(ii) *Parties* being the individual parties to the Deed; and

(iii) *Recitatum* or Recitals outlines the purpose of the Deed and describes the grantors' intention and motives for their Deed, the consideration expressed for the deed, words of grant and the description of the property conveyed. Therefore, it is in the Recitatum of a valid Deed that property is effectively granted, given, assigned or delegated; 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 Recitatum; and

(v) *Habendum* is the part of a deed that formally defines the extent of ownership or tenancy granted; and

(vi) *Reddendum* is a clause in a Deed by which some part of the whole estate of property is reserved out of that which is being granted or assigned. The Reddendum is essential in any Deed as Lease; and

(vii) *Obsignio* of the official authorizing the instrument being their sign, or official seal; and

(viii) *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

(ix) *Testificatio* (Attestation) being the testification of the maker that it is their wish reflected by the ancient Latin saying being Teste me ipso apud <> then date in Latin meaning "Witness myself at the place <> date"; and

(x) *Attestatus* as a memorandum attached to the Deed that serves to bear witness, confirm, acknowledge or authenticate and signed by the Parties.

Canon 7423

The key elements of the form of a valid Deed are:

(i) *Quality Paper*, Parchment or Vellum means that the paper used is of a durable quality and standard to the size used in normal jurisdiction within the region. A single continuous large sheet called a Concordat, or printed on standard sized paper on several pages bound together in a folio called a Codex; and

(ii) *One Sided* means that the Deed is preferably written or printed on only one side of the page; and

(iii) *Legible Print* means that all writing and printing is clear, sharp and legible of a 12 point serif font (e.g. Times); and

(iv) *Numbered Pages* means that all individual pages of the Deed are uniquely numbered in ascending order beginning with 1; and

(v) *Securely Fastened* means Individual Pages of the Deed are securely fastened together; and

(vi) *Words not Figures* means that all expressions of dates, sums and other numbers, except the numbering of paragraphs, pages or reference numbers in association to the matter are in words, not figures or numbers; and

(vii) *Signing of Pages* means that if the Deed is more than one page, then the Grantor and the Authorized Witness(es) must sign each page as validation.

Canon 7424

A Deed is invalid if written upon the skin of any animal. Vellum, Parchment of any kind is strictly forbidden and automatically renders any such instrument null and void. Only Ecclesiastical Deeds and Pronouncements are permitted to use the flesh of a living being, namely the blood of the True Trustee of the True Person who seals it with their thumbprint.

Canon 7425

A Deed Poll is a valid Form of Deed, sealed by a thumbprint signature whereby a Person first expresses, affirms and conveys certain rights to another party who are then lawfully bound upon consent by silence, proof of receipt or service. The word "Poll" comes from the Latin pollex meaning 'thumb'. An Ecclesiastical Deed Poll is the highest form of valid Deed.

Canon 7426

Given the Statutes pertaining to Inferior Deeds born out of Western Roman law have progressively depreciated and corrupted the laws of deeds to no longer resemble in any fashion a valid Deed, only Superior Deeds in accord with these canons may be regarded as valid.

Article 85 - Indictment

Canon 7427

An Indictment is a formal Instrument issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments and writing first formed under King Henry VIII of England from the 16th Century as a form of Deed of Condemnation whereby upon the proof of merit of a written Complaint, a Suit as a Trust is created charging that a person therein named has done some act, or been guilty of some omission, which, by law, is a public offense, punishable on indictment.

Canon 7428

The key principles and elements of an Indictment since its invention are:

- (i) That a Statute defining an "Indictable Offence" in the form prescribed under the mode of Scientiam Mysteria (Occult Knowledge) promulgated by Westminster and associated Colonies, Plantations and Dominions exists. An Indictment cannot be issued if no Indictable Offence defined by law exists; and
- (ii) That an allegation is formally made under Oath before a Justice of the Peace, usually in the form of a sworn Affidavit of Complaint supporting a formal Instrument known as a Criminal Complaint or "Complaint" signed by the Complainant being the same as the Affidavit; and
- (iii) That a draft Indictment (originally a Writ and then by late 17th Century a Bill) listing a Statement of Offence, the Particulars of the Offence, Description of Property, Description of Persons with the Complaint, Affidavit of Complaint and any other evidence attached as annexures; and
- (iv) That the draft Indictment is presented to a Grand Jury or a Preliminary Hearing or "Hearing" to determine the merits of the accusations and the facts of the case. If the Grand Jury or Justice(s) of the Peace at a Hearing determine there is a case to answer, then the Indictment is endorsed and the accused is asked for their Pleading at which time they may elect to have the matter heard by a Jury or by Summary Judgment of a Justice.

Canon 7429

While the range of indictable offences and nature of Indictments has continuously changed under the mercurial nature of Statutes promulgated under Scientiam Mysteria (Occult Knowledge), there continues to exist three fundamental foundations to all valid Indictments, which remain in force and effect today, being *Valid Inquisition*, *Good Faith* and *Joinder under Oath*:

- (i) *Valid Inquisition* means "No Indictment shall be made but by inquest of lawful people duly returned by the sheriffs or bailiffs of franchises, without any nomination first made by any person except by the officers according to the law; and if any indictment be made to the contrary, the same shall be void" [as per 11 H.4. c.9]; and
- (ii) *Good Faith* means "Any Indictment (or Appeal) done in malice, envy or revenge is false and void and that the indicators, procurators and conspirators shall be punished by imprisonment and fine" [as per act "False Indictments and Appeals" first at (1421) 9. H.5. st.1. c.1. and then made perpetual in 1439 (18 H.6. c.12)]; and
- (iii) *Joinder under Oath* means "No entry in the records of a suit that a person has appeared or that the proper person is enjoined unless the proper person "propria persona" comes before a justice and swears on oath he is the same person in whose name the said suit was sued, or that some other credible person or his council makes such oath for him" [as per act "False entries of appearance of plaintiff" first in 1432 (10 H.6. c.4) and then made perpetual in 1439 (18 H.6. c.9)].

Canon 7430

In terms of the gradual marginalization and deliberate and willful corruption of the process and formality of Indictments and Justice:

(i) Prior to 1848, the use of a Grand Jury in determining a valid Indictment and the necessity of the existence of a valid Indictment before proceedings was protected in the United States under the 5th Amendment and in the ancient laws of the United Kingdom, Great Britain and England; and

(ii) In 1848 (11 & 12 Vict. c.42), a new concept called "Summary Jurisdiction" was introduced whereby for certain misdemeanor offences, the criminal proceeding could be heard, determined and judged by a Justice of the Peace instead of a Jury with the Justice of the Peace acting effectively as "judge, jury and executioner" in blatant contempt and defiance of one of the oldest maxims of Justice and Law in Civilized History; and

(iii) In 1848 (11 & 12 Vict. c.43), the necessity of an Indictment to proceed in all criminal matters was marginalized by the permission to proceed on certain offences no longer considered indictable with the either existence of a Complaint alone or a new type of instrument known as a Criminal Information or simply "Information" formed by the Prosecutor - thus creating the absolute Injustice and falsity against any claim of true Rule of Law that a man could be considered "Guilty" before being "proven innocent"; and

(iv) The expansion of offences considered able to be dealt through "Summary Jurisdiction" and without proper Indictment continued to grow throughout the 19th Century until the Summary Jurisdiction Act 1879 (42 & 43 Vict. c.49) where extraordinarily for the first time in history, open admission that Summary Justice is to condemn one as guilty before having the opportunity to argue innocence was explicitly stated, particularly if one is considered an infant (or child). No longer were Justices of the Peace compelled to prove Criminal Information or Complaints but to merely prove the poor character and incompetence of the accused; and

(v) The Indictment Act 1915 effectively marginalized Indictments to the High Court of the United Kingdom and greatly expanded the power and range of offences to be summarily condemned by Magistrates Courts. By the 1930's the use of a Grand Jury in the United Kingdom has ceased to function; and

(vi) In the United States and in many locations bound in some manner to the laws of Westminster, the use of Information and Complaints without the existence of any valid Indictment as well as the denial of any Justice and Fair Process in being considered "guilty" before having the opportunity to argue "innocence" prevails within the Magistrates Courts, particularly with the preparation of such paperwork and the creation of financial instruments before such matters are even heard at pleading.

Article 86 - Remittance

Canon 7431

A Remittance is a formal Instrument issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments and writing first formed under King Henry VIII of England from the 16th Century as a form of Money sent by one person to another, either in specie, or bill of exchange, cheque or otherwise.

Canon 7432

The term Remittance comes from the Latin re= "property" and mitto/misi = "send, dispatch, transmit, emit, pronounce".

Article 87 - Bill

Canon 7433

A Bill is a formal Instrument issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments and writing first formed from the 17th Century as a form of private writ invented by the Inner and Middle Temple as the claimed private owners of the Court of Equity and then Court of Chancery of England being essentially a legal demand "in equity" for performance *in specie* of real money.

Canon 7434

The most common forms of bills established since 1689 include but are not limited to:

(i) *Bill of Parliament*, also known as a "Bill" as an incomplete act and a paper containing propositions offered to the Houses to be passed and once passed then presented to the Monarch to receive royal assent. Similar to Acts, Bills of this nature are divided between public and private; and

(ii) *Bill of Attainder* is a bill formulating an accusation against a peer or other high personage in a matter of public importance, declaring him to be attained and his property to be forfeited. It resembles the concept of an impeachment, except that it may be introduced in either house and requires no evidence in a judicial sense; and

(iii) *Bill of Indictment*, also known as "Bill" or a "True Bill" as the process or declaration in writing that expresses the grievance or injury of a plaintiff to a grand jury that if approved by the grand jury then becomes a valid indictment; and

(iv) *Bill of Patent* as the draft of a patent for a charter, commission, dignity, office or appointment, drawn up and then submitted to the Sovereign for signature and then countersigned by the Principal Agent of the Sovereign and sealed by a Privy Seal to become a patent; and

(v) *Bill of Complaint*, also known as Original Bill as a form of petition prior from the 18th Century to prior to the Judicature Acts of the mid 19th Century that was addressed in ordinary cases to the Lord Chancellor for the Court of Chancery containing a statement of the plaintiff's case and concluding with a prayer asking for the relief which he filed the Bill to obtain; and

(vi) *Bill of Costs* as an account of fees, charges and disbursements of an Attorney-In-Fact or Solicitor to be reimbursed or paid in association with a legal matter; and

(vii) *Bill of Exchange* as an unconditional written order from A. to B., directing B. to pay C. a certain sum of money therein named, either on demand or at sight, or at any certain period after date or after sight; and

(viii) *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

(ix) *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 7435

In regards to a Bill of Complaint, prior to the introduction of the Judicature Acts of the mid 19th Century:

(i) A Bill of Complaint consisted of four parts (1) The Title, giving the description of the court and the names of the plaintiffs and defendants; and (2) The address to the Lord Chancellor; and (3) The statement or stating part; and (4) The prayer. The Bill was then signed by the counsel who had settled it; and

(ii) The Bill by which a suit was commenced for the first time was called an Original Bill. The Bill was served on the defendant as a writ. It therefore combined the functions of a writ of summons and a statement of claim; and

(iii) As to the prayer, a Bill may pray for relief as in the case of certiorari or not, such as the case of Bills to perpetuate the testimony of a witness or Bills of discovery.

Canon 7436

In regards to a Bill of Exchange:

- (i) When a Bill of Exchange may be described as an unconditional written order from A. to B., directing B. to pay C. a certain sum of money, A. is called the Drawer, B. the Drawee and C. the Payee; and
- (ii) It is permitted that under certain conditions A. as the Drawer is also C. the Payee; and
- (iii) When B. (the Drawee) has by accepting the Bill, undertaken to pay it, he is then called the Acceptor; and
- (iv) If a Bill is made payable to C. (the Payee) without any further qualification, the Bill is not transferable. However, if a Bill is made payable either to "C. or Order" or to "C. or Bearer" it is transferable; and
- (v) Any Order associated with the payment conditions of a Bill are generally written on the back of the Bill and is known as an Indorsement, where C. (the Payee) being the Indorser and another party D. being the Indorsee; and
- (vi) If a Bill is payable to "C. or Bearer", C. (the Payee) can transfer it to D. merely delivering it to him; and
- (vii) A Bill payable "C. or Order" may be converted to a "C. or Bearer" if C. (the Payee) or Indorsee indorses it in blank; and
- (viii) A Holder is a general word applied to anyone in actual or constructive possession of a Bill and entitled to recover and receive its contents from the parties to it; and
- (ix) The effect of drawing a Bill is a conditional contract by A. (the Drawer) to pay the Bill if B. (the Drawee) dishonors it, either by failing to accept it, or having accepted it, by failing to pay it at maturity; and
- (x) The effect of accepting a Bill is an absolute contract by the Acceptor to pay the Bill; and
- (xi) The effect of indorsing a Bill is a conditional contract by the Indorser to pay his immediate or any succeeding Indorsee, or the Bearer, in the case of the default of the Acceptor; and
- (xii) The effect of a Bill not being presented for payment at the proper time is that all the antecedent parties, except the Acceptor are discharged from liability and the liability of a party may be qualified by the terms of his acceptance and indorsement; and
- (xiii) When B. (the Drawee) of a Bill fails to accept it on being presented to him for that purpose, it is said to be dishonored by non-acceptance; and
- (xiv) When the Acceptor of a Bill fails to pay it on presentment at the proper time it is said to be dishonored by non-payment; and
- (xv) It is incumbent on the holder of a Bill which has been dishonored to give prompt notice of the fact to the antecedent parties, otherwise they will be discharged from all liability; and
- (xvi) When a Bill is made payable at a certain time (i.e. thirty days), on that time arriving the Bill is said to be at maturity or due. After that time it is said to be overdue or afterdue. The negotiability of an overdue Bill is qualified; and
- (xvii) Bills of Exchange are either Inland or Foreign. Inland Bills are those which are both drawn and payable within the limits and jurisdiction of a particular nation. All others are Foreign.

Canon 7437

In regards to a Bill of Lading:

- (i) Several copies of a valid Bill of Lading are usually made out with one or more of these sent by the shipper of the goods (consignor) to the person for whom they are intended (the consignee); and another to the master of the ship and another kept by the consignor; and
- (ii) A Bill of Lading specifies the name of the master, the port and destination of the ship, the goods, the consignee and the rate of freight; and
- (iii) A Bill of Lading is a negotiable instrument and the property in the goods which it represents is transferred by its endorsement and delivery, subject to any rights of stoppage, liability to freight, etc.

Article 88 - Disclaim

Canon 7438

A Disclaim is a formal Instrument issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments and writing first formed under King Henry VIII of England from the 16th Century as a form of formal renouncement, or denial, or abjuration, or rejection of any Claim, or Complaint or Information.

Canon 7439

Under the Scientiam Mysteria (Occult Knowledge) system of "one law for the rich and fraternity brotherhoods" and "one law for everyone else", the highest form of Disclaimer is a Dispensation (Dis) Claim of Immunity granted by some authority.

Canon 7440

Notwithstanding the limited placed upon any remedy against false Complaints, Information and Actions under the Scientiam Mysteria (Occult Knowledge) system, a strong form of Disclaim under law is:

- (i) That a Disclaim exists in association with any action, notification, interaction with other parties that limits the scope of rights and obligations that may be exercised in any claim, or complaint or actions; and
- (ii) That any and all parties interacting were given notice of such a Disclaimer; and
- (iii) That upon any Complaint, or Information or Claim that is covered by the Disclaim that a sworn Affidavit under Oath is able to Abjure any promise, oath, vow, obligation, agreement and that the associated Disclaimer information and any agreement is attached as annexures.

Article 89 - Plaint

Canon 7441

A Plaint is a formal Instrument issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments and writing first formed under King Henry VIII of England from the 16th Century as a form of registration and acknowledgment of an accusation and the lawful conveyance and transfer of certain rights to the Court to pursue the matter as a suit.

Canon 7442

In respect of a Plaint:

- (i) Before the abolition of real actions of a copyholder in the 18th Century, a tenant under copyhold could only plead and be impleaded in respect of his copyhold land in the Court of the manor, by what were called customary plaints, which were analogous to the common law writs in real action; and
- (ii) The Steward of the Manor or Registrar of the Court used to give the plaintiff a note called a Plaint Note, containing the date of the entry, the day fixed for the trial and some notices for the guidance of the plaintiff; and
- (iii) The concept of Plaints and Plaint Notes were superseded in the 18th Century by Bills of Complaint, or simply "Bills"; and
- (iv) Under the Judicature Acts of the 19th Century, Bills were then superseded with Complaints.

Article 90 - Annuity

Canon 7443

An Indenture is a formal Instrument issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments and writing first formed under King Henry VIII of England from the 16th Century as a form of Deed, named after the tradition of its making whereby duplicate copies of the same agreement were produced and then separated by a unique jagged or toothed cut so that the two or three parts could be retained by separate parties and rejoined at any time for confirmation of authenticity.

Canon 7444

Article 91 - Mortgage

Canon 7445

A Mortgage is a formal Instrument issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments and writing first formed under King Henry VIII of England from the 16th Century as a form of secured loan by surrendering certain rights and property to other parties in order to secure the loan.

Canon 7446

Article 92 - Regulation

Canon 7447

Regulation is the second highest form of Statute, promulgated under sovereign authority, through fiduciary procedures by fiduciary officers under solemn oath, in accord with established Sovereign Law, Ecclesiastical Law and Sacred Scripture first issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments under King Henry VIII of England from the 16th Century. The word Regulation is derived from the Latin word Regula meaning literally "sovereign rule enacted by process or ritual".

Canon 7448

The key elements of the form of any valid Regulation in addition to the key elements of any valid Statute are:

- (i) *Preamble* means that all valid Regulations commence with a formal Preamble consistent with a form of Deed of a Trust, or Estate or Fund explaining the purpose of the Statute by Regulation, any intended conveyance or transfer of personal property or any action of declaration, remediation, amendment, repeal, franchise, penalty, disability, enablement or consolidation; and
- (ii) *Fiduciary Persons* means that the members of Juridic Person, or Body Politic or Society issuing such a Regulation do so under a solemn oath to Office as Officers and Trustees under full Fiduciary Capacity; and
- (iii) *Good Faith, Good Conscience and Good Character* means that the Regulation is issued under the fundamental principles of Trust and Fiduciary Law being Good Faith, Good Conscience (Without Prejudice) and Good Character (Clean Hands and at arms length); and
- (iv) *Lawfully Consistent* means that the Regulation does not contradict any valid Ordinance or the recognized foundations and principles of Rule of Law, Justice and Due Process recognized as the foundation of all law and the laws of the Juridic Person or Body Politic or Society.

Canon 7449

No Body Politic or Juridic Person may issue a Statute concerning the creation or conveyance and transfer of any personal property except by valid Regulation. Only personal property may be defined, conveyed and transferred by Regulation. Real Property may only be conveyed and transferred through Statute by Ordinance. Any Statute by Regulation that seeks to create, define, convey or transfer real property is an abomination of law and null and void from the beginning, having no force or effect ecclesiastically, morally, lawfully or legally.

Canon 7450

If the members of the Juridic Person, or Body Politic or Society enacting the Statute by Regulation have effectively abjured their oath of office by virtue of a secret oath to a fraternity or society such as a Private Bar Guild, or through such pseudo-ritual as Kol Nidre, then such Statute enacted will only have the authority of a Policy and not a Statute as it ceases to be under Fiduciary Law. Therefore, any claimed conveyance or transfer of personal property shall have no force or effect and such a Statute will be null and void *ab initio* (from the beginning).

Canon 7451

In terms of Regulations and their length, effect, alteration and repeal:

- (i) Any Regulation that seeks to limit the future powers and authority of the Body Politic, or Legislative Body to repeal itself or other laws is null and void *ab initio* (from the beginning); and
- (ii) Any Regulation that is morally repugnant or contradicts or repudiates the fundamental elements of form of a valid Statute is null and void *ab initio* (from the beginning); and
- (iii) A Regulation can never be permanent or in perpetuity and if no temporary limit is stated, then such a Regulation exists only so long as it is not repealed by a new Regulation or Ordinance; and
- (iv) A Statute by Regulation can never alter or repeal an Ordinance. A Statute by Policy can never repeal or alter a Regulation, much less a Statute by Ordinance.

Canon 7452

A Statute cannot be ecclesiastically, morally, lawfully or legally considered to be a valid Regulation:

- (i) If the alleged Statute contradicts or repudiates the fundamental elements of form of a valid Statute; or
- (ii) If the alleged Statute contradicts or repudiates the fundamental elements of form of a valid Regulation.

Canon 7453

Examples of Statutes that are invalid as Regulations are:

- (i) The Statute 26 Hen. VIII c.1 (1534) claiming King Henry VIII as the authorized supreme head of a new Christian Church is not an Ordinance nor is it a valid Regulation as (1) the incipit to the Statutes of the year uses the words dread meaning “fearful and terrorizing” in profanity against Christian virtues and the word profit as heresy against the existing laws at the time against usury; and (2) the statute states an offer and not a fact when it pronounces “the King’s majesty justly and rightfully is an ought to be the supreme head of the church of England”; and (3) the act deliberately usurps the position of the existing Ecclesiastical Law and Sacred Scripture of the Body Politic and Society at the time (thus rendering the Statute null and void from the beginning); and (4) the opening of the Statute in no way conforms to the standards of an Ordinance; and (5) the statute seeks to convey Real Property and thus contradicts the limits of authority of a Regulation; and
- (ii) The Statute 27 Hen. VIII c.10 (1535) claiming that no testament concerning lands, tenements and hereditaments be lawful except by the form prescribed by the king in writing known as a “will” as (1) the claimed statute in no way conforms at any level to a valid Ordinance; and (2) the statute seeks to convey Real Property and thus contradicts the limits of authority of a Regulation; and (3) the statute is morally repugnant in its scope, manner and contempt for the Rule of Law, Justice and Due Process with no recourse, or remedy; and
- (iii) The Statute 27 Hen. VIII c.16 (1535) claiming that no conveyance of land or Real Property as well as Personal Property be conveyed or transferred unless it be in writing and by deed (indented), sealed and inrolled as (1) the claimed statute in no way conforms at any level to a valid Ordinance; and (2) the statute seeks to convey Real Property and thus contradicts the limits of authority of a Regulation; and (3) the statute is morally repugnant in its scope, manner and contempt for the Rule of Law, Justice and Due Process with no recourse, or remedy; and
- (iv) The Statute 27 Hen. VIII c.24 (1535) claiming that no right of valid forum of law, or valid judgment of law, or Right of writ or Right over land or Real Property exist, except through the King alone as (1) the claimed statute in no way conforms at any level to a valid Ordinance; and (2) the statute seeks to convey Real Property and thus contradicts the limits of authority of a Regulation; and (3) the statute is morally repugnant in its scope, manner and contempt for the Rule of Law, Justice and Due Process with no recourse, or remedy; and
- (v) The Statute 27 Hen. VIII c.28 (1535) claiming the dissolution of small monasteries having lands less than two hundred pounds per year and conveyance and transfer of such real property to the King as (1) the claimed statute in no way conforms at any level to a valid Ordinance; and (2) the statute seeks to convey Real Property and thus contradicts the limits of authority of a Regulation; and (3) the statute is morally repugnant in its scope, manner and contempt for the Rule of Law, Justice and Due Process with no recourse, or remedy; and
- (vi) The Statute 31 Hen. VIII c.13 (1539) claiming the dissolution of monasteries and abbies and conveyance and transfer of such real property to the King as (1) the claimed statute in no way conforms at any level to a valid Ordinance; and (2) the statute seeks to convey Real Property and thus contradicts the limits of authority of a Regulation; and (3) the statute is morally repugnant in its scope, manner and contempt for the Rule of Law, Justice and Due Process with no recourse, or remedy.

Canon 7454

Since 1801, no claimed Juridic Person, or Body Politic or Society under the direct control or influence of the Bank of England, or Central Banks has issued any Ordinance, or Regulations. Instead, all Statutes and Acts issued by such Legislative bodies have either been Policies or false Statutes having no force or effect ecclesiastically, morally, lawfully, legally and null and void *ab initio* (from the beginning):

(i) A fundamental condition of any Statute being valid as Regulation or Ordinance is that the members of the legislative body issue such instrument in Good Faith, Good Character and Good Conscience in full Fiduciary Capacity, to the benefit of the Juridic Person, or Society. In 1798, Westminster established an act granting power and authority of annuities to the Bank of England (39 Geo. III. c. 60) and obligating the Society to repay the debts; and

(ii) 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 including the previous £36,000,000 already borrowed since 1798. Thus, all Acts of Parliament of the United Kingdom since 1801 onward have been the internal Policies for employees of the Bank of England and not for the corporation of Great Britain. No valid Ordinance or Regulation has been passed since 1801; and

(iii) By 1816, Westminster had approved the figure of £372,374,471 (since 1798) through fifty five separate legislative acts granting unprecedented powers and authority to the Bank of England under the proviso that until the money and compounding interest was repaid, the Bank of England would remain in control as the defacto Crown and "United Kingdom". The Bank of England (Advance) Act 1816 (56 G. III c.96) introduced further historic measures whereby the Bank of England was authorized by Policy Acts 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

(iv) 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; and

(v) As no Statute or Legislative Act since 1801 by Westminster or any other Body Politic or Legislative Body under the control or influence of the Bank of England or any associated Central Bank represents a true and valid Ordinance or Regulation, all claimed Statutes and Acts purporting to define, transfer or convey Real Property or Personal Property are *ipso facto* (as a fact of law) null and void *ab initio* (from the beginning) having no force or effect whatsoever ecclesiastically, morally, lawfully or legally.

Article 93 - Letter

Canon 7455

A Letter is a formal Instrument issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments and writing first formed under King Henry VIII of England from the 16th Century as a form of written or printed communication proposing or granting or asserting one or more rights.

Canon 7456

In general terms where a Letter is the mode of contract or agreement:

(i) The person who first makes a Letter as a proposal or demand to another in regards to a particular matter is called in the first instance the Offeror and the one to whom the Letter is addressed is called the Offeree; and

(ii) In relation to the Letter itself and any property attached to it, the nature of a Letter means the Offeror conveys and transfers possession and ownership of it to the intended recipient (the Offeree) as trustee; and

(iii) Upon receiving the Letter and any property attached to it, the Offeree has four rights of action in law: (a) to respond and fully Accept the Offer; or (b) to respond and conditionally Accept the Offer; or (c) to respond and Reject the Offer; or (d) to not respond; and

(iv) If the communication of the response of the Offeree is delayed by the fault of the Offeror, or by accident, the delay is not to be reckoned against the Offeree; and

(v) Unless a response from the Offeree is received explicitly giving notice in writing of the rejection of the proposal of the Offeror or notice in writing of conditionally accepting the proposal, then any answer in response may be reasonably argued as an acceptance; and

(vi) An unconditional acceptance by Letter is complete as against the Offeror from the date of posting the acceptance by the Offeree as Acceptor, if it arrives within the time of the letter proposed, or if no deadline specified then upon the normal course of business; and

(vii) If the Offeror has made provision within the Letter to account for not receiving an answer as soon as is requested, then it can be reasonably argued the proposal has been rejected or accepted. However, if no such provision is made, then such a presumption of rejection remains unproven; and

(viii) If the Offeree makes in writing a conditional acceptance to a Letter, then as a matter of law the roles are reversed and the original party who made the proposal now becomes the Offeree and the one responding on conditional acceptance becomes the Offeror. If the new Offeror makes provision in their counter Offer upon non response being acceptance by a certain time, then non response can be reasonably argued as full acceptance of the offer and conditions of the counter offer; and

(ix) The failure to open a Letter and write a rejection on the envelope, or write a rejection or other comment upon the Letter by the Offeree and return it does not constitute either a conditional acceptance or rejection, unless the Letter is also a Bill of Exchange.

Canon 7457

The most common forms of Letters in Law are

(i) *Letter of Credit* is an authority by one person (A.) to another (B.) to draw cheques or bills of exchange (with or without a limit as to amount) with an undertaking by A. to honor the drafts on presentation; and

(ii) *Letter of License* is an agreement between a debtor and his creditors that the latter shall for a specified time suspend their claims and allow the debtor to carry on his business at his own discretion; and

(iii) *Letters of Administration* is when a person possessed of personal property dies intestate, or without an executor, the Court having jurisdiction in such matters grants to a capable person an authority under the seal of the Court by which the grantee becomes clothed with the powers and duties similar to those of an executor; and

(iv) *Letters Close* are letters or missives in the name of the sovereign and sealed with the great seal, being directed to particular persons for particular purposes. They are closed up and sealed on the outside of the envelope so that it cannot be opened except by breaking the seal – hence their name; and

(v) *Letters of Marque* are extraordinary commissions issued under the laws of Admiralty either in time of open war or in time of peace, after all attempts to procure legal redress have failed, to the commanders of merchant ships authorizing reprisals for reparation of the damages sustained by them through enemies at sea; and

(vi) *Letters Patent* are grants by the crown of lands, franchises and offices contained in charters or instruments not sealed up but exposed to open view with the great seal pendant at the bottom and usually addressed to all the subjects of the realm.

Canon 7458

In respect of a Letter of Credit:

- (i) A Letter of Credit is in fact a proposal or request to the person named therein, or persons (of the corporation) generally, to advance money on the faith of it, and the advance constitute an acceptance of the proposal, thus making a contract between the giver of the Letter of Credit and the person cashing or negotiating the draft by which the former is bound to honor the draft; and
- (ii) An Ordinary Letter of Credit contains the name of the person (A's correspondent) by whom the drafts are to be negotiated or cashed. An Open Letter of Credit is addressed to the institution generally.

Canon 7459

In respect of a Letter of License:

- (i) Such an instrument usually includes a provision that the business shall be carried on under the inspection and control of persons nominated by the creditors, who are then called Inspectors with such agreement then being formalized and executed under a Deed of Inspection; and
- (ii) The purpose of such an instrument is to forestall and avoid any bankruptcy proceeding.

Canon 7460

In respect of Letters of Marque:

- (i) All validly claimed Letters of Marque or commissions otherwise named having the same form and effect are peculiar to Admiralty Law and no other; and
- (ii) Letters of Marque were issued under two types being special - to make reparation to individuals, or general - to make reparations for a state or company acting as a body politic; and
- (iii) When a state issues general Letters of Marque, this is conclusively and irrefutably regarded as privateering and is considered morally repugnant, unlawful and illegal; and
- (iv) When a company or corporation acting as a pseudo body politic claims the right to issue general Letters of Marque, this is conclusively and irrefutably regarded as pirating and is not only morally repugnant, unlawful and illegal, but considered the gravest threat to the laws of trade, property and nations and all civilized people; and
- (v) The issuing of Letters of Marque by a state or a company or corporation acting as a pseudo body politic is the gravest act of perfidy and treason, rendering those officials directly and indirectly involved wholly without authority, office, commission or standing in law.

Article 94 - Decree

Canon 7461

A Decree is a type of formal Instrument issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments and writing formed under King Henry VIII of England from the 16th Century as a form of Order pronounced by a Justice on the conclusion of hearing of a suit. Since the introduction of the Judicature Acts of the 19th Century, the Decree is replaced with the concept of a Judgment.

Canon 7462

In respect of Decree:

- (i) In matrimonial suits in the Probate, or Divorce or Admiralty Division of the High Court, every Decree for Dissolution or nullity of the marriage is in the first instance a Decree Nisi – or provisional and cannot be made absolute until after the expiration of a certain time, during which time a party is at liberty to show cause to the Court why the Decree should not be made absolute; and
- (ii) In the Court of Arches, a suit is commenced by a process called a Decree, which is the same thing as a citation; and
- (iii) A final Interlocutory Decree is the same thing as a definitive sentence, except it is under the hand of the registrar and not a judge.

Article 95 - Will

Canon 7463

A Will is a formal Instrument issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments and writing first formed under King Henry VIII of England from the 16th Century as a form of Deed by which a man or woman as Owner and Principal of a Person may transfer any real property such as rights, manors, advowsons, lands, tithes, rents, tenements or hereditaments "seized" to the Estate of the Person to another (person). A Will during the life of a man or woman is known simply as a "Will" and a Will made in preparation for the event of the physical death or disablement of the body of a man or woman is called a "Last Will".

Canon 7464

The Legal concept of Will presumes the following essential concepts since its first creation:

- (i) A Will must always be in writing; and
- (ii) A Will always pertains to a Person and not to a man or woman (as by tradition a Testament pertains to a man or woman); and
- (iii) A Will always pertains to the intention and transfer of Estate Property of a Person; and
- (iv) Unless otherwise stated, the particular Estate relating to a Will relates to a trust described as "cestui que vie" or "cestui que use", or otherwise described by tenure as "term of life or years" or estate as is per autre vie ('for the benefit of another'); and
- (v) Excluding those in possession of higher estates (non cestui que vie related), all Persons may express and execute their "Will" as the written evidence of the "free will" and "intention" of the Person at any time as well as craft a "Last Will"; and
- (vi) Any argument, claim, judgment, opinion, or order that deprives a Person under Cestui Que Vie/Use of their Right to express their "Will" as the "free will" and "intention" of the Person, is a fundamental breach of all Trust, Estate and Western-Roman Law, rendering such act null and void from the beginning.

Canon 7465

Contrary to any and all false claims, the concept of Person did not properly enter English law until the end of the 17th Century. Therefore any reference to Will in Statute prior to the end of the 17th Century is almost certainly a falsity, deception, trickery and corruption.

Canon 7466

In regards to the legislative history of Wills:

- (i) The claimed first reference to Will in Statute is in 1535 by King Henry VIII of England (**27Hen.8 c.10**) which stated that those with valid use of property still had use of property even though it had been seized by the Crown and converted into property through estates by will; and
- (ii) The second reference to Will in Statute is in 1540 by King Henry VIII of England (**32 Hen.8 c.1**) in which the concept of Estates was explained and under §2 that a man possessed the right to express their Will and transfer property or their Last Will for such property then to be transferred on their death; and
- (iii) Wills were further explained in 1542 by King Henry VIII of England (**34Hen8.c.5**) where it was made clear estates held in “fee simple” or a “sole estate” could have part or all of the estate disposed and transferred during the life of the man or woman. However, the act made clear that higher estates granted by the crown as franchises could only be disposed under a last will and testament; and
- (iv) In 1676, Charles II of England (**29Car2.c.3**) mandated that contracts, wills, grants and assignments, surrender of leases or interest in real property must be in writing and signed to “avoid fraud”. It also required that documents of the courts be signed and dated; and
- (v) In 1707, Queen Anne introduced an act (**6Ann.c.35**) whereby all Wills must be registered to be valid in law. A further act in the following year (**7Ann.c.20**) established the Registry of Deeds and Wills for London and southern England. By 1735, the same was created for Northern England (York) via (**8Geo2.c.6**); and
- (vi) By 1752 (**25Geo2.c.4**), the registration of Wills along with deed and other conveyances out of London and southern England was to be managed by the Clerk of Pleas to the Kings Bench; and
- (vii) In the same year in America, (**25Geo2.c.6**) the earliest principles of having to “prove” the validity of the Will or “Probate” was introduced, including the restrictions of the nature and relation of witnesses and interested parties. By 1789, the concept of Probate had been expanded as a Duty charged on all such conveyances (**29Geo3.c.51**); and
- (viii) In 1800, under (**39&40Geo3.c.98**) King George III restricted the ability to permit Deeds or Wills from directing the use of Wills or Deeds for the accumulation of profits or produce over long periods (21 years), the
- (ix) In 1815, under (**54Geo3.c.192**) King George III clarified that once duties and fees were paid, copyhold estates were permitted to be disposed by Will; and
- (x) In 1837, Queen Victoria issued the Wills Act (**1Vict.c.26**) which fundamentally changed the nature of Wills and remains the key law to the present day.

Article 96 - Constitution

Canon 7467

A Constitution is a formal Instrument issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments and writing first formed under King Henry VIII of England through the Venetians from the 16th Century as the fundamental creed, dogmata, doctrines, precepts and principles, including any organs, by which an existing Trust, or Estate or Fund or Corporation is governed. Thus a valid Constitution is always dependent on a preceding instrument of creation for a Trust or Estate or Fund or Corporation first.

Canon 7468

The term Constitution is derived from two Latin words *con* meaning "with, together" and *statuo* meaning "decree, statute or judgment", indicating literally by definition that a valid Constitution is to be considered an addition and union with the originating instrument of formation of the Trust or Estate or Fund or Corporation in question. Similarly, the Bylaws of an Estate or Fund or Corporation are considered an addition and appendix to a valid Constitution.

Canon 7469

The general and logical principles of Constitutions since their first inception are:

- (i) The primary purpose of a Constitution is to express the fundamental creed, dogmata, doctrines, precepts and principles, including defining any organs, by which an existing Trust, or Estate or Fund or Corporation is governed. The primary purpose of Bylaws or Statutes is when to express how then these organs and principles operate and are applied; and
- (ii) A Constitution cannot be both the originating instrument of creation of the Trust or Estate or Fund and its fundamental principles of governance. Thus when an instrument or body of laws is defined as a Constitution, a prior instrument of creation must always first exist; and
- (iii) As a Constitution can never be the originating instrument for itself, a Constitution can never define the ecclesiastical, or sovereign jurisdiction of a Trust, or Estate or Fund or Corporation – only reflect the originating instrument. A Constitution that exceeds the authority and jurisdiction of the instrument that founded it, is automatically null and void from the beginning; and
- (iv) The Constitution of a Trust or Estate or Fund or Corporation is equivalent to the “Will” and therefore “Mind” of the Juridic Person created by the aggregate of individual men and women that testified to the original instrument of creation. In contrast, the Bylaws or Statutes of the Trust or Estate or Fund or Corporation may be considered the “Rules” and “Body” of the Juridic Person; and
- (v) A collection of Statutes can never be considered a valid Constitution. Statutes are the details or Rules and Procedures born from a Constitution. Therefore, any such claim to the contrary is false, absurd and null and void from the beginning; and
- (vi) A Constitution by definition is the instrument of birth of public law of the Trust or Estate or Fund or Corporation. Therefore, all of its articles must be public and accessible by those members and people subject to its jurisdiction, apart from those founders who first formed it; and
- (vii) Any act by one or more officers within an organization that fall outside the Constitutional or Statutory authority (authority granted by statute) is then considered Ultra Vires and therefore null and void from the beginning; and
- (viii) In the absence of any Constitution or governing Creed or Doctrines or “Will” of a Trust or Estate or Fund or Corporation, such formation is either invalid and nullified through law, or by the laws of the Trust or Estate or Fund or Corporation claiming higher jurisdiction, the administration of the body defaults to the Creed and Will of the higher Trust or Estate or Fund or Corporation; and
- (ix) If the original instrument of creation of a Trust or Estate or Fund or Corporation dissolves (such as a treaty), then the Constitution also ceases to have any force or effect, including any and all associated Bylaws and Statutes and cannot ecclesiastically, lawfully or legally be revived; and
- (x) Any claim of revival of a Constitution is either the Constitution of a new Trust or Estate or Fund or Corporation, or a deliberate fraud and falsity of law having no valid existence.

Canon 7470

There are only three methods by which an Original Instrument is formed first in order to permit the creation of a Constitution being: Decree, Consensus and Consensual Authority:

- (i) By Decree is when an Original Instrument is issued under some claimed authority including (but not limited to): Edict, Epistle, Letters Patent, Charter; and
- (ii) By Consensus is when an Original Instrument is issued by the collective authority and consensus of an aggregate of persons including (but not limited to): Declaration, Pronouncement, Testament, Treaty or Confederation; and
- (iii) By Consensual Authority where an aggregate of persons consent to form a body under the existing authority of some higher organized power including (but not limited to): Covenant, Legislative Act, Consensual Authority.

Canon 7471

As it is the Original Instrument that creates the authority and validity of forming a Constitution:

- (i) If the underlying claim of authority to create an Original Instrument is false, then the subsequent Constitution is also false and null and void from the beginning, even if agreed and consented by those appointed through it; and
- (ii) Only when the basis of authority or consensus of the Original Instrument ceases, does the authority by which a Constitution functions cease; and
- (iii) The authority and validity of a Constitution ceases the moment the authority and basis of consensus of the Original Instrument dissolves or ceases, regardless of any legislative act, or edict by an officer defined by such Constitution; and
- (iv) Any deliberate act of duress, deception or trickery to cause the dissolution of the authority or consensus underpinning an Original Instrument to cease effectively nullifies any such dissolution as if such an act never happened; and
- (v) Any act to dissolve the authority or consensus underpinning an Original Instrument done in clear mind and reason, without threat or undue duress for which the motive was clearly expressed and carried is valid, even if subsequently denied or attempted to be quashed.
- (vi) A Constitution cannot be dissolved, abrogated, stolen, surrendered, captured, amended, replaced or validly suspended by any edict or act, unless the Constitution itself permits such action, or the basis of authority of the Original Instrument ceases. Therefore, the moment the cause of ultra vires is removed, the operation of the Constitution may be restored.

Canon 7472

In respect of Constitutions and bodies:

- (i) Any Constitution formed after the Day of Divine Judgment, being E8:Y3210:A0:S1:M27:D6, also known as [Wed, 21 Dec 2011] inconsistent with these Canons and the Laws of One Heaven is automatically null and void from the beginning, having no force or effect ecclesiastically, lawfully or legally; and
- (ii) All Constitutions promulgated by the Roman Catholic Church, also known as the Vatican prior to March 2013 are invalid and without any authority whatsoever as the Roman Death Cult which held the Catholic Church as hostage never possessed any Apostolic authority or power whatsoever. Consequently, all bodies claiming formation and operation by such Constitutions are null and void, ab ignition (from the beginning); and
- (iii) As the United Kingdom, Great Britain and England has never possessed a valid Constitution, the parliament known as Westminster has never possessed any valid ecclesiastical or moral or sovereign authority whatsoever. Therefore, any and all acts promulgated by Westminster from the beginning are null and void, having no force or effect; and
- (iv) The Constitution of the United States of America as formed in 1787 ceased to exist in 1862 upon the cessation of Georgia and North Carolina from the Articles of Union. The Constitution of the Confederate States of the United States of America commenced in 1862 on the signing of the Articles of Confederation and has never ceased to function, as at this date.

Article 97 - Patent

Canon 7473

A Patent, or Letters Patent, is a formal Instrument issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments and writing first formed under King Henry VIII of England from the 16th Century as a form of public Decree of a Trust or Estate or Fund issued by the Trustee, or Executors or duly authorized Administrator under the great seal of the Trust, or Estate or Fund to one or more persons conferring some exclusive privilege, or exemption or use of property or authority that would otherwise be unlawful.

Canon 7474

Since the adoption by the Crown of England in the 16th Century of the Venetian System of Patents (invented in the 14th Century), there exists three forms and levels of Patents being *Sovereign, Official* and *Corporate*:

- (i) A Royal Patent, or Letters Patent in the style of England since the 16th Century is essentially a Dispensation and therefore an Indulgence (being the highest form of grant) mirroring the ancient forms of style and law of the Carolingians in the granting of Rights; and
- (ii) A Letters Patent or Official Patent in the style of Gazetted notice since the 17th Century is the second highest form of Patent relying upon the procedure of public notice and enforcement within the bounds of an Estate or Fund or Dominion; and
- (iii) A Corporate Patent or Patent is the lowest form of exclusive Right relying upon international treaties, conventions between corporations, or corporate nations, relying upon public notice, mutual recognition within the bounds of the particular corporate entity.

Canon 7475

In terms of the evolution of Patent Law:

- (i) The Senate of Venice did not formalize the rules and procedures for Patents until a State in 1474. Within this Patent system, the maximum period of protection was restricted to 10 years for exclusive licenses of invention; and
- (ii) The System of Patents was adopted in England from 1545 under Henry VIII and in France under Henry II from around 1555. However, under Queen Elizabeth I, the Patent system became an abused tool of promoting monopolies that caused terrible hardship and depressed innovation, particularly when Patents were granted on common commodities such as salt and starch. The use of Patents as a defacto method of exacting taxes continued under James I of England until economic conditions forced the passing of the Statute of Monopolies Act in 1624 (21J.c.3), repealing all past and future patents and monopolies, except those created in the future on completely novel inventions. The act itself was repealed in 1863 (26 & 27 Vict c 125) under the growing monopoly abuses under Queen Victoria ; and
- (iii) In the 17th Century, a level of transparency concerning Patents emerged within the English model with the introduction of the London Gazette from 1666 by which the existence and granting of new Patents was to be made public, whereas in France a system of secrecy prevailed, with notice of inventions often being delayed under publication of digests many years after the grant of Patents; and
- (iv) The emergence of the Industrial Revolution (1760's to 1820's) dramatically changed the nature of Patent law. In 1775, two public acts of Parliament identified for the first time Patents for Inventions considered strategic for Great Britain, being the Porcelain Patent Act 1775 (15 Geo3.c.52) and the James Watt's Fire Engines Patent Act 1775 1(15 Geo3.c.61). In 1776, three more Patents were recognized by public acts of Westminster being the protection of the Taylor Steam Engine invention via Elizabeth Taylor's Patent Act 1776 (16 Geo3.c.18), the Liardet's Cement Patent Act 1776 (17 Geo3.c.29) and Hartley's Patent (Fire Prevention) Act 1776 c. 6 (17 Geo3.c.6); and
- (v) Between 1785 and 1792, there were five more Patents recognized by public acts of Westminster being the Bancroft's Patent Act 1785 c. 38 (25 Geo3.c.38), Lord Dundonald's Patent (Tar, Pitch, etc.) Act 1785 (25 Geo3.c.42), Booth's Patent Act 1792 c. 73 (32 Geo3.c.73), Turner's Patent Act 1792 c. 72 (32 Geo3.c.72) and Conway's Patent Kiln Act 1795 c. 68 (35 Geo3.c.68); and
- (vi) In the United States a Patent Act was introduced for the promotion of innovation from 1790, requiring that applications including a working model with the submission. However, this was modified in 1793 and by 1802 a separate Patent Office for the United States was created. In France, Patent Law was also revised following the Revolution and refined by 1844; and
- (vii) Beginning by the early/mid 19th Century, Patent Law began to be modified in favour of maintaining market advantage, through acts such as Letters Patent for Inventions Act 1835 (5&6Will4.c.86), Patent Law Amendment Act 1852 (15 & 16 Vict. c. 83). However, a massive overhaul of principles of Patens, as well as Designs and Trademarks were introduced in a consolidated at of 1883 (46 & 47 Vict c.57); and
- (viii) Despite several attempts (beginning in 1883), large scale multi-national cooperation on the legal enforcement of Patents has been less effective than deceptively named "free trade agreements" which have obliged weaker nations to enforce the Patent claims of more powerful nations, most notably the United States.

Article 98 - Affidavit

Canon 7476

An Affidavit is a formal Instrument of three types being a True Affidavit, Superior Affidavit or Inferior Affidavit as a form of Deed of a Trust, or Estate or Fund being a voluntary declaration of written facts by a Deponent under solemn Oath or Affirmation and sworn to before one or more capable and authorized witnesses.

Canon 7477

In reference to the primary differences between a *True Affidavit*, *Superior Affidavit* or *Inferior Affidavit*:

(i) A *True Affidavit* is any Affidavit in the handwriting of a man or woman, sworn under Oath according to their will in accord with the laws of Heaven as defined by Pactum De Singularis Caelum; and

(ii) A *Superior Affidavit* is any printed Affidavit sworn either under the Bylaws of a valid Trust, or Estate or Fund formed through the completion of the prescribed form of Voluntatem Et Testament or under the Codes of a valid Ucadian Society; and

(iii) An *Inferior Affidavit* is any printed Affidavit issued under the Scientiam Mysteria (Occult Knowledge) standards of instruments and writing first formed under King Henry VIII of England from the 16th Century and associated Statutes, Regulations, Codes and By-Laws.

Canon 7478

Notwithstanding defects, errors and mistakes within the form of an Affidavit, an Inferior Affidavit can never be superior to a Superior Affidavit; and a Superior Affidavit can never be superior to a True Affidavit.

Canon 7479

The key elements of the form of a valid Affidavit and its Annexures are:

- (i) *Quality Paper* means that the paper used is of a durable quality and standard to the size used in normal jurisdiction within the region; and
- (ii) *One Sided* means that the Affidavit is preferably written or printed on only one side of the page; and
- (iii) *Legible Print* means that all writing and printing is clear, sharp and legible of a 12 point serif font (e.g. Times); and
- (iv) *Numbered Pages* means that all individual pages of the Affidavit, excluding Annexures are uniquely numbered in ascending order beginning with 1; and
- (v) *Numbered Clauses* means that all individual clauses of the Affidavit itself are uniquely numbered in square brackets in ascending order, beginning with [1]; and
- (vi) *Securely Fastened* means Individual Pages of the Affidavit are securely fastened together along with any Annexures; and
- (vii) *Clear Margins* means the spacing of writing or printing of the Affidavit itself should allow for a minimum of 25mm on the left and right margin as well as the top and bottom margins of each page; and
- (viii) *Double Spacing* means the spacing between the writing or printing of each line of the Affidavit itself allows for a space of at least 3mm; and
- (ix) *Words not Figures* means that all expressions of dates, sums and other numbers, except the numbering of paragraphs, pages or reference numbers in association to the matter are in words, not figures or numbers; and
- (x) *Form of Law* means the specific name of the Public Statute or By-laws under which the Affidavit is formed and issued is clearly identified as the first printed title at the top of the first page; and
- (xi) *Body Politic* means the specific name of the Body Politic, or Corporation under which the Form of Law mentioned was issued as the second printed title of the Affidavit; and
- (xii) *Deponent* means the specific name of the one making the Affidavit and the word "Deponent" clearly visible as the first name of any party; and
- (xiii) *Respondent* means the specific name of the respondent(s) and the word "Respondent" clearly visible as the second party; and
- (xiv) *Issue Number* means a unique and specific reference number associated with the records of the Deponent for the matter, which may then be repeated on any subsequent material, motions or Affidavits; and
- (xv) *Foreign Reference Number* means any foreign reference number associated with claims, or matters raised by the other party, always listed in square brackets; and
- (xvi) *Filed Date* means the Date filed in Words; and
- (xvii) *Heading* means if the Affidavit is a simple Affidavit (and NOT designed for judicial motion), then the word AFFIDAVIT is clearly identifying the instrument as an Affidavit; and
- (xviii) *Preamble* means the opening sentence or statement which is not normally numbered, in which the Deponent states their name, their address, their official capacity and whether the following facts are sworn (under oath) or affirmed as evidence. An example is I, FRED BLOGGS, the duly authorized Attorney-In-Fact, of 22 Bloggs Street, Bloggsville, do solemnly and sincerely say on Oath in Good Faith and without Prejudice: ; and
- (xix) *Recitals* means the second sentence or first numbered paragraph directly after the Preamble, which is normally numbered as [1] in which the Deponent as witness states their age, their mental state, their qualification to make an Affidavit and the fact that the Affidavit was done without duress or promise. An example is: [1] I was born on the 10th January 1963 and am 50 years of age. I am of sound mind and reason and do sincerely and honestly affirm the present instrument to be my own words, written by me, given freely and without duress and expressing accurately to the best of my ability the facts herein of which I have witnessed firsthand and with expert knowledge; and
- (xx) *Decretum* means the body of first hand facts and expert knowledge in chronological and logical order, expressing one key fact per paragraph in ascending number order; and
- (xxi) *Testamentum* means the final numbered paragraph expressing the testament of the witness as Deponent that everything they have expressed is true and correct. An example is: All the facts and circumstances deposed herein are within my own firsthand knowledge except such as are deposed herein from information in accord with my reasonable expert knowledge as appears within the present Affidavit; and
- (xxii) *Jurat* means that the Deponent must sign a declaration that they have taken an Oath or affirmation at the end of the Affidavit including the date of the Affidavit and Oath and the place the Oath was taken. The person then before whom the Affidavit is sworn must write their name and address together with the capacity in which they are entitled to take the Affidavit; and
- (xxiii) *Signing of Pages* means that the Deponent and the Authorized Witness(es) must sign each page as validation; and
- (xxiv) *Reference* means that where a Deponent refers to a document or documents within the

body of the Affidavit, copies of the document or documents may be made an Annexure to the Affidavit; and

(xxv) *Annexure Numbering* means each Exhibit at the back of the Affidavit should be clearly and uniquely numbered in ascending order, beginning with 1; and

(xxvi) *Certificate of Annexures* means where a document or documents is exhibited to an affidavit, the Annexure must be identified as such by a Certificate of Annexures attached at the front of all Annexures entitled in the same manner as the affidavit and signed by the person before whom the affidavit is made. For example: "This is the annexure marked Annexure 1 referred to in the affidavit of Fred Bloggs sworn/affirmed on [date] before me."; and

(xxvii) *Certificate of Witness* means that the Authorized Witness who witnessed the sworn Oath and signing of the Affidavit also provides a Certification as to proof of the identity of the person making the Affidavit.

Canon 7480

The norms and standards concerning the Affidavits are:

(i) *Right of Oath upon Sacred Scripture* means a Deponent has the sacred Right to choose upon which sacred scripture he or she swears. Thus it can be the Holy Bible, or Pactum de Singularis Caelum, or Yapa, or Al Sufian or even Lebor Clann Glas; and

(ii) *Rules of Evidence* means in most jurisdictions, the same rules of Evidence apply to an Affidavit as apply to sworn oral evidence; and

(iii) *First Hand Facts* means a Affidavit can only be about first hand facts and knowledge which the Deponent has witnessed or has expert knowledge. An valid Affidavit can never contain opinion, hearsay or supposition. To claim someone broke the law without actually witnessing the event is false testimony and inadmissible as Evidence; and

(iv) *Affidavit is not Pleading* means that the purpose of an Affidavit is not to admit, deny or argue the claims of another party. While a fact of an Affidavit may refer to receiving a claim or the Affidavit of another party, the contents of such instruments are not relevant except in referring to firsthand knowledge of facts; and

(v) *Affidavit is not Petition* means that the purpose of an Affidavit is not to petition a Justice or Magistrate to act or not act; and

(vi) *In Propria Persona* means all valid Affidavits are from the perspective of 1st person in active voice (not past tense or passive) and not as an agent or a thing; and

(vii) *Good Faith and Clean Hands* means all valid Affidavits are from the perspective of good faith and clean hands without prejudice; and

(viii) *Affidavit Stands as Testimony* means an Affidavit can be read in court without the Deponent having to attend as a witness as to its truthfulness, unless formally challenged in writing by the other parties prior to the next hearing or court procedure; and

(ix) *Affidavit Service* means that in order for an Affidavit to be replied upon, it must be served on all relevant parties prior to a hearing or within the limits of timetable of service of a matter. Failure to serve all parties in good faith prior to an actual hearing of a matter may result in the Affidavit being denied acceptance except by leave of the court; and

(x) *Proof of Service* means that Proof of Service and Notice is sufficient evidence that an Affidavit has been delivered and received by the other parties within reasonable time. An Affidavit of Service might also be formed as further evidence of Service; and

(xi) *Filing of Affidavit* means that an Affidavit is filed before or after Proof of Service to other parties, which depends upon court procedures in each jurisdiction. Generally, unless the Affidavit is in support of a formal application (or motion), an Affidavit does not need to be filed before being served on the other Parties.

Canon 7481

An Inferior Affidavit may be in Public Form or Private Form:

(i) A Public Form is a form of Inferior Affidavit prescribed by Statute whereas a Private Form of Affidavit is one prescribed by a corporation or entity complying to their internal bylaws or policies; and

(ii) Any and all Roman Officials have the right under Inferior Western-Roman Law to deny an Affidavit where it contains major defects, or irrational and incomprehensible language or when a person seeks to put a private foreign form into a public forum; and

(iii) Unless otherwise declared to be a Public Forum under Public Laws (Statutes), an Inferior Roman Court may deny the entry of an Affidavit onto the record if it does not comply exactly to their private standards in defiance of Public Statute; and

(iv) The late service or failure to properly serve an Affidavit or have it filed in a timely manner may result in a Court denying the Affidavit and refusing leave of the Court to have it added to the Record.

Article 99 - Tithe

Canon 7482

A Tithe is a system first instituted by King Henry VIII in 1534 (**26Hen8. c.3**) with his Pisan and Venetian advisors whereby people subject to the jurisdiction of the Crown were obliged to “donate” each year one tenth of their profits to the benefit of the local parish. The Tithe system was gradually replaced by the introduction of the Duty System from the end of the 17th Century onwards and finally abolished in the 19th Century.

Canon 7483

Similar to the system of Annates or “First Fruits” as instituted by the Roman Death Cult in the 13th Century (but falsely claimed of much older provenance), Tithes always concerned profit derived from use and usually excluded clergy from obligation and considered payment “technically” as an ecclesiastical donation, rather than a forced seizure.

Canon 7484

In terms of structure, Tithes were divided into Estate, Land and Personal:

- (i) Estate Tithes, also known as Praedial Tithes were claimed from the profits attributed to a large franchise and estate and were the Tithes owed by the nobility, who then frequently looked for ways to avoid payment by claiming themselves as “clergy”; and
- (ii) Land Tithes, also known as Mixed Tithes were those arising from animals deriving their nutriment from the soil; and
- (iii) Personal Tithes were those arising entirely from the personal industry of men and women.

Canon 7485

Similar to Annates, *bona fide* clergy and religious were always considered exempt from paying Tithes by law:

- (i) In 1535, the year after the invention of Tithes and Tenths, King Henry VIII through (**27Hen8. c.8**) ensured that spiritual persons were exempt from paying tenths when paying first fruits or charges associated with commission to office, providing they forward the payment of first fruits to them; and
- (ii) The exemption of clergy and religious was reinforced in 1703 under (**2&3Ann. c.11**) with the creation of “Queen Anne’s Bounty” as to the pensions of clergy and as part of the gradual shift away from tithes towards duties; and
- (iii) The condition of exemption from the payment of Tithes and now Duties was further refined in 1714 under (**1Geo1. S2.c.10**) with the requirement of bishops and senior clergy providing a valuation of benefices of clergy as well as certificates of exemption.

Article 100 - Levy

Canon 7486

A Levy is a forced seizure of certain property or equivalent value entered and assessed into some register by persons authorized under commission, warrant or license. While technically a tribute, the concept of Levy first appears in Statute in the 17th century in relation to once off emergencies such as in 1689 ([1W&M. S2.c.1](#)).

Canon 7487

Given a Levy is a forced seizure of property of equivalent value after certain recorded are entered into a register, by tradition all Levies were traditionally “once off” and with clear and specific purpose, given the propensity for people to reject such force or such property seizure for no good reason.

2.3 Corporate Securities

Article 101 - Corporate Securities

Canon 7488

A Corporate Security is a formal Instrument that also represents a tradable asset that is underwritten by some form of Assurance or Insurance for the payment of any debt, or debit, or repayment, or demand, or loss connected to it.

Canon 7489

The term Security is derived from the Latin term *securis* meaning “axe; or the force and death blow of an axe; or supreme power” and the derivative *securitas* meaning “safety through power and force; or freedom from anxiety (through threat of power and force)”. Thus Security is surety of performance not through trust or honor but through their replacement by threat of power and fear of force. Security is therefore an absence of trust.

Canon 7490

In reference to the use of the word “Security” relating to financial instruments:

(i) The first use of the term Security in reference to the concept of Assurance by one Fund in the surety of payments by a new Fund was in 1706 (6 Ann. c.11) and the Union with Scotland Act in firstly the creation of a new Religious Fund called the Presbyterian Church of Scotland (Great Britain) assured or “secured” by the previous Religious Fund of 1648 known as the Westminster (Church) Assembly or “Parliament”; and secondly a new Capital Fund called Great Britain assured or “secured” by the previous Capital Fund of 1689 called Westminster or “Parliament”; and

(ii) The first use of the term Securities in reference to negotiable instruments of Obligations Recognizances Specialties and other Securities was in 1707 (6 Ann. c.53) and the Exchequer Court (Scotland) Act.

Canon 7491

In reference to Corporate Securities as a system of control and finance first adopted by Westminster and its partners in 1666 and then extended to the rest of the world:

(i) The adoption of a new set of standards for banking, based upon the value of people as slaves and animals begins with the Papal Bulls granted to the Jesuits at the late 16th Century permitted exclusive use of the value attached to people as animals and land and possessions of the church, rather than the underlying assets themselves. This power was used to create the Bank of Amsterdam and the invention of paper money backed by Annuities; and

(ii) The formalization of the new system as the New World Order 1.0 was in 1666 and the formation of the Grand Luciferian Alliance with London as its Capital through royal treaties between the Crown of England and various other crowns including the Crown of Sweden, the Crown of Denmark and Norway, the Crown of Portugal, the Crown of Spain, the Crown and Algiers, the Crown of Tunis, the Crown of Tripoli and the States General of the United Netherlands. This Grand Alliance of Commerce and Navigation under Admiralty, sealed by the auto de fe of burning alive of more than sixty thousand heretics through the ordering of the burning of London by King Charles II, also signals the birth of the infamous Cestui Que Vie Act of 1666 and the principle of Proof of Life declaring all the poor of the world to be “dead to law” and subjects of Lucifer, personified by the Black Pope; and

(iii) As the model of the Vatican deemed all forms of commerce a sin, the base law for commerce between states (Catholic and Protestant) was adopted in 1666 onwards as Admiralty Law, as formed and conceived by the British aristocracy as pirates; and

(iv) As Corporate Securities of the Western-Roman model was centered around central banks and the elimination of local credit and local trust among people, enabling greater commercial slavery, the prefixes within the occult language of English were re-tasked to purely commercial purposes such as Com meaning “bailment” and Con meaning “bond” and De meaning “to be indebted, to owe” and In meaning “within the control of (the trust)”; and

(v) By mid 19th Century, the Corporate Securities model perfected the use of Annuities and Birth Certificates to declare everyone an Insolvent Debtor, except those claiming special status as “strangers” claiming immunity from original sin and hence bankruptcy and insolvency.

Canon 7492

As the Western-Roman model of Corporate Securities, Central Banks has always been about the repudiation and injury of the true Golden Rule of Law, the profanity and sacrilege of the sacred rights of men and women and the perpetuation of financial and physical slavery, the Western-Roman financial model is considered profoundly morally repugnant, unlawful and illegal and null and void from the beginning with no authority whatsoever.

Article 102 - Application

Canon 7493

An Application is a formal Instrument issued under the Corporate Securities standards of instruments and writing first formed under the Westminster laws of Great Britain from the 18th Century as a form of Contract of Appointment, Assurance and Petition, usually required as a condition of any proposed action in legal proceeding or significant financial undertaking. The word Application is equivalent to "Motion" in certain jurisdictions.

Canon 7494

In terms of an Application being a Contract of Appointment, Assurance and Petition:

- (i) An Application usually contains at least one authorization clause for another (Appointee) to act as the agent of the one signing the Application as principal (Appointor) until some point in the future either by terms of the Application, or by operation of law. The Appointee is then Attorney-In-Fact in relation to the Application and any subsequent agreement born from it; and
- (ii) An Application usually contains at least one jurat clause so that the one making the Application to permit the formation of a surety bond as the principal (Obligor) in favour of the one accepting the Application as a deed (Obligee), by which the Obligor binds himself to some present or future act, such as any subsequent agreement; and
- (iii) An Application usually contains at least one petition or limitation clause so that the one making the Application submits themselves in the inferior position as Applicant and the party who may grant or deny the petition is called the Respondent.

Article 103 - Contract

Canon 7495

A Contract is a formal Instrument issued under the Corporate Securities standards of instruments and writing first formed under the Westminster laws of Great Britain from the 18th Century as a form of agreement or covenant between two or more unequal persons concerning the bonding, consideration and obligation of one or more things.

Canon 7496

The word Contract is derived from two Latin words con- ("with, together") and tracto meaning "to manage; to conduct; to perform; to treat; to hand (with force)". Thus the very definition and origin of the word Contract means an unequal relation between two parties based on the acceptance of performance, or indebtedness and enforcement against the weaker of the two parties.

Canon 7497

In respect to the origin of Contracts in law:

- (i) The first definition of any form of Contract in Law was in 1805 (**45 Geo. III. c.54**) and the Act entitled "An Act to amend an Act, made in the Ninth Year of King George the First, amending the Laws relating to the Settlement, Employment and Relief of the Poor, so far as the same respects Contracts to be entered into for the Maintenance and Employment of the Poor". The Act referred back to an Act in 1722 (**9 Geo I. c.7**) which established the right of churchwardens (of paupers) and overseers (of slaves) to franchise the "poor" out for commercial corporate service and the establishment of the most hideous, evil and barbaric prison system in all civilized history known as workhouses run by corporations. This system of slavery was voluntary through the concept of Contract, which required the "poor" to volunteer their own privatized enslavement and bondage under oath - the birth of the legal framework of Contract as "Employment Contract". The birth of Contracts and voluntary slavery ended the need for involuntary slavery; and
- (ii) The second definition and reference to Contract in Law was in 1809 (**48 Geo. III. c.73**) and the Act entitled "An Act to improve the Land Revenue of the Crown in England, and also of His Majesty's Duchy of Lancaster" permitted the office of Surveyor-General of the Land Revenues of the Crown usurped by the Bank of England to privatize and corporatize tenancies and manerial rights into what was then defined as "Enfranchisement of Copyhold" through the birth and creation of Sale of Land Contracts and subsequent Tenancy Contracts; and
- (iii) The third definition and reference to Contract in Law was in 1809 (**48 Geo. III. c.126**) and the Act entitled "An Act for the further Prevention of the Sale and Brokerage of Offices" which formalized the concept of the Employment Contract and introduced the notion of privatizing Fiduciary "Offices" into Corporate Agencies or Brokers through "Official Contracts". The act also created such previous fiduciary positions into Corporate Securities and negotiable commodities which could be purchased and sold as merely a misdemeanor (later obviated through the issue of licenses of indemnity). From this point on, large numbers of previous fiduciary Offices were converted into Corporate Agencies and Brokers; and
- (iv) In 1811 (**51 Geo. III. c.125**), through the Act entitled "An Act for the Relief of certain Insolvent Debtors in England", the concept of Contracts as negotiable and Corporate Securities for payment and discharge of debts was born; and
- (v) The concept of Contracts as valid negotiable Corporate Securities was again reinforced in 1813 (**53 Geo. III. c.102**), through a further Act entitled "An Act for the Relief of certain Insolvent Debtors in England". In the same year through (53 Geo. III. c.108 §10) Contracts were subject to Stamp Duty for the first time; and
- (vi) In 1816 through (**56 Geo. III. c.31**) and an Act entitled "An Act for transferring all Contracts and Securities entered into with or given to the Commissioners for Transports to the Commissioners of the Navy and Victualling", with "victualling" being a deliberately obscure word meaning food and simple agriculture as "small estates", whereby for the first time Employment Contracts, Sale of Land Contracts and Tenancy Contracts were to be determined by the laws of Admiralty and not land courts; and
- (vii) In 1830 (**1Will. IV. c.68**) and an Act entitled "An Act for the more effectual Protection of Main Contractors, Stage Coach Proprietors, and other common Carriers for Hire, against the Loss of or Injury to Parcels or Packages delivered to them for Conveyance or Custody ...etc" whereby for the first time, the liability of Agents or Brokers was limited and indemnified against loss under circumstances, subject to the Agent or Broker possessing a proper license and following proper procedures; and
- (viii) The concept of Contracts connected with the simple delivery of goods as Letters and Packets for money between a sender and receiver was first introduced in 1835 (**5 & 6 Will. IV. c.25**) through an Act entitled "An Act to extend the Accommodation by the Post to and from Foreign Parts, and for other Purposes relating to the Post Office" whereby for the first time certain Letters and Packets were registered as a Contract, giving birth to the Simple Contract; and
- (ix) In 1836 (**6 Will. IV c.85**) through an Act entitled "An Act for Marriages in England" for the first time in history, marriages were reduced to Corporate Contracts under commercial License, thereafter producing not living beings, but Things and commodities as less than slaves. The only people excluded from such an abomination by §2 were those who profess the nominally commercial Christian sects of Quakers or Jews as all others thereafter were condemned to conversion to commercial chattel as "things". In the same year through (**6 Will. IV c.86**) all Births, Deaths and Marriages were required to be centrally Registered; and
- (x) In 1837 (**7 Will. IV c.3**) through an Act entitled "An Act transferring to the Commissioners of the Admiralty all Contracts, Bonds and other Securities entered into with the Postmaster General in relation to the Packet Service", all Simple Contracts validated by registration through a valid Post Office or court having Postal powers, were now to be determined in any dispute by the laws of Admiralty and not land courts. Thus from 1837, all determination of disputes concerning all types of Contracts were now automatically subject to being determined by the laws of Admiralty in any court with valid Admiralty powers; and
- (xi) In 1838 (**1 Vict. c.10**) through an Act entitled "An Act to make good certain Contracts which have been or may be entered into by certain Banking and other Copartnerships", for the first time a Contract could be entered into by a Spiritual Person in relation to Corporations, Associations and Copartnerships without such a Contract being void, by virtue of Contracts originally being designed for lesser persons and for voluntary enslavement and servitude.

Canon 7498

While certain forms of Contracts may require specific elements, all valid Contracts share the same essential elements from the origin of the form in law being *Inequality, Admission, Surety, Consideration* and *Acceptance*:

(i) *Inequality* defines not only different roles (Offeror/Offeree, Obligor/Obligee or Seller/Buyer or Employer/Employee, etc) but that such roles imply an inequality of status whereby the principal party making the Contract always has superior standing to the second or subsequent parties of the Contract, usually distinguished by being the first party on any written agreement); and

(ii) *Admission* is the acknowledgement, acquiescence or concurrence of the lesser party to at least one Obligation to be performed or Debt owed thus confirming the lesser party as the Debtor; and

(iii) *Surety* is the promise or oath of the lesser party as assurance or insurance or bond against the performance of the Obligation or the payment of the Debt; and

(iv) *Consideration* is the object or thing of value offered and to be given subject to the Admission and Surety being provided; and

(v) *Acceptance* is the proof of a meeting of minds and acceptance by all parties as to the Contract being in effect.

Canon 7499

Contracts may be defined in terms of three “types” determined by the level of completion of “proof” in relation to the essential elements of all Contracts being *Ex Simplex, Ex Factum* and *Ex Pactum*:

(i) *Ex Simplex* (“by virtue of being simple”) are Simple Contracts which may be oral or written in the form of quid pro quo (“what for what”); and

(ii) *Ex Factum* (“by virtue of being created or caused or performed”) are Contracts created by some event or cause or performance yet remain in effect *Inchoate* or “incomplete” by virtue of one or more defects such as being implied, not in writing, without being fully completed. *Ex Factum* Contracts are also called Executory Contracts; and

(iii) *Ex Pactum* (“by virtue of being written, signed, sealed and delivered”) are Contracts made in writing such as Covenants, Deeds, Leases in which all the essential elements of a valid Contract are present and duly executed. *Ex Pactum* Contracts are also called Executed Contracts.

Canon 7500

In terms of *Ex Pactum* Contracts:

(i) The Instrument must contain at least one clause submitting the Contract to the jurisdiction of a court possessing Admiralty powers, usually a senior court within the proximity of the location at which the Contract was first made; and

(ii) *Ex Pactum* Contracts are prepared in two parts, with the first part known by the traditional name of the form of the Instrument (eg Lease, Deed, Covenant) and the counterpart known simply by this name; and

(iii) The first part (eg Lease, Deed, Covenant) is executed by the senior party as Lessor, Grantor, Offeror, Employer, etc. alone and at least one witness and then is kept by the junior party as Lessee, Grantee, Offeree, Employee, etc; and

(iv) The counterpart as a copy of the Instrument (eg Lease, Deed, Covenant) is executed by the junior party as their acceptance and as Lessee, Grantee, Offeree, Employee, etc. and then kept by the senior party as “Security” and as Lessor, Grantor, Offeror, Employer, etc; and

(v) If the senior party plans to sell the Contract as a Corporate Security, they may require the junior party to sign and accept two or more counterpart copies, with one kept by the senior party and the other included with any paperwork associated in creating a negotiable security through a bank or other financial agent.

Canon 7501

In terms of the enforcement and resolution of disputes concerning Contracts by Western-Roman Courts possessing Admiralty Powers and Jurisdiction:

(i) The Form of Law no longer rests within the nature of the Court but is carried into the court by the nature of the Thing in question. Thus Court Officials may avoid, disarm and dismiss questions regarding the existence of Admiralty in effect; and

(ii) Since the 20th Century, Admiralty Law has been “repackaged” as Contract Law obscuring further the origin and full operation of the Form of Law carried with a Thing concerning a Contract; and

(iii) A Western-Roman Court with Admiralty Powers and Jurisdiction can only address the merits and disputes of a Contract once it has been perfected to an Ex Pactum form. Ex Simplex and Ex Factum Contracts are perfected using the requirement for written complaints, procedures, sureties and acceptances of the court itself and its Postal powers; and

(iv) A Court may even conspire to assist in a prosecution by making the reaction of the defendant to the matter itself the Ex Pactum perfected Contract with the original complaint merely a diversion.

Article 104 - Complaint

Canon 7502

A Complaint is a formal Instrument issued under the Corporate Securities standards of instruments and writing first formed under the Westminster laws of Great Britain from the 18th Century as a form of proceedings before justices of the peace to obtain an order for the payment of money and any other such punitive measures that may be deemed appropriate. A Complaint replaces the earlier notion of Plain and is evidence of the commercialization of all criminal proceedings for profit or simply the licensing of institutional "organized crime" through Western-Roman courts.

Article 105 - Statement

Canon 7503

A Statement is a formal Instrument issued under the Corporate Securities standards of instruments and writing first formed under the Westminster laws of Great Britain from the 19th Century as a form and record of a summary presentation or declaration of facts concerning financial matters.

Canon 7504

The word Statement originates in law in the later part of the 19th Century from combining two words state meaning "circumstances, position in society, rights or a person or thing; or estate" and -ment meaning "mind; or thought; or intention". The word first appeared in the Bank Act 1869, the Debtors Act of 1869 and then Summary Justice Proceedings Act 1885.

Canon 7505

In respect of Statements, there are several main types in Law being *Affairs, Claim, Defence, Particulars and Account*:

(i) *Statement of Affairs* is a written or printed instrument introduced in 1869 (Bank Act and Debtors Act) into bankruptcy proceedings whereby a bankrupt or debtor who has presentation a petition for liquidation or composition must produce at the first meeting of creditors a Statement of Affairs listing all of his creditors (secured and unsecured), with the value of the securities, a list of bills discounted and a statement of his property; and

(ii) *Statement of Claim*, also known as a *Statement of Fact(s)* is a written or printed instrument introduced in 1879 (Summary Jurisdiction Act) into summary justice proceedings whereby a Plaintiff shows the facts on which he relies to support his claim against a Defendant and the relief which he claims. Once submitted, it represents the original appearance and once delivered to the other party represents the commencement of the pleadings. The next step of proceedings is then usually a Statement of Defence; and

(iii) *Statement of Defence* is a written or printed instrument introduced in 1879 (Summary Jurisdiction Act) into summary justice proceedings whereby the Defendant in response to receiving a Statement of Claim and where the Defendant does not Demur to the whole of the Claim of the Plaintiff; and

(iv) *Statement of Particulars* is a written or printed instrument introduced in 1879 (Summary Jurisdiction Act) into summary justice proceedings whereby the Plaintiff after the Defendant fails to appear in which the particulars of his claim of debt or liquidated demand is restated and after a short period of time a third instrument may be entered being a judgment for the amount owed may then be entered; and

(v) A *Statement of Account* or Account Stated is when two persons having previously engaged in one or more monetary transactions together, close an Account by agreeing to the balance appearing to be due from one of them. The formal request of a Statement of Account or Account State operates as an admission of liability by the person against whom the balance appears.

Article 106 - Policies

Canon 7506

Policy is the lowest form of Statute, promulgated under commissioned (agency) authority, by agents possessing commissions or licenses, in accord with established Bylaws first issued under the Corporate Securities standards of instruments under laws of Westminster and corporations from the 17th Century. The word Policy is derived from two Latin words *polis* and *cio* meaning literally "government summons; or call or action of a set of bylaws".

Article 107 - Note

Canon 7507

A Note is a formal Instrument issued under the Corporate Securities standards of instruments and writing first formed under the Westminster laws of Great Britain from the 17th Century being a form of Original Abstract or Original Certificate of Abstract of a Memorandum or Deed.

Canon 7508

While a Note may represent an informal minute or letter, in a formal legal sense the origin of a Note in Law begins with the Statute of Frauds in 1676 (29Car.II. c.3). Under the Act a Note as a valid and authorized abstract of a Deed or Memorandum could be used, greatly reducing the amount of paper or parchment or vellum and saving time.

Canon 7509

In terms of legal origin, the term Note is directly derived from the Latin legal term *Nota* which represented physically putting a brand or mark upon the body of a person as a sign of disgrace and stigma. Hence, the term "black mark" in reference to the *Nota* of a Censor against a criminal.

Canon 7510

As a valid Note is by definition a valid Abstract, the following essential elements must be present on the face of a valid Note:

- (i) *Name* being the name of the Trust, or Estate or Fund issuing the Note and the name of any department, court or division of the body that specifically is issuing the Note; and
- (ii) *Title* being the word "Note" as a prominent word in the heading, or if a special type of Note the full name of such type; and
- (iii) *Record Number* being the Record Number of the Deed or Memorandum to which the Note relates clearly identified as the Record Number or if special to a particular type of Record, then the appropriate name (e.g. File Number); and
- (iv) *Money in Words* being if the Note is associated with money, then the amount of money in words, even if the amount of money is also displayed in numbers; and
- (v) *Bordered Information* being that any information "extracted" from the Record is presented within a bordered box to indicate a "window" to the original and valid Record; and
- (vi) *Two Witnesses* being a witnessed sworn or affirmed signed certification that the Note and the information contained within it is valid; and
- (vii) *Official Seal* being the official seal of the Trust, or Estate or Fund.

Canon 7511

The most common types of Notes still used in Law are Bought, Sold, Promissory, Judgment and Bank:

- (i) *Bought Note* is a valid Abstract in writing, given by a broker to the seller of merchandise, in which it is stated that the goods therein mentioned have been sold for him; and
- (ii) *Sold Note* is a valid Abstract in writing, given by a broker to a buyer of merchandise, in which it is stated that the goods therein mentioned have been sold to him; and
- (iii) *Promissory Note* is a valid Abstract in writing, given by a maker, obligor, payor, promisor to pay a specific amount of money to the payee, obligee, promisee, in which it is stated the terms by which the principal and any interest shall be due upon the unpaid principal amount; and
- (iv) *Judgment Note* is a valid Promissory Note given by an attorney, holder, or clerk of court to justice of the peace to appear for the maker of the original note and confess, or assent to, a judgment to be entered against the maker due to default in the payment of the amount owed; and
- (v) *Bank Note* is a valid Promissory Note given by a Bank as an alternative to valid Public Money where such a Bank holds a license to do so and where such Private Money may be legally used as "Legal Tender" for the discharge of public or private debts.

Article 108 - Bonds

Canon 7512

A Bond is a formal Instrument issued under the Corporate Securities standards of instruments and writing first formed under the Westminster laws of Great Britain from the 18th Century as a form of obligation containing a penalty, with a condition annexed, either for payment of money or performance of covenants, usually as security for performance against a Bill or Contract.

Article 109 - Debentures

Canon 7513

A Debenture is a formal Instrument issued under the Corporate Securities standards of instruments and writing first formed under the Westminster laws of Great Britain from the 17th Century as a form of Certificate or Bond that certifies an amount of money owed as proof of a valid debt, secured only by the general faith and credit of the Estate or Corporation or Fund and promise to pay of the issuer.

Canon 7514

The word Debenture is derived from the Latin debentur meaning "there are owing", from debeo "to owe".

Canon 7515

There are three primary types of Debentures being *Sinking Fund*, *Mortgage* and *Convertible*:

(i) *Sinking Fund Debentures* being a Debenture secured by periodic payments into the Sinking Fund as invented in 1714 (3 Geo. 1. c.7); and

(ii) *Mortgage Debentures* being a Debenture secured by periodic payments into a collection of registered Mortgages as first invented in 1865 (28&29 Vict. c. 78); and

(iii) *Convertible Debenture* being a Debenture as a Bond holding a maturity of 10 years or greater that may be converted into a specific number of shares of common stock in the issuing company first invented in the 1860's.

Canon 7516

In terms of Debentures and Statute Law:

(i) The first mention of Debentures in Statute is in 1660 through 12 Car.2. c.8 in relation to subsidies and the creation of specific bills for soldiers to be able to charge the exchequer of the government for the payment and discharge of their creditors or his assigns the sum due upon the auditing of the account of his arrears; and

(ii) In 1701, an act by Queen Anne (1 Ann. S.1.c.21 §32) introduced the use of Debentures as the means by which merchants could charge the Exchequer to redeem the drawback of duties upon the exportation of those goods which were before imported; and

(iii) In 1714, an act by King George I (3 Geo. 1. c.7) introduced a yearly fund called the "Sinking Fund" as a means of redemptions and paypacks concerning duties and funding short falls as well as the charging of the Court of Exchequer for army debentures; and

(iv) In 1726, an act by King George I (13 Geo. 1. c.3) extended the yearly fund called the "Sinking Fund" as a means of redemptions and paypacks concerning duties and funding short falls as well as the charging of the Court of Exchequer for army debentures and the discharge of national debts; and

(v) In 1727, Debentures were then extended to the payment of the Kings Servants for the payment of their wages and then extended again to custom house Debentures; and

(vi) By 1749, an act by King George 2nd (22Geo2. c.23) extended the use of Debentures to the Admiralty in the payment of seamen and arrears to creditors; and

(vii) In 1753, an act by King George 2nd (26Geo2. c.15) introduced the notion that if Debentures were not claimed for 6 months or more, then an interest of 3 per cent per annum could be charged; and

(viii) In the 19th Century, Debentures were recognized as a form for substantial companies and government agencies to borrow money such as the Land Debentures (Ireland) Act 1865 c. 101, Mortgage Debenture Act 1865 (28&29 Vict. c. 78), County Debentures Act 1873 c. 35 and East India Loan (East Indian Railway Debentures) Act 1880 c. 10.

Article 110 - Stocks

Canon 7517

Stock or Stocks are formal Instrument issued under the Corporate Securities standards of instruments and writing first formed under the Westminster laws of Great Britain from the 17th Century being registered units of hypothecation, accounting, value and ownership associated with the property of a Company or Corporation for the discharge of obligations and the conduct of business.

Canon 7518

Stock is always associated with the units of a particular Fund and Register and may refer to:

(i) *Capital Stock* or Joint Stock of a Capital Fund whereby members contribute into the Capital Fund through the purchase of "Joint Stock" or "Capital Stock"; and

(ii) *Inventory Stock* or Goods and Wares Stock of an Inventory Fund whereby merchants and customers contribute into the Inventory Fund through the bargain and sale of ownership of goods and wares; and

(iii) *Asset Stock* of an Asset Fund whereby investors purchase Stock in the ownership of the Assets of the Fund in exchange for regular repayments or dividends; and

(iii) *Debenture Stock* of a Debt Fund whereby investors purchase Stock in the ownership of the Debt of the Fund in exchange for regular repayments and/or options of conversation and redemption.

Article 111 - Loans

Canon 7519

A Loan is a formal Instrument issued under the Corporate Securities standards of instruments and writing first formed under the Westminster laws of Great Britain from the 18th Century as a Bailment of a sum of real money for a specific purpose upon terms which the parties have agreed. Hence, one of the definitions of Bail is a "Loan".

Canon 7520

The following essential elements distinguish a valid Loan since the creation of the concept from the mid-18th Century, firstly to Government. A transaction which breaches one or more of these elements cannot be considered a valid Loan, but a misrepresentation, or deliberate falsity:

- (i) A valid Loan is always a Bailment and therefore an assignment of control and custody in trust and is never to be considered a debt, or penal sum, or sum, or lease, or advance, or gift, or pawn. Hence, the one who receives the Loan is the Loanee and therefore a Bailee and Trustee; and
- (ii) A valid Loan is always for real (Public) Money and never for Credit, or Shares or Certificates or Private Notes or any other internal accounting unit; and
- (iii) The real (Public) Money from which the Loan is derived must already exist and be associated with a valid Fund, administered according to certain rules; and
- (iv) As a Bailment, a simple interest fee may be charged for the Loan with periodic payments of the interest, but never compound interest.

Canon 7521

In terms of the legal history of Loans:

- (i) All claims to references of Loans prior to the 18th Century in statutory law of Westminster is a fraud (i.e. 35 H8.c.12); and
- (ii) The first reliable reference to Loans was in 1752 and (25Geo2.c.25) following the extended functions of the Sinking Fund whereby the Government created a Loan to cover part of its annual expenditure, granted from the Sinking Fund and insured by Debentures issued and purchased by the Bank of England against the Duties owed into the Sinking Fund; and
- (iii) In 1823, (4Geo4.c.32), an act was introduced permitting Charitable Loan Societies to operate in Ireland and in 1835 the first commercial loan societies were permitted under (5&6Will4.c.23) and in 1836 (6&7Will4.c.55) in Ireland.

Article 112 - Leases

Canon 7522

A Lease is a formal Instrument issued under the Corporate Securities standards of instruments and writing first formed under the Westminster laws of Great Britain from the 17th Century as a form of conveyance, transfer, or letting of lands or tenements or hereditaments to another, for Term of Life, Years, or at Will, for a Rent reserved.

Canon 7523

A Lease is a Form of Deed granting possession and use of property for a period of time in exchange for a specified rent. The one who grants the lease is called a *lessor*, while the one who is granted limited rights of use is called the *lessee*.

Canon 7524

In regards to the general principles of valid Leases:

- (i) All Leases of land or other corporeal hereditaments are required to be made by deed, with the exception of leases at will or for a term not exceeding three years; and
- (ii) It is essential that a Lease be for a less estate or term than the *lessor* has in the property, for if it comprises his whole interest it is a conveyance or assignment and not a Lease; and
- (iii) If it is the intention of the parties is that the grantee is not to be entitled to exclusive possession of the property, the grant is a license and not a Lease; and
- (iv) A Lease is equivalent to Equitable Title of ownership, whereby a Person may be granted rights of use and rights of occupancy, but never Legal Title.

Canon 7525

A Lease may be fixed-term, periodic or at will:

- (i) A Lease for years or at will is called a Chattel Interest;
- (ii) Where a person who is himself a *lessee* grants a lease of the same property to another person for a shorter term, it is properly called an underlease or sublease or derivative lease.
- (iii) A reversionary Lease is a lease which is not to take effect in possession immediately, but from the expiration or determination of a previous lease.

Canon 7526

The common Elements of a valid lease are:

- (i) The Names of the parties; and
- (ii) The starting day and duration of the agreement; and
- (iii) The specific property being leased; and
- (iv) Conditions for renewal or non-renewal of lease; and
- (v) Consideration such as a lump sum or periodic payment (rent) for granting use; and
- (vi) Provision for any surety deposit and terms of its return; and
- (vii) Default Conditions and Remedies for any breach; and
- (viii) Specific Conditions particular to the type of property such as insurance, restrictive use.

Canon 7527

Leases are generally prepared in two parts, known as the lease and the counterpart:

- (i) The lease is executed by the Lessor alone and is kept by the Lessee; and
- (ii) The counterpart is executed by the Lessee alone and is kept by the Lessor.

Canon 7528

With reference to the right or authority under which a Lease is granted, they are made:

- (i) Under a right or power incident to the Estate of the Lessor. Thus a tenant in fee has the power to grant leases for any term; or
- (ii) Under a power of appointment or limitation to uses as where land is limited to A. and his heirs, to such uses as B. by demise appoint; or
- (iii) Under statutory power such as the Settled Estates Act; or
- (iv) By virtue of custom

Canon 7529

Right of Redemption is the right of the tenant holding a lease for a reasonable period of time to make good any arrears in rent, without eviction, or even after dispossession make good any arrears and lawfully re-obtain possession of the property. It is unlawful to include any clause on a lease or mortgage that claims a waiver of Right of Redemption.

Article 113 - Insurance

Canon 7530

Insurance is a formal Instrument issued under the Corporate Securities standards of instruments and writing first formed under the Westminster laws of Great Britain from the 17th Century as a form of Marine Assurance under Admiralty Law whereupon one party assures the safety of a ship or its cargo, or to make good any potential losses against the ship or its cargo, or any potential losses incurred by some other party as a result of the operation of the ship or its cargo.

Canon 7531

All Insurance is by default subject to Admiralty Law and any reference to Insurance therefore implies an instrument subject to Admiralty Law. Since Insurance is Marine Assurance under Admiralty Law, it is not possible to determine an Insurance matter in anything other than a court having certain Admiralty jurisdiction.

Canon 7532

There are primarily three (3) forms of possible Insurance based upon the primary classification of Risk, being *Safety*, *Loss* and *Liability*:

(i) *Safety Insurance* is born from the first treaties of Admiralty between nations in the 17th Century in the form of a Pass-Port (Passport) or License (such as Drivers License) purchased by a merchant to ensure safe passage against privateers and others with Letters of Marque and the power to stop, detain and seize goods or crew from a ship (or vehicle) without a Passport/License. Life Insurance (excluding death benefits) is a form of Safety Insurance; and

(ii) *Loss Insurance* is born from the most ancient concept of marine insurance and the risk of damage of goods, spoiling, wreckage of ship or some other misadventure. Loss Insurance includes (but is not limited to) Fire Insurance, Property Insurance, Auto Insurance, Health Insurance, Accident and Sickness Insurance and Death Benefits of a Life Insurance Policy; and

(iii) *Liability Insurance* is born from the risk of injury to third parties due to an accident, or trespass, or wrong, or failure of performance and includes (but is not limited to) Public Liability Insurance, Contract Insurance, Production Insurance and Event Insurance. The Certificate of Registration issued against a Motor Vehicle is a simple form of Liability Insurance with some jurisdictions even requiring drivers to take additional Liability Insurance.

Canon 7533

In terms of Safety Insurance:

(i) The concept of Safety Insurance was first defined under the Treaty Maritime of 1674 between the Dutch Republic and England, whereby the captains and masters of neutral ships of both countries could apply and purchase a Letter known as a "Pass-Port" (Passport) as proof they were neutral parties, not carrying contraband or prohibited goods and that any pirate holding a letter of marque as a privateer, or any other military official was forbidden to detain, hold, seize or damage such vessel, or crew or goods upon production of the Pass-Port; and

(ii) Life Insurance was first permitted as the insuring against the head of a passenger in risk of being taken by pirates, slave traders or misadventure from the 17th Century; and

(iii) In the 18th Century as Admiralty Law transferred to the Land, the concept of Passports was extended to Licenses for the same concept of government assurance of peaceful travel and forbiddance of privateers with letters of marque seizing goods. This was extended further in numerous acts in the 19th Century and became the basis of the concept of the Drivers License.

Canon 7534

In terms of the unique elements of Insurance defined in law from the 17th Century:

- (i) Insurance is either Public or Private: (a) Public Insurance is done at a valid office of assurance, or one commissioned for oaths and duly attested, witnessed and recorded; and (b) Private Insurance is agreed upon between merchant and merchant in private; and
- (ii) By definition, all Insurance is Marine Assurance under Admiralty Law. Therefore, all Insurance, whether public or private must be made (a) upon the ship (vessel); or (b) consigned goods; or (c) ship and goods; and
- (iii) Unique characteristics of Admiralty Law by historic precedent permits objects on land to be "converted" to objects of the sea. Therefore, a car and even a home in certain circumstances may be treated as a "vessel" while a man or woman or their personal possessions may be considered a "good"; and
- (iv) Insurance may be to a certain place or places (a fixed port or "address") or general; and
- (v) Providing the conditions of a Policy of Insurance comply with Admiralty Law and conditions of the laws of a society, by tradition there is no restriction on a competent merchant or agent making either a public or private Insurance Policy; and
- (vi) The rate of Premium of a Policy depend upon the risk and terms of assurance within the Policy. Therefore, the higher the risk, the higher the rate, the lower the risk, the lower the rate might be.

Canon 7535

In terms of historic conditions and requirements of Insurance since the 17th Century:

- (i) Insuring for more than a ship or goods are worth considered fraudulent and the insurers are not obliged to answer (26 Car.2.); and
- (ii) Deliberately damaging ship or goods to collect insurance is fraudulent and the insurers shall not be prejudiced (1 Ann and 11 Geo .1); and
- (iii) If goods insured are not contraband at the time of Lading and Insurance and after become such, they are then seized, the insurers are answerable (12 Car.2. c.32); and
- (iv) If goods and merchandize be lawfully insured and afterwards the ship becomes disabled by reason of which, with the consent of the merchant they are re-laden into another vessel and that vessel proves the ship of an enemy, the insurers are liable; and
- (v) If goods are insured on a ship bound to any foreign port and in the voyage she happens to be leaky or receive other damage and another vessel is freighted for the preservation of the goods and the second vessel is lost at sea, the insurers are discharged without a special clause making them liable; and
- (vi) If goods are stolen or embezzelled on ship board, the master and not the insurers are liable (15 Car 2.); and
- (vii) Insurance may be on mens heads as where a man is in danger of being taken into slavery, whereby ransom must be paid for his redemption, he may advance a premium in consideration of which the insurer must answer the ransom secured if there is an agreement 29 Car; and
- (viii) Houses may be insured in case of loss by fire 19 Geo 2. C. 37; and
- (ix) No assurance of Insurance shall be made by any person on any ship belonging to the Crown or his subjects, except privateers and by the owners of such ships or on any goods laden on board such ships, interest; and
- (x) Re-assurance shall not be made except the assurer becomes insolvent.

Article 114 - Derivatives

Canon 7536

A Derivative is a formal Instrument issued under the Corporate Securities standards of instruments and writing first formed under the Westminster laws of Great Britain from the 19th Century as a type of negotiable contract which derives its value as an unexecuted Right to obtain or enforce some underlying Asset such as a Promissory Note, Debenture, Stock, Bond or other form of Property.

Canon 7537

The four most common forms of Derivatives are *Futures*, *Forwards*, *Options* and *Swaps*:

(i) A *Future* is a contract between two parties negotiated through a third party exchange (futures exchange) whereby A ("the Buyer" or "long") agrees to buy an Asset from B ("the Seller" or "short") for a price agreed upon today ("future price") with delivery and payment occurring at a specified future date ("delivery date") on condition that both parties deposit a performance bond of cash ("margin"), permitting daily calculation on such contracts, with any short fall on performance bond ("margin call") replenished and the settlement of the market value ("spot value") on delivery date; and

(ii) A *Forward* is a contract between two parties negotiated privately whereby A ("the Buyer" or "long") agrees to buy an Asset from B ("the Seller" or "short") for a price agreed upon today ("future price") with delivery and payment occurring at a specified future date ("delivery date") with any additional settlement/payment required ("profit/loss"); and

(iii) An *Option* is a contract between two parties whereby A ("the Buyer") purchases the Right, but not the obligation to buy or sell an underlying Asset from B ("the Seller") at a specified price on or before a specified date. An option which conveys to the owner the right to buy something at a specific price is referred to as a call; an option which conveys the right of the owner to sell something at a specific price is referred to as a put; and

(iv) A *Swap* is a contract between two counterparties to exchange the Rights or Benefits to some underlying Asset each party has separately in their possession or control. The Asset may include a wide variety of choices, but most commonly is classified into interest rate swaps, currency swaps, commodity swaps and credit default swaps.

Article 115 - Excise

Canon 7538

Excise is a form of Duty or Imposition first issued under the Corporate Securities standards of instruments and writing first formed under the Westminster laws of Great Britain from the 17th Century as a form of penalty laid by an act of parliament for the benefit of the sovereign upon alcohol or other goods or activities considered morally questionable or extravagant.

Canon 7539

The key elements of Excise since its invention in the 17th Century are: Immorality, Sovereign Power, Dispensation, License and Duties:

(i) Immorality is the first and key element of Excise whereby ordinary activities needed to be questions as morally reprehensible, vulgar or evil. Thus, where society was ambivalent, specific groups of ignorant and gullible zealots needed to be trained to generate and promote calls for prohibition; and

(ii) Sovereign Power is the second key element where the crown or sovereign proclaims a moral supremacy over an question of moral behaviour and may grant special dispensations in the form of licenses for a fee; and

(iii) Dispensation is the ecclesiastical authority issued by the sovereign and the power behind the license to perform an act otherwise considered immoral, unlawful or illegal; and

(iv) License is the recording of the Dispensation and the permit to perform the act under certain conditions otherwise considered immoral, unlawful or illegal; and

(v) Duties are the payments required in association with the Permit.

Canon 7540

In terms of the early general history of Excise:

(i) Beginning under 12 Car.2. c.23 granting to the king an excise on Beer, Ale, Cyder and strong waters for the life of the monarch; and

(ii) The connection between the duty and the life of the monarch and excise continued under 12 Jac.2. c.11 in granted to King James for life; and

(iii) 2 W. & M. c.3. granted to King William and Queen Mary during their lives; and

(iv) 1 Ann. c.7 granted to Queen Anne for her life; and

(v) 1 Geo.1. c.1 granted to King George 1st during his life.

Article 116 - Duty

Canon 7541

A Duty is a formal Instrument issued under the Corporate Securities standards of instruments and writing first formed under the Westminster laws of Great Britain from the 17th Century by claiming an Ecclesiastical and Moral Right to ransom by seizing, or claiming custody of certain Rights, Property, Instruments, Goods and Uses that may not be transported, transferred or used unless the ransom (Duty) is paid and/or acts performed. All Duties are a form of extortion based on the ability to seize or control goods or blockade access.

Canon 7542

The invention of Duty corresponds to the elaboration of claimed Ecclesiastical and Moral Rights of the Crown of England to force certain acts and has always relied upon the following seven elements:

- (i) A Primary *Ecclesiastical or Moral Right* claimed by the Crown of England or Great Britain as expressed by the Statute or Act that introduces the particular type of Duty; and
- (ii) A *Duty* and behaviour demanded of certain men and women subject to the claimed jurisdiction of the Crown as well as a list or table of prices or fees related to different acts/goods/uses; and
- (iii) A *Master/Court Roll* creating a list of types of Persons against whom the obligation to pay certain Duties is claimed; and
- (iv) A *Permit/License/Exemption Roll* identifying the Persons who are excluded from Duty or who have paid and performed their Duties and so are permitted to proceed. This may or may not be information listed on the Master/Court Roll; and
- (v) An *Issue/Prohibition/Interdict Roll* identifying Persons who are alleged to have committed an offence in not paying and performing their Duties. By tradition, this is a separate Roll; and
- (vi) A *Register of Goods, or Property* being an additional book (or books) associated with certain goods or property associated with the Person on the Roll; and
- (vii) A *Commissioner and Agents (Privateers)* commissioned by warrant or patent to go and hunt down those men and women associated with Persons alleged to have committed an offence, in exchange for a share and cut of the "prize money" when such people and their goods and property are forcibly seized and penalties extracted.

Canon 7543

All forms of Duty are predicated on six fundamental principles:

- (i) The profane and profoundly sacrilegious cursing and repudiation of Divine Law, sacredness, true sacred texts and spiritual history by false assertions as to the ecclesiastical and moral rights of a reign of tyrants, without any form of moral or spiritual mandate whatsoever, to make laws relating to spiritual and ecclesiastical and moral matters; and
- (ii) The complete repudiation of the Golden Rule of Law (that all are equal before the law and none are above it), given all Statutes and acts of Duties since their invention have granted immunities and exemptions to certain individuals and groups to the prejudice of others; and
- (iii) The complete false and unproven presumption of the power to create a Person associated to a Roll without the consent of the man or woman; or by using force, intimidation or trickery to extract some form of pseudo-consent; and
- (iv) The unsubstantiated, fraudulent and unlawful claims of seizure, custody and withholding of Rights, Titles, Property and Uses of Persons except those who are deemed worthy, or have performed and paid the demanded Duties; and
- (v) The wholly immoral and repugnant use of force, threat, intimidation and violence to demand the payment of such Duties and seize goods and people; and
- (vi) The forced sale, liquidation, alienation, confiscation of Rights, Property, Uses of people, particularly the allowance of unreasonable and cruel fines and forfeitures beyond any original claimed Duty, with the proceeds of such immoral, unreasonable and cruel Fines shared as "prizes" with private mercenaries and pirates hired to enforce such piracy under letters of marque.

Canon 7544

All forms of Duties may be classed as either *Customs*, *Stamp* or *Income*:

- (i) *Customs Duty* is a ransom as effectively a toll that Merchants must pay to the crown for carrying out and bringing in merchandize as well as protection from pirates and robbers (often in history the same forces used to collect unpaid Duties); and
- (ii) *Stamp Duty* is a tribute or toll paid against official instruments and court documents; and
- (iii) *Income Duty* is a ransom and tribute paid against all forms of use of Rights and Property claimed to be held, owned, controlled or in custody of the Crown or appropriate tyrant.

Canon 7545

In Respect of Customs Duty:

- (i) The justification for such tributes and tolls of Customs was conceived from three false and morally repugnant arguments being (1) The King/Queen claims Interest in the Sea; and (2) The King/Queen is the guardian of the Ports which must be maintained; and (3) the King/Queen agrees to protect Merchants against Enemies and Pirates for a fee; and
- (ii) The claim that Customs were first introduced under 14 Ed.3 c.21 in 1340 is a deliberate falsity as the concept to "custom goods" or transport or sell the goods in another man's name was not invented in English law until 1509 (**1Hen8. c.5**); and
- (iii) In 1509, King Henry VIII in the first year of his reign changed the law permitting "agents" of custom for the sale, transport and shipping of goods, thus opening up England to the Venetian and Pisan Merchants as well as the first simple duties (**1Hen8. c.5**); and
- (iv) The first custom duties under Henry 8th from the 1520's were in the importation of certain fine cloth and precious metals as well as the export of wool; and
- (v) By the end of the 17th Century, duties had expanded to the importation and exportation of a wide variety of other commodities and in 1671, King Charles II established the Board of Customs to patrol and enforce the collection of Customs Duties from the official ports of the Island; and
- (vi) During the nineteenth century, customs duties continued to be rationalised. The subordinate Boards in Edinburgh and Dublin were wound up in 1829 and transferred to London; and
- (vii) In 1909, the Board of Customs was amalgamated with that of Excise by Order in Council and renamed the Board of Customs and Excise.

Canon 7546

In Respect of Stamp Duty:

(i) The justification for such tributes and ransoms of Instruments and Documents was conceived from three false and morally repugnant arguments being (1) The King/Queen claims Interest in all Rights, Property, Trusts and Estates of the Kingdom and therefore all Instruments pertaining to such Rights, Property, Trusts and Estates; and (2) The King/Queen is the guardian of the Records of the Kingdom and of all Trusts and Estates which must be maintained accurately; and (3) the King/Queen agrees to protect all Subjects against Frauds, Thefts and Embezzlements by Criminals and Pirates for a fee; and

(ii) The first Stamp Duty Act was introduced in 1694 (**6W&M.c.7**) under King William and Queen Mary. (1) The first instruction it provided was (for example) that certain types of skin, vellum or parchment on which grants or letters patents under seal were to be issued, had to now have a "watermark" or "ingross" or amount written of forty shillings and for instruments used for fines or sentences of Admiralty, the amount of five shillings. (2) The second instruction was the appointment of commissioners who were then empowered to stamp or impress such ingrossed instruments as previously described (except grants or letters or ecclesiastical instruments) upon the collection of duties; and

(iii) In 1765, the concept of Stamp Duty was extended to the Colonies of America (**5Geo3.c.12**) but under Admiralty jurisdiction. The Stamp Duty act for America greatly increased the description and range of Instruments subject to Stamp Duty, especially a wide variety of licenses; and

(iv) In the same year of 1765 (**5Geo3.c.46**), the nature of calculation of Stamp Duty was changed on the entries, minutes or memorandums made in the court books, rolls or records of corporations of companies, whereby instead of charging a flat rate per type of instrument, the value of the license or goods was the point of calculation for the Stamp Duty. The act also introduced the notion of penalties for delaying and non payment of Stamp Duty; and

(v) However, due to the resistance in the change of Stamp Duty from fixed to proportional, an additional act had to be introduced in 1767 (**7Geo3.c.44**) offering an incentive and discount for people who promptly paid Duty; and

(vi) In 1794 (**34Geo3.c.32**), Stamp Duties were extended to Bills of Exchange and Notes where the Commissioners of Stamp Duties were to stamp such instruments in addition to the original signature of the maker. Thus from this point forward, two signatures as well as an authorized Stamp were required on valid Bills of Exchange and Notes; and

(vi) In 1796 (**36Geo3.c.111**), an additional Stamp Duty was imposed on certain types of Deeds, but excluding certain indentures of apprenticeship or leases. The act made clear the claim that a Deed not properly stamped was no good.

(vii) In 1800 (**39&40Geo3.c.84**), an extraordinary act was introduced whereby in the matter of apprenticeships and poor children and other poor or employed that ingrossed paper was not available, such ingrossing could occur after the fact of the Deed, or Indenture or Lease or Contract was signed and still considered valid. Thus, for the first time, poor persons or apprentices would be wholly unaware of the underlying value attached in terms of the Duty; and

(vii) In 1808 (**48Geo3. c.149**) a significant series of changes were undertaken to repeal Stamp Duties on Deeds, Law Proceedings and other written and printed Instruments given the previous act (39&40Geo3.c.84) which permitted such duties to be applied after the creation of such instruments and still be valid. A key new rule introduced was that Promissory Notes were not to be negotiable unless properly stamped. The act also introduced new rules restricting the granting the confirmation of any testament unless it be prepared also as an inventory and the proper stamp duties paid upon it; and

(viii) In 1813 (**53Geo3. c.108**), the concept of Promissory Notes of under two pounds and two shillings being able to be re-issued by any Person without having to pay Stamp Duty again was extended to the value of one hundred pounds but exclusively to the Bank of England, while promissory notes under two pounds and two shillings could continue to be issued; and

(ix) In 1815 (**54Geo3. c.184**), a similar strategy as 1808 (48Geo3. c.149) was adopted whereby the duties on additional deeds and policies associated with fire insurance, legacies and successions to person estates upon intestate presumptions appeared to be repealed, while the new duties could be effectively "hidden" from the party and applied after the document was signed and sealed; and

(x) In 1854 (**17&18Vict.c.78**) saw the introduction for the first time the invention of Admiralty Stamps known as Postage Stamps beyond "Penny Stamps" as a form of substitute to the physical impress or ingross of Postage stamps onto the instrument as proof of the payment of duty as well as Inland Revenue Stamps. Thereafter, revenue stamps or Admiralty (Postage) Stamps were required to be affixed to instruments to be valid for the payment of Duty; and

(xi) In 1891 (**54&55Vict. c.38**) and (**54&55Vict. c.39**) the procedures of Stamp Duty were dramatically streamlined, while retaining the rights for legal instruments to be stamped after being completed - thus hiding duties from plaintiffs or defendants.

Canon 7547

In Respect of Income Duty:

(i) The justification for such tributes and ransoms of Income earned from Use of Rights and Property in Commerce was conceived from three false, profane, sacrilegious and morally repugnant arguments being (1) All Religious and Charitable Uses are properly exempt from Income Duties. However, Usury (commercial profit from Use) is a sin for all but the King/Queen and special "Strangers" who through claimed genealogies assert they are "born without original sin" and so may engage in Commerce; and (2) The King/Queen is the guardian of the Ecclesiastical and Moral Rights of the Kingdom and so is tasked (along with the special "Strangers") with the enforcement of punishment against sinners and the spiritually, morally and financially insolvent; and (3) the King/Queen agrees to absolve those who have committed the sin of Usury (commercial profit from Use) by granting a license of Use providing a penalty is paid in surrendering a proportion of income; and

(ii) Contrary to false claims, the first act outlying duties on income was in 1798 (**38Geo3.c.13**) to be paid upon all income of every person, body politic, corporate, company, fraternity or society of persons residing in Great Britain, whether such income did arise from lands, tenements, or hereditaments, or from any kind of personal property, profession, office, stipend, pension, employment, trade or vocation but excluding religious and charitable persons and certain others exempt from such duties. §42 of the act also made clear that the trustees, agents and receivers of Cestui Que Vie Trusts were exempt from declaring income from the trust as chargeable, providing they deliver the name of the person(s) on whose lives the CQV Trust was created who then became responsible for any Duty. The act made clear the appointment of private commissioners or "commercial commissioners" as agents for the collection of such duties then reporting back to the Tax Office. The act instituted the requirement for those on the Tax Roll to voluntarily provide a statement equivalent to a confession as to their income for the preceding year; and

(iii) In the same year, (**38Geo3.c.22**) an act was passed to qualify certain elements of the original act including the lengthening of time for returns, deductions and further qualification on the treatment of trust income. A further act was passed (**38Geo3.c.42**) on the rules of appointment of private and "commercial commissioners" for the assessment and collection of Income Duties for a fee and percentage of the receipts; and

(iv) In 1799 (**39Geo3.c.13**), after the Duty on Income system failed to raise the expected revenue due to resistance, corrupt tax commissioners and general confusion, the system was largely "relaunched" with new rates (maximum rates around 10%). A further act repealed sections of the assessment process (**39Geo3.c.22**) under the revised rates and a third act "re-launched" the appointment of commercial commissioners (**39Geo3.c.42**); and

(v) In 1800 (**39&40Geo3.c.49**), further changes were instituted to rules and regulations of Income Duties, assessments and exemptions; and

(vi) In 1802 (**42Geo3.c.42**), all Duties on Income were repealed, except so far as those who had failed to pay the previous years of assessment, or Debtors (those in Default), who were to continue to be charged. Importantly, the act for the first time directed all revenues and accounting now to the control of the Bank of England, with the Commercial Commissioners now working for the Bank and such revenues being directly added to the Consolidated Fund for the payment of the National Debt, and not contributing to the general revenue of the kingdom; and

(vii) With the new arrangement of Income Duties being under the control of the Bank of England and the repeal of the old system, an act in 1803 (**43Geo3.c.122**) introduced a new system specifying certain property, professions, trades and offices subject to income duties (maximum rate of around 5%), while other property and persons were to be considered exempt. Schedule (A) of the act addressed duty in respect of Property; and Schedule (B) in respect of Occupiers; and Schedule (C) in respect of Profits from Investments or Companies; and (D) in respect of Profits from Personal Property; and (E) in respect of duties against Public Office or Employment for Profit; and

(viii) In 1804 (**43Geo3.c.37**), the sections in the income duties system under the control of the Bank of England so far as it related to charges on public annuities was repealed for the benefit of major corporations such as the South Seas Company and the East India Company as well as the Bank of England itself; and

(ix) In 1816 (**56Geo3.c.65**), Income Duties were again repealed upon the conclusion of War (a year after the battle of Waterloo), except so far as those who had failed to pay the previous years of assessment, or Debtors (those in Default), who were to continue to be charged; and

(ix) In 1842 (**5&6Vict.c.35**), Income Duties as Property Taxes were introduced under the Peel administration and a streamlined set of assessments and procedures were introduced similar to the act of 1803 (A,B,C,D,E etc); and

(x) despite the unpopularity and unjust nature of Income Duties, the duties remained through to the 20th Century without major changes until 1965 saw corporations removed to a separate duty system.

Canon 7548

While all governments have a right to seek revenue and contributions from their members, the extraordinary fraud and continued deception that represents the Western-Roman system of duties renders false any claim of validity ecclesiastically, morally, lawfully or legally. Instead, all Western-Roman systems of revenue based upon duties are null and void from the beginning.

Article 117 - Tax

Canon 7549

Tax and Taxation is a formal system of involuntary revenue generation first introduced in the 18th Century through the Vatican-Westminster "Jus Patronatus" alliance of claimed ecclesiastical and moral authority and then deliberately and falsely claimed from earlier provenance. Through deliberately false and fraudulent alteration of statutes of the 18th Century, Tax and Taxation was claimed essentially "donated" ecclesiastical fees for the granting of some form of dispensation (indulgence) to perform an act otherwise considered "sinful". Such "revenue streams" of Taxes and Taxation were then attached as "surety" for government loans to private banks and wealthy lenders and later as the guaranteed performance payments on Government Annuities, Bonds and Debentures. Thus, from the beginning, Taxes and Taxation was not intended to directly fund government, but indirectly through the surety and repayment associated with such instruments as Annuities issued against the lives of citizens as slaves and chattel.

Canon 7550

The term "Tax" is derived directly from the Latin term *Taxo* meaning literally "value; or assessment; or rate" in referring to the Roman system of assessing the value of the land and the profitable use of the land and applying a once off levy:

- (i) Unlike the term Tax introduced in Great Britain in the 18th Century, the Latin origin of the word (*Taxo*) never associated the poor people on the land as livestock or animals and treated the assessment of slaves separately. Under the use of the term "Land" under Westminster law since the 17th Century, poor people are considered less than slaves and nothing more than livestock; and
- (ii) The concept and term "Rate" parallels the introduction of the Corporate Securities Taxation System and refers to the sum assessed or made payable by a body having local jurisdiction over the district in which the person on whom the rate is assessed dwells or has property; and
- (iii) Rates are almost always assessed in respect of the enjoyment or occupation of real property in proportion to its value and when a person has such an occupation of property as to be liable to payment of rates; and
- (iii) It is only the beneficial occupation which is rateable and therefore in arriving at the value of it, repairs, insurance and other necessary outgoings are supposed to be allowed to be deducted.

Canon 7551

Since the invention of the Taxation System under the Pirate Merchant Elite Laws of Great Britain, almost all subsequent Tax systems have possessed the following common elements *Land Claim, Court Roll, Tax Roll, Period or Fund, Tax Levy* and *Fund Conditions, Privateer Collectors and Security Owners*:

- (i) *Land Claim* is the first common element of all Taxation Systems, whereby the executive government claims control, custody and jurisdiction over the earth and the people as property, animals and things, not as citizens or men and women; and
- (ii) *Court Roll* is the second element whereby persons are listed on a Roll as where they live and work, the type of tenancy they possess, with the highest land owners as tenants of the Crown and the poorest as wards; and
- (iii) *Tax Roll* is the third element being a subset of the Court Roll listing the property owners liable for the payment of the levy or duty to be paid; and
- (iv) The *Period or Fund* is the period of time (usually one year) in which the particular Tax is to be raised and attributed to the Fund; and
- (iv) The *Tax Levy* is the assessed levy or duty to be paid; and
- (v) The *Fund Conditions* are the conditions by which money is borrowed against the guaranteed income stream and at what rate of interest; and
- (vi) *Privateer Collectors* are commercial agents hired by the Security Owners or Government to collect the revenues and deposit them with a Central Bank acting on behalf of the Security Owners. Increasingly, *Private Collectors* have become more militarized and violent in their methods to collect revenues; and
- (vii) *Security Owners* are the owners of the underlying Securities against which the borrowings of the Fund took place (eg Annuities, Bonds or Debentures etc) and who technically own the revenue stream.

Canon 7552

While various forms of revenues have existed since the earliest civilizations, in reference to the origin of Taxes within modern Corporate Securities model:

- (i) The first proper use of the term Tax to describe a type of duty/levy/excise in Great Britain was in 1760 (**1Geo3.c.2**) in the 1st year of the reign of George 3rd as surety for a yearly Fund of £2million, borrowing from private investors at 4% per annum, using a levy imposed upon major county, town and borough corporations holding Poor Rolls of people as animals and slaves as underwriting. While the levy was on the value of the larger estate holdings and not strictly a rent of the poor as slaves and animals, the effect of the Land Tax encouraged further mass murder, starvation and clearing of the last smaller self-sufficient villagers who had held their land for thousands of years, to make way for merchant farming and grazing; and
- (ii) A second fund was created in 1761 (**2Geo3.c.3**) for a similar amount (£2million) placing greater stress on corporate towns, counties and boroughs and major noble land holders to push able bodied poor into employment of county/city factory workhouses and starve and kill the excess "useless population"; and
- (iii) From 1762 to 1773 saw a repeat of individual yearly funds being created, using levies to underwrite annual borrowings. However, the Enclosure Act of 1773, provided unprecedented flexibility of nobles to be exonerated for their actions and encourage the expulsion of all "useless" self sufficient poor villagers who refused to be slaves to the new corporate industrial model; and
- (iv) From 1776, the rate of the levy for each individual year and Fund increased until the system of Land Tax was phased out with the introduction of Income Duties in 1798 and an extraordinary series of acts beginning with (**38Geo3.c.6**) then (**38Geo3_c108**) and (**39Geo3.c.6**) and (**39Geo3.c.21**) whereby corporate counties, towns, boroughs could "sell" their tax rolls as an asset for collection by a commercial agent (such as the Bank of England or another) and receive redemptions against their own tax liability; and
- (v) From 1798, saw the emergence of Income Duties in addition to the continuation of Custom Duties and Stamp Duties as well as other Excise collections; and
- (vi) In 1834, the Board of Taxes and the Board of Stamps were merged through the Land Tax Act (1834) and by 1849, the Board of Inland Revenue was created through the Inland Revenue Board Act 1849 after the Board of Excise and the Board of Stamps and Taxes were amalgamated. In 1909, Customs merged to create the Board of Customs and Excise and in 2004, all revenues were combined to create HM Revenue and Customs.

Canon 7553

The use of the term "Tax" or "Taxation" to describe the total revenues of a body politic, or society is relatively recent (since the 20th Century) and refers to three facts:

- (i) Virtually all revenue raising is focused only on involuntary revenue with no accounting or value or transparency for such demands, usually through power and force by private corporate firms against the best interests of the people whom the government of a society is there to serve; and
- (ii) Revenue collection has been centralized and privatized (sold to corporate interests) in most countries; and
- (iii) Most societies remain hostage to powerful Western-Roman financial firms that have forced governments for decades to derive their revenue from a highly inefficient and corrupt system involving (a) borrowings via corporate securities, (b) underwritten by annuities against the population, while (c) the majority of revenue then raised supports the repayment of interest against the borrowings, premiums and dividends for the corporate security owners and commissions for the finance firms.

Canon 7554

Under the modern Taxation system involving global banking interests and private revenue collection, upwards of 30% to 50% of the real revenue of many societies is being stolen by private interests every day of every month of every year with the tacit consent of the political/merchant/media elite:

- (i) The corporate securities used as the vehicle to force countries and nations to borrow normally carry huge commissions to the firms creating them, meaning vast amounts of real wealth is stripped out of the nation into private hands; and
- (ii) Many of these same corporate securities are required to be traded in order to raise borrowings, causing further deflation in real value when they are discounted in relation to their face value; and
- (iii) The interest payments on such corporate securities are now usually associated with amortization schedules so that the real rate of interest can be substantially higher than the agreed terms and over much longer periods, causing a debt or borrowing spiral and greater dependence on the banks; and
- (iv) The private revenue collection agencies masquerading as tax offices have increasingly been restructured in partnership with major financial firms so that higher commissions are paid for more aggressive revenue raising by privateers under letters of marque.

Canon 7555

The corruption, cronyism, and inefficiency of modern taxation systems controlled by global banking and private corporate interests has cause a revenue crisis in even some of the wealthiest countries of the world, whereby they cannot raise enough revenue to pay for the commissions and demands of global bankers and special private interests. In less wealthy countries, many global banks and special interests have succeeded in tricking the populations to accept cruel and unnecessary austerity measures to force the population to maintain the status quo, rather than expel the international banks and corrupt special interests and save their societies.

Canon 7556

As modern Taxation Systems are entirely based upon Involuntary Revenue through the use of force, intimidation, threat and punishment, Taxes may be classified according the same four categories of Involuntary Revenue being *Duties, Fines, Alienations* or *Confiscations*:

(i) *Duties*, also known as Levies and Excise are ransoms forced to be paid when goods or persons are held in custody under threat of violence or intimidation until the ransom is paid. Duties are the largest group of Taxes and includes (but is not limited to) Income Tax, Company Tax, Stamp Duty, Ad Valorum, Sales Tax and Goods and Services Taxes. Contrary to the deliberate falsities and deceptions of the ruling classes, most forms of Duty extraction are privatized so that those who attack the population are nothing more than privateers (licensed pirates) operating under Letters of Marque; and

(ii) *Fines* are penalties that are supposed to only be issued by a legislative body under authority of the people. Tax revenue from fines has increased dramatically, particularly since the privatization of revenue raising and the tacit permission by the courts and elected officials to permit privateers to demand cruel and unreasonable fines, compound interest demands, without proper process, consideration or right of appeal; and

(iii) *Alienations* is when rights to property are removed by legislative, judicial or executive orders, with no fair right to compensation, appeal, relief or remedy. Since the full privatization of government revenue in most societies, alienations along with rampant theft as “confiscations” have been the biggest sources of revenue for private mercenaries acting as tax collectors. Alienations include bank account liens, garnish orders, inheritance taxes and probate, capital gains tax and benefits taxes; and

(iv) *Confiscations* is when property is stolen under pseudo orders and usually under threat or actual violence. Many major private tax collecting agencies have succeeded in boosting their firepower to intimidate and threaten with para military units capable of fully armed raids.

Canon 7557

As most tax collection agencies within Western-Roman Systems are now private corporations and NOT statutory bodies:

(i) They do not have the right or authority under statute to issue fines and penalties; and

(ii) They do not have the right to apply liens or inflict such cruelty or violence unless there exists evidence of a contractual agreement and obligation with the party; and

(iii) They can be sued and can have any legitimate injury claims or losses for damages as set-off against such actions.



III. Fund

3.1 Religious Fund

Article 118 - Religious Fund

Canon 7558

A Religious Fund is a type of True Fund, or Superior Fund or Inferior Fund conceived under certain Religious Doctrines and Dogma expressed through a unique Creed or Canons and constituted under some recognized and acknowledged Covenant or Constitution or Charter or Statute as a Religious Body of Spiritual Members.

Canon 7559

The essential elements for the claim or existence of a Religious Fund, as distinct from other types of Funds are:

- (i) A distinct set of written Religious Doctrines and Dogma expressed through a unique Creed or Canons compared to other Religious Funds of the same general denomination or of completely different faiths; and
- (ii) Unique Spiritual Rights or Property identified by the written Doctrines and Dogma to which the Members claim custody, possession, authority and jurisdiction; and
- (iii) A defined, written and executed Covenant or Constitution forming the Religious Body of the Religious Fund and defining the rights and nature of Spiritual Members and the vesting of the unique Spiritual Rights and Property of the Fund; and
- (iv) One or more Spiritual Members who have pledged themselves by Oath to the constituting Body; and
- (v) Acknowledgment of the Constitution, name and Fund by the Statutes, or Will or Testament of the higher Estate or Trust.

Canon 7560

The acknowledgment of a Religious Fund by the higher Estate or Trust in which it was formed is a key element determining the validity of a Religious Fund compared to a pure religious body or entity.

Canon 7561

As all authority is ultimately derived from the Divine, Religious Funds serve a fundamental purpose and function within Western-Roman Law In validating and justifying acts, rules and conveyances concerning property.

Canon 7562

The highest and most valid Religious Fund to which all other Religious Funds now source any and all form of authority and power is the Divine Ecclesia, also known as the Ucadia Ecclesia, also known as the Kingdom of Heaven on Earth.

Article 119 - (1533) Grace

Canon 7563

The Religious Fund known variously as the "King's Grace" and simply Grace (Gratia) is a type of commercial religious Fund first formed in 1533 through the Act of Westminster (**25Hen8.c.21**) as the first and supreme Fund claiming control of all value derived from "the free and unmerited favour of God" within the kingdoms of England, Scotland, Ireland and Wales.

Canon 7564

In relation to the Religious Fund known as Grace:

- (i) The concept of Grace as a form of "spiritual credit and authority" offsetting "spiritual debt" within a model approximating Venetian accounting was first instituted as a religious doctrine through the Augsburg Confession of 1530, a full 15 years before the Vatican, also known as the Roman Death Cult adopted a similar view for themselves; and
- (ii) The concept of Grace for the first time, identified an underlying value attached to the concept of Indulgences beyond merely the claimed and absolute authority of the anti-popes of the Roman Death Cult, or custom and procedure. Instead, the concept of "Grace" determined the real value of indulgences rested in a wholly separate commodity of "Divine Credit" ("Grace") for which the Vatican could not claim a monopoly; and
- (iii) The Act of 1533 created a new religious doctrine whereby no other force or being stood between God and the King. Furthermore, because the Act claimed the King to be the highest spiritual as well as secular being within the realm, all "Grace of God" must be dispensed by the sovereign, with no pope or bishop or priest having higher authority. Hence, the creation of the need for religious licenses and the invention of the protestant form of indulgences called dispensations; and
- (iv) Once King Henry VIII claimed Grace and the power to issue dispensations exclusively for himself, other monarchs followed including Philip II of Spain and Henry II of France; and
- (v) As the Grace Fund was technically the first Religious Fund formed more than 80 years before the commercial and legal concepts introduced through the fraudulent commercial texts promulgated under King James of England, the rule of Psalm 90:10 and Jeremiah 29:10 were never applied to the Grace Fund; and
- (vi) At the conclusion of the 18th Century and the formalization of the Illuminati and the operation of Great Britain as the *Jus Patronatus* of the Roman Death Cult, also known as the Vatican, the personalities of the monarchs of Great Britain were transformed through the convoluted claim of supernatural ancestry to Jacob, the brother of Jesus and son of "Immaculate" Mary "Queen of Heaven" and born without sin. Henceforth, the Grace Fund became the Divine Fund and Divine Right of the Hanover's ruling as "God Kings" with the absolute consent of the Vatican (Roman Death Cult). The historic record of rulers through Great Britain and England were then modified to reflect a line of "God Kings" by claim and title back to Edward 1st in the 13th Century; and
- (vii) As the Grace Fund is the highest, the first claimed supernatural Fund, it is claimed to be above-the-law compared to the operational requirements of other Funds and thus can never die or cease so long as the monarch of Great Britain is of the line of descendents back to Jacob and Mary, the mother of Jesus.

Canon 7565

Despite the claims and complex rituals to the contrary, the Religious Fund known as "Grace" or the "King's Grace" as first formed in 1533 is a lie, a deception, a trickery, a misrepresentation, a belie, a betrayal, a profanity, a heresy and a profound sacrilege that is morally repugnant, having no force or effect ecclesiastically, lawfully or legally:

- (i) The Divine Creator of Existence and the Universe and Heaven and Earth is not a Pisan nor Venetian Banker. Therefore, the whole underlying premise of "Grace" itself is a fraud; and
- (ii) The private and secret claims of certain royal families to be "gods" and "god kings" or "goddesses" is profoundly sacrilegious and heretical rendering any claimed office or authority from a Christian God null and void from the beginning; and
- (iii) The concept of Original Sin is arguably the most horrible fraud, deception, belie, trick, profanity and crime against humanity ever perpetrated and any philosophy that seeks to take advantage of such a profanity (like the Grace Fund) is automatically null and void from the beginning; and
- (iv) All claimed authorities, property, rights and dignities associated with the Grace Fund have automatically returned to the full authority, custody, control and jurisdiction of One Heaven and Divina Ecclesia.

Article 120 - (1534) Anglicana Ecclesia (Anglican Church)

Canon 7566

The Anglicana Ecclesia, also known as the *Anglican Church* is a type of commercial Religious Fund first formed in 1534 through the Act of Westminster (**26Hen8.c.1**) as the subsidiary Religious Fund to the "King's Grace" (Fund) and the first and supreme Fund claiming control over the value derived from the salvation of the souls of all the subjects as well as jurisdiction over all inferior persons within the kingdoms of England, Scotland, Ireland and Wales.

Canon 7567

In relation to the founding legal and financial structure of the Anglicana Ecclesia (Anglican Church):

- (i) The founding document of the Anglicana Ecclesia Religious Fund was not a distinct set of written Religious Doctrines and Dogma expressed through a unique Creed or Canons compared to other religions, but an act of supreme blasphemy and apostacy through the Act of Westminster in 1534 (**26Hen8.c.1**) effectively declaring himself a God-King; and
- (ii) The first expression of any coherent Dogma or Doctrines for this pseudo-Christian Religious Fund was not issued until 1539 through the Act (**31Hen8.c.14**) expressing limited articles of "faith" and it was not until 1563 under Elizabeth 1st that some 39 Articles of Faith were established but never passed by Westminster as law; and
- (iii) The claimed property and rights vested to the Anglicana Ecclesia Religious Fund were primarily expressed in two acts, the first beginning in 1535 (**27Hen8.c.28**) and the seizure of all the property of all estates of value of less than £200 as "small religious estates" and then secondly all large estates and church property of greater than £200 in 1539 (**31Hen8.c.13**); and
- (iv) The first reference to any Sacraments for the Anglicana Ecclesia Religious Fund was an act in 1547 (**1Ed6.c.1**) outlining the penalties against Christians who rejected the new Satanic and cannibalistic ceremony of the *Eucharist* being first tested, introduced and imposed in England a full four years before it was discussed and finalized as Catholic Doctrine at the 14th session of the Council of Trent in 1551; and
- (v) The first reference to organized administration and procedure of the Anglicana Ecclesia Religious Fund was in an act in 1548 (**2Ed6.c.1**) and the introduction of the *Book of Common Prayer* and the Uniformity of Sacraments which introduced a whole range of pagan and Satanic ceremonies into the rites of the pseudo-Christian commercial Fund; and
- (vi) In 1604 through (**1 J. c.2**) and the Union of the Crowns of Scotland and England under James I of England, with the General Assemblies and Church of Scotland or "Kirk" superior to the Church of England on account of the Confessions of Faith of 1567 and the Constitution and liberties of 1578. However, the Civil War in the 17th Century and the general rejection in Scotland of the Satanic practices of the "Kirk" and the blatant piracy and profanities of English clergy caused a collapse in attendances and confidence in the Church of England; and
- (vii) Upon the restoration of King Charles II an act of Uniformity was issued in 1662 (**14Car.2 c.4**) demanding a return to discipline and the strict following of the rites and rituals in the Book of Common Prayer. The act of parliament and the severe restrictions it imposed on purely religious grounds had the effect of driving any last honest clergy out of the Church of England leaving nothing but the most vile and wicked apostates of history. The Quaker movement was one of the major movements formed during this period; and
- (viii) In 1706, the Act of Union in 1706 (**5&6Ann.c.8**) as the Presybterian Church of Scotland (Great Britain) finally sought to address the collapse in credibility at any level of the Church of England Religious Fund. However, it was the Workhouse Acts that turned Church of England Clergy not only from apostates but into fully fledged slave traders and prison wardens that "saved" the Church of England. By the mid-18th Century a Church of England Minister in a reasonable parish possessing at least one filthy Workhouse stood to earn a small fortune exploiting the poor. Thereafter, positions within the Church of England became highly prized for their extremely generous pensions; and
- (ix) While it has been variously claimed for centuries that the Anglicana Ecclesia Religious Fund was an established church with a Constitution, this is a deliberate falsity and the first Constitutions for Anglican Churches were not passed by ecclesiastical bodies and legislative bodies until the 19th Century, several hundred years later. Furthermore, any claim that the statutes of Westminster acted in any manner as a Constitution or that an unwritten Constitution existed by virtue of established acts represents complete absurdity and falsity.

Canon 7568

Despite the claims and complex rituals and texts to the contrary, the Religious Fund known as Anglicana Ecclesia or Anglican Church has never been a proper church much less a Christian Church and was founded and then perpetuated on a lie, a deception, a trickery, a misrepresentation, a belie, a betrayal, a profanity, an apostacy and a profound sacrilege that is morally repugnant, having no force or effect ecclesiastically, lawfully or legally:

(i) The Anglicana Ecclesia Religious Fund was founded on an act of supreme blasphemy and apostacy by a former Catholic Monarch through an Act of Westminster in 1534 (**26Hen8.c.1**) effectively declaring himself a God-King and the establishment of a pseudo-religion for profit, in complete opposition to the doctrines of Christianity throughout history and even by the corrupt and wholly malevolent standards of the Roman Death Cult, also known as the Vatican. Under such a profane and sacrilegious act, Henry VIII rendered himself automatically excommunicated from the Christian Faith, regardless of his opinion, or any actions of his subjects or subsequent formalities of Rome. Thereafter, no act of the tyrant Henry VIII or the Anglicana Ecclesia Fund could in any possible way be claimed as Christian; and

(ii) The progressive introduction of commercial and admiralty terms such as salvation, in combination with pagan rituals wholly alien to Christianity prior to the time, is a clear and unmistakable admission of the deliberate falsity and motive of the Anglicana Ecclesia Religious Fund as a source of perpetual control and profit; and

(iii) The Anglicana Ecclesia Religious Fund is specifically founded upon the most horrible fraud, deception, belie, trick, profanity and crime against humanity ever perpetrated being the commercialization of the false 16th Century doctrine of "Original Sin" and therefore all claims of validity or authority of the Fund is automatically null and void from the beginning; and

(iv) All claimed authorities, property, rights and dignities associated with the Anglicana Ecclesia Religious Fund have automatically returned to the full authority, custody, control and jurisdiction of One Heaven and Divina Ecclesia.

Article 121 - (1578) Protestant Church (of Scotland)

Canon 7569

The Protestant Church of Scotland, also known as the Church of Scotland and simply "The Kirk" is a type of militant commercial Religious Fund first formed in 1567 through the **Confessions of Faith**, following the overthrow of the Catholic Monarch of Scotland Mary Stuart and the establishment of a Protestant Confederacy of Lords guided by Giovanni Zorzi (b.1513 - d.1572) also known as "John the slaughterer" on account of his brutal murder of John Calvin, or "Johannus Nex" and "John Knox".

Canon 7570

In relation to the founding legal and financial structure of the Protestant Church of Scotland:

(i) The founding document of the Church of Scotland is the **Confessions of Faith in 1567** of 33 degrees, forced through the illegitimate Parliament of Scotland following the coup and imposition of martial law by Giovanni Zorzi (b.1513 - d.1572) also known as "Johannus Nex" and "John Knox" and "John the slaughterer" as he was the assassin and killer of John Calvin, not his disciple. Infamous for his cruelty and bloodlust, the "Kirk" is ostensibly founded to promote the false sacraments and doctrines as passed by the Council of Trent, in particular the promotion of Original Sin and the right to burn heretics and demand absolute blind allegiance and strict uncompromising obedience; and

(ii) The first expression of a constitution was in 1578 in honor of Satan as Sephiroth (Zeir) "of God" meaning literally the "lesser god" by the passing of the **Liberties of "the Kirk"** by James VI of Scotland. Thus, from its very founding documents, the Church of Scotland has been dedicated to enslaving the minds of men in ignorance to the false teachings and doctrines such as Original Sin in honor of Satan as Sephiroth; and

(iii) In 1604, (**1 J. c.2**) represents the Union of Crowns and in effect the Union of the Church of Scotland with the Church of England, with the Church or "Kirk" technically superior under the Monarch holding both crowns. However, following the Civil War in the mid 17th Century, following the rise of the Stuarts, Scottish people on the whole rejected the insanity and Satanic worship embedded within the practices of "the Kirk". When control was re-established through the Act of Union (**5&6Ann.c.8**), a new church was formed called the Presbyterian Church of Scotland (Great Britain) in 1707; and

(iv) In 1711 (**10Ann.c.12**), Queen Anne restored the rights of the Lords of the Church of Scotland that had seized control during the coup of Giovanni Zorzi aka "John the slaughterer (of John Calvin)" or "Johannus Nex" and "John Knox", after these corrupt families had lost control after the Civil War and up until the time of Queen William and Mary at the end of the 17th Century. Yet this act only accelerated disgust amongst the Scots at the Protestant Church of Scotland Religious Fund and by 1733 the first of a series of secessions from the Fund continued through the 18th and 19th Century exposing the Protestant Church of Scotland Religious Fund as wholly moribund of any true authority and wickedly corrupt against the interests of the people of Scotland. By the 19th Century, the Religious Fund had become an irrelevance as multiple Religious Funds sought to compete for attention; and

(v) In 1921, the Church of Scotland was effectively "revived" by the Church of Scotland Act and then in 1925 with the powerful Church of Scotland (Property and Endowments) Act, but in fully aligning the Church of Scotland in communion with the Roman Death Cult, also falsely known as the Catholic Church.

Canon 7571

Despite the claims to the contrary, the Religious Fund known as Protestant Church of Scotland, also known as the Church of Scotland and simply "The Kirk" has never been a proper Christian Church, nor a body serving the best interests of the people of Scotland, but a parasite and cancer founded on lies, deceptions, trickery, false pretences, bad faith, unclean hands, moral repugnancy, misrepresentation, belies, betrayal and profanities:

(i) None of the degrees within the 33 *Confessions of Faith* that founded the Church of Scotland are even remotely Christian, or have any historic context to either the true Catholic Church first formed in the 8th Century by the Carolingians, or the earlier Imperial Christian Church formed by Emperor Constantine, or the words and teachings of Jesus Christ. Instead, the Confessions of Faith and subsequent documents are littered with Satanic and pagan practices designed for full commercial enslavement of the minds of followers and communities unfortunate enough to be under the influence of the "Kirk"; and

(ii) The Church of Scotland Religious Fund is specifically founded upon the most horrible fraud, deception, belie, trick, profanity and crime against humanity ever perpetrated being the commercialization of the false 16th Century doctrine of "Original Sin" and therefore all claims of validity or authority of the Fund is automatically null and void from the beginning; and

(iii) All claimed authorities, property, rights and dignities associated with the Church of Scotland Religious Fund have automatically returned to the full authority, custody, control and jurisdiction of One Heaven and Divina Ecclesia and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 122 - (1648) Westminster (Church) Assembly

Canon 7572

The Westminster (Church) Assembly, also known simply as “Westminster” is a type of commercial Religious Fund first formed in 1648 through the Confessions of Westminster and continued today as a quasi religion and commercial fund corrupting and injuring the law for profit.

Canon 7573

In respect of the Westminster (Church) Assembly Religious Fund, also known simply as “Westminster”:

- (i) The founding instrument was the Confession of Westminster passed by the rebel parliament in 1648; and
- (ii) While virtually all of the acts of the rebel parliament of Westminster were repealed, the Confession of Westminster is still retained and recognized as legitimate, preserving the claim that Westminster remains an ecclesiastical body first and a body of law makers second; and
- (iii) Since the restoration of the Crown, it has suited the elite of the British Empire to ensure Westminster continues to be recognized as a Religious Fund and thus the “spiritual” home for Estate and Trust and Admiralty Law, while the Vatican holds control over Ecclesiastical and the framework of Western-Roman Law; and
- (iv) As the ecclesiastical claims of Westminster remaining a Religious Fund remain occluded and hidden, all claimed authorities, property, rights and dignities associated with the Westminster Religious Fund have automatically returned to the full authority, custody, control and jurisdiction of One Heaven and Divina Ecclesia and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 123 - (1682) Religious Society of Friends (Quakers)

Canon 7574

The Religious Society of Friends, also known simply as the “Quakers” is a type of commercial Religious Fund first formed in 1682 at New Castle in the Private Commercial Province of Pennsylvania in the colonies of America by William Penn on the principles of religious freedom, democracy, toleration and commerce.

Canon 7575

In respect of the Religious Society of Friends, also known simply as the “Quakers” as a Religious Fund:

- (i) A genuine rejection and disgust at the corrupt and profane nature of the Church of England and the Church of Scotland continued well after the restoration of King Charles II in the 1660's. After the failed Act of Uniformity of 1662, the movement quickly grew and posed a serious security threat to the monarchy and Westminster and churches, particularly as the public trials of Quakers such as James Nayler and George Fox had the effect of increasing supporters; and
- (ii) In 1668, retired Admiral Sir William Penn suggested that the Quakers could be transported to the colonies in America as workers for the plantations and while “white” that an agreement could be made with the Dutch for such transport, given his marriage to Margaret Van der Schueren, daughter of the merchant leading family of Rotterdam. Yet the Admiral died by 1670 before the plan could be enacted and instead by 1672, his son petitioned the King to convert his father's pension into a land grant in America where he would “convince” the migration of Quakers to leave. By 1681 a land grant was given and by 1682, William Penn, now “converted to a Quaker” took ownership of the Province of Pennsylvania and the founding of a religious state in honor of the Religious Society of Friends; and
- (iii) In 1689 (1 Will & Mary c 18), an act by William and Mary encouraged further emigration to America and the “utopia” promised of Pennsylvania. However, the sheer greed and stubbornness of William Penn risked destroying the fledgling religious fund. The act of 1696 ([8W3_c34](#)) named the Quaker's explicitly for the first time and increased interest in emigration as well as wealthy business owners in “converting” to Quakerism from being nominally “protestant”. In 1711 ([10Ann.c.2](#)) the religious toleration act and in 1721 ([8Geo1.c.6](#)), the Rights of Quakers were upheld in a statute that saw a mass conversion of nominally “Christian” merchants, slaver traders, bankers and money lenders to becoming Quakers. As a result, the majority of contracts of work houses were managed by Quakers.

Article 124 - (1707) Presbyterian Church of Scotland (Great Britain)

Canon 7576

The Presbyterian Church, also known as the “Presbyterian Church Government”, also known as the Presbyterian Church of Great Britain, is a type of commercial Religious Fund first formed in 1706 through the “acts of Union” of the crowns of Scotland and England in forming the new Kingdom of Great Britain and Ireland as a streamlined, pirate and commercial endeavor, using religion as the justification of authority and power.

Canon 7577

In respect of the Presbyterian Church:

(i) The Presbyterian Church Act (Scotland) 1706 (**6Ann.c.6**) is the founding document that recognized the Presbyterian Church and confirmed by the Act of Union (**5&6Ann.c.8**) in the same year; and

(ii) The creed of the Presbyterian Church is the **Claim of Right Act 1689** (Scotland) and mirrored in the English Bill of Rights Act 1689 (**1W&M.S.2 c.2**). Thus, if one does not take an Oath to the King or Queen of Great Britain as a loyal ally or subject, then one has no Rights.

Canon 7578

Despite claims to the contrary, the Religious Fund known as the Presbyterian Church has never been a proper Christian Church, nor a body serving the best interests of the people of Great Britain, but a parasite founded on lies, deceptions, trickery, false pretences, bad faith, unclean hands, moral repugnancy, misrepresentation, belies, betrayal and profanities:

(i) The Presbyterian Church Religious Fund is specifically founded upon purely commercial grounds in the monetization of sin through the perverse notion of “Original Sin” and its “salvation” and other pseudo-religious terms for commercial purposes, with emphasis on false rituals and false writings. Therefore all claims of validity or authority of the Fund is automatically null and void from the beginning; and

(ii) All claimed authorities, property, rights and dignities associated with the Presbyterian Church Religious Fund have automatically returned to the full authority, custody, control and jurisdiction of One Heaven and Divina Ecclesia and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 125 - (1784) Methodist Episcopal Church (United States)

Canon 7579

The Methodist Episcopal Church, also known simply as the “Methodist Church” and the “Methodists” is a type of commercial Religious Fund first formed in 1784 as a form of fanatical pseudo-Christian business designed to promote and embed commercial elitism as a religion call “Capitalism” and specifically in the United States of America and throughout the rest of the world.

Canon 7580

In respect of the Methodist Episcopal Churches:

(i) The Methodist Religious Fund known more commonly as the Creed of “Capitalism” was born from the world of John Wesley (1703-1791) in synthesizing and simplifying the Moravian doctrines of Dutch merchant-banker Protestants into a simplistic doctrine that ensured alignment to essential doctrines of the Roman Death Cult and promotion of willful ignorance and fanatical devotion to capitalist principles – particularly around “salvation” from “original sin”; and

(ii) The 25 Articles of Religion as adopted by the Conference in America in 1784 embed false pagan concepts and morally repugnant and spiritually profane and sacrilegious notions into a framework wholly devoid of the presence of any of the teachings of Jesus, especially the Golden Rule of Law and the Sermon on the Mount, thus ensuring all who followed such Methodist and Episcopal (and later variations) were pushed further away from being Christian and instead became unwitting, or knowing disciples of insane cult leaders, than rational beings; and

(iii) The emphasis on Methodism on process and superficiality rather than deep theological competence and the use of logic, reason and rhetoric ensured a pseudo-religion and followers ripe for promoting propaganda and in particular messages of fanatical behaviour such as war, retribution, racial discrimination, slavery. As a result, Episcopal churches derived from Methodism have produced some of the most insane, bizarre and absurd theories of the past 200 years, whilst steadfastly supporting and promoting capitalism at all costs.

Canon 7581

Despite claims to the contrary, the Religious Fund known as the Methodist Episcopal Church and associated commercial businesses have never been Christian, nor true spiritual movements, nor based on Rule of Law, or Justice or truly helping the community, but promoting dangerously mentally unstable and dishonest people to assume positions of leadership amongst willfully ignorant and gullible congregations, to promote lies, deceptions, trickery, false pretences, bad faith, unclean hands, moral repugnancy, misrepresentation, belies, betrayal and profanities against the teachings of Jesus and all known civilized reason:

(i) Methodist leaders on the one hand claim to represent Jesus, yet deliberately avoid teaching or explaining his words and specifically the Golden Rule of Law and equality of all. Instead Methodism promotes behaviour akin to the “moneylenders of the temple”, creating contradictory behaviour amongst gullible and willfully ignorant followers; and

(ii) The Methodist Episcopal Church Religious Fund is specifically founded upon the most horrible fraud, deception, belie, trick, profanity and crime against humanity ever perpetrated being the commercialization of the false 16th Century doctrine of “Original Sin” and therefore all claims of validity or authority of the Fund is automatically null and void from the beginning; and

(iii) All claimed authorities, property, rights and dignities associated with the Methodist Episcopal Church Religious Fund have automatically returned to the full authority, custody, control and jurisdiction of One Heaven and Divina Ecclesia and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 126 - (1851) Church of Jesus Christ of Latter Day Saints

Canon 7582

The Church of Jesus Christ of Latter Day Saints, also known simply as the “Mormons” is a type of commercial Religious Fund first formed in 1851 as the claimed natural successor of the Religious Fund known as the Methodist Episcopal Church, but as a much more transparently business operation whereby the leadership secretly and falsely claim supernatural connection to Luciferian inspiration cloaked as “prophecy”, while the general congregation are completely ignorant or silent “like sheep” upon the activities of the elite.

Canon 7583

In respect of the Church of Jesus Christ of Latter Day Saints, also known simply as the “Mormons”:

(i) Mormonism refers to the pseudo-Christian and pseudo-Luciferian movement founded by nihilist Joseph Smith, Jr (b.1805-d.1844) upon several alleged revelations and discovered artifacts, the most important being a series of “gold plates” allegedly translated into the Book of Mormon; and

(ii) The Mormons, also known as the Church of Jesus Christ of Latter Day Saints, is a movement founded on the claimed authenticity of prophecies and divine claims of Joseph Smith, Jr. the most famous and dubious being the infamous “gold plates” provenance of the Book of Mormon. Other alleged public prophecy relates to numerous claims of happenings by Smith, Jr of which virtually none is in the form of legitimate revelation and is littered with absurd historic inaccuracies indicating deliberate deception and falsity in confecting alleged “prophecy”; and

(iii) The Golden Plates are both the most important and most infamous absurdity upon which all Mormon churches are founded. The alleged revelation and divine artifacts is based upon Joseph Smith, Jr claiming an “angel” called Moroni, directed him to an unknown location in Wayne County, New York to find and eventually retrieve by September 1827 an unclear number of 30 to 60 pound “golden metallic plates” of an unclear age buried in a stone box of unclear weight; and

(iv) As claimed by Smith, Jr and later testified by several witnesses after the first publication of the Book of Mormon, the alleged golden plates were written in an unknown language Smith, Jr called “Reformed Egyptian”. One of the only known “authentic” images of the alleged script in which the alleged gold plates were said to be written (the Anthon Transcript of 1830) reveals a crude and poorly arrayed set of esoteric characters consistent with the popularist occult writings of 18th Century Kabbalists and nothing like the authentic Egyptian characters as discovered and translated by the Rosetta Stone (discovered in 1799, but only fully translated by as late as 1822); and

(v) The first publication of the Book of Mormon was in 1830, less than 3 years after allegedly retrieving the “gold plates”. No rational and competent explanation has ever been given how Joseph Smith, Jr. deciphered the crudely Kabbalistic script into English. Nor, has there ever been any honest and reasoned answer as to why a series of “gold tablets” in an unknown script should bear the same and identical sentence and structure in over 500 instances of direct plagiarism from the King James Bible, more than 50 separate examples of blatant plagiarized phrases and passages from View of the Hebrews (1823) by Ethan Smith, several dozen examples of clear plagiarism from the work of Manuscript Story (1816) by Solomon Spalding and several dozen plagiarized phrases and passages from the Wonders of Nature (1826) by Josiah Priest. In fact, other than name changes, almost the whole Book of Mormon can be reconstructed from the texts from which it was plagiarized, indicating nothing original from the “miraculous gold plates”; and

(vi) When the Book of Mormon first came out, the confection of Smith Jr was immediately ridiculed with demand to see the gold plates, to which Smith Jr replied he had returned the plates to the angel at an unclear location and he no longer possessed them. Smith, Jr then promptly produced three alleged witnesses to testify they had seen both the angel and the plates being Oliver Cowdery, Martin Harris, and David Whitmer. When all three men later recanted their story because they could not bear to support the continued pathological falsities of Smith, they were excommunicated from the Church; and

(vii) Smith then incredibly found eight witnesses from his family (Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith, and Samuel Harrison Smith), who while not claiming they “saw the angel”, all testified they saw and handled the plates; and

(viii) The prophecies of Joseph Smith, Jr are a series of alleged sayings by Smith which are claimed as prophecies, but many which constitute nothing more than intentions of travel, trade, purchase and successes. Even in these simplest of future hopes of commercial gain alleged as prophecy, most failed to materialize in the lifetime of Smith or since. As to the few serious alleged prophecies dealing with End Times, US Politics and the demise of Joseph Smith, Jr, the most accurate were those of his own demise, capture and death.

(ix) While the Mormon church was unfortunately founded by nihilists on a perpetual sea of falsities, the greatest concern regarding the ongoing influence of Mormonism is not its public Christian views but its private claimed influence concerning “Zionism” and the ongoing false claims of receiving “divine revelation” from Lucifer, masked in language as “God”. The Mormons maintain an active claim to be living Prophets and the head of the Church is titled as such. As a result, the hierarchy of the church has been directly complicit in a number of false prophecies in support of elite commercial interests and false “Zionist” agendas for more than one hundred years resulting in mass genocides, world wars and crimes against humanity.

Canon 7584

Despite claims to the contrary, the Religious Fund known as the Church of Jesus Christ of Latter Day Saints, or the "Mormons" has never been a proper Christian Church or true spiritual movement, nor a body serving the best interests of its general followers, much less the people of the United States of America or the world at large, but a small elite group of highly deluded and mentally ill people who have expanded their commercial and political interests through alliances of convenience and in promoting private and false prophecies and false teachings, misrepresentation, belies, betrayals and profanities:

(i) The Mormon Church is firstly and essentially a commercial enterprise, masquerading as a "religion" and secondly a method for a select group of families to maintain immunity to continue a lifestyle and history of deviant and morally repugnant behaviour wholly contradictory to the norms of society, much less the strict standards expected of general followers; and

(ii) The Mormon Church has been a dangerous and crucially important element in maintain a criminally insane network of religious right fanatics in positions of influence in media, politics and the military to promote war, genocide, destruction of the environment of the planet under the false guise of "prophecies" and messages from "god" as code for "Lucifer" when absolutely no one associated with the Mormon Church has any prophetic or supernatural abilities, much less any power or true authority to receive such information; and

(iii) As the Mormon Church is founded upon a river of fraud, deception, belie, trick, profanity and crime against humanity, all claims of validity or authority of the Fund is automatically null and void from the beginning; and

(iv) All claimed authorities, property, rights and dignities associated with the Church of Jesus Christ of Latter Day Saints Religious Fund have automatically returned to the full authority, custody, control and jurisdiction of One Heaven and Divina Ecclesia and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 127 - (1864) Salvation Army

Canon 7585

The Salvation Army is a type of commercial Religious Fund first formed in 1864 by William Booth to emphasize the “roots” of Methodism in perpetual austerity, misery, and suffering of the poor as a means of “salvation”, while the wealthy leaders of the world and the church were to be protected from uprising of the poor by a fanatical army of preachers and teachers.

Canon 7586

In respect of the Religious Fund known as the Salvation Army:

(i) Since its inception, the Salvation Army has been at the forefront of promoting misery, austerity and suffering among the poor, while offering constant tokenism to pretend to be helping the poor. The most successful action of the Salvation Army in enslaving the poor to constant agony and suffering has been the fanatical support of the banning of naturally grown narcotic drugs, while large pharmaceutical companies have produced synthetic and patented alternatives. This wickedly insane and morally repugnant action by the Salvation Army is responsible for the misery of hundreds of millions of people around the world and the theft of billions of dollars of wealth from the poor and middle classes to the elite; and

(ii) The Salvation Army has been the most brutal sadists and shocking abusers of children, young women and poor throughout the world, in complete contradiction to their public persona of helping the poor and have maintained a perverse immunity from prosecution through continued secrecy, bribery, obstinacy and criminality. This has finally been supported by a few national investigations into child abuse that have ranked the Salvation Army as one of the most sadistic and evil organization ever conceived; and

(iii) The elite members of the Army enjoy lifestyles of excess and the Salvation Army has amassed a large fortune in assets throughout the world, yet continue to be granted exclusive rights by political supporters to promote the theft of further resources from the public, with no accounting for why such existing wealth is not applied to their stated mission; and

(iv) The Salvation Army have been fanatical opponents to the teachings of Jesus and at every opportunity have sought to corrupt the Rule of Law, of Justice and Due Process by promoting a medieval attitude toward the behaviour of the poor, while its elite ranks, exhibit the same disregard, duplicity and double standards of the worst of psuedo-religions and cults.

Canon 7587

Despite claims to the contrary, the Religious Fund known as the Salvation Army has never been a proper Christian Church, nor a body serving the best interests of the people of the world, nor followers of the teachings of Jesus, but a parasite founded on lies, deceptions, trickery, false pretences, bad faith, unclean hands, moral repugnancy, misrepresentation, belies, betrayal and profanities:

(i) The Salvation Army Religious Fund is specifically founded upon the most horrible fraud, deception, belie, trick, profanity and crime against humanity ever perpetrated being the commercialization of the false 16th Century doctrine of “Original Sin” and therefore all claims of validity or authority of the Fund is automatically null and void from the beginning; and

(ii) All claimed authorities, property, rights and dignities associated with the Salvation Army Religious Fund have automatically returned to the full authority, custody, control and jurisdiction of One Heaven and Divina Ecclesia and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 128 - (1914) General Council of the Assemblies of God

Canon 7588

The General Council of the Assemblies of God is a type of commercial Religious Fund first formed in 1914, to promote purely commercial and pseudo-Christian mind control techniques to maximize profits from smaller autonomous congregations.

Canon 7589

In respect of the Assemblies of God:

- (i) The Assemblies of God emerged as a simplification of the doctrines of Methodism, through the promotion of more outwardly superficial “magical” and “supernatural” tricks, shows and theatre as a way of maintaining attendances to a ritual otherwise wholly devoid of any true teachings of Christianity, or Jesus or logic or reason; and
- (ii) The adoption of non-sensical self deluding techniques such as “speaking in tongues”, divine healing, singing and dancing has been enormously successful in drawing large attendances to various churches, particularly those that have provided a better “magic show” with more plausible “supernatural” events. By the 1970’s, the more outrageous and blatant the falsities of con artists and tricksters pretending to be representatives of divine information, the more people attended the show. However, increasingly people have become less impressed with the theatrics and have left such assemblies in search of more substance; and
- (iii) Due to the wholly superficial and theatrical nature of such ministries in the Assemblies of God, such “churches” were ready made for the television format, which resulted in huge wealth being gathered by such churches using television as a fundraising medium; and
- (iv) Given the lack of any proper theology, or logic or reason behind such groups, the Assemblies of God have been notorious promoters of fear, terrorism and the full spectrum of mind control techniques to maintain attendances and audiences. Instead, the Assemblies of God have been primarily responsible for the corruption of standards of education, of the competence of public officials and in some cases in the promotion of profoundly dangerous and criminal behaviour in encouraging acts provoking war, bloodshed in the hope of sparking “Armageddon”.

Canon 7590

Despite claims to the contrary, the Religious Fund known as the General Council of the Assemblies of God has never been a proper Christian Church, nor a body serving the best interests of the people of world, but a parasite founded on lies, deceptions, trickery, false pretences, bad faith, unclean hands, moral repugnancy, misrepresentation, belies, betrayal and profanities:

- (i) The General Council of the Assemblies of God Religious Fund is specifically founded upon blatant fraud, deception, belies, tricks, profanities and crime against humanity, particularly in the promotion of doctrines of ignorance, fear and the wicked 16th Century doctrine of “Original Sin”. Therefore all claims of validity or authority of the Fund is automatically null and void from the beginning; and
- (ii) All claimed authorities, property, rights and dignities associated with the General Council of the Assemblies of God Religious Fund have automatically returned to the full authority, custody, control and jurisdiction of One Heaven and Divina Ecclesia and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 129 - (1948) World Council of Churches

Canon 7591

The World Council of Churches is a type of commercial Religious Fund first formed in 1948 to promote a one-world religion based on the 450 year old non-Christian profanities and sacrilegious notions such as original sin, baptism, salvation, grace, eucharist as simulated cannibalism and perpetual enslavement of the people to an elite merchant class, advised by pseudo-Christian leaders.

Canon 7592

In respect of the World Council of Churches:

(i) The World Council of Churches was primarily the invention of protestant and evangelical leaders seeking to make a global business in the selling of superficial psuedo-Christian notions, by using the momentum of the formation of the United Nations to encourage individual salemen, con artists and hucksters acting as "Christian" ministers to join forces and create a business to rival the Vatican. The first meeting was in Amsterdamin 1948 with delegates from more than 140 mostly protestant churches. But also orthodox churches with the Catholic Church as observers; and

(ii) While the World Council of Churches has proclaimed itself to be a Christian body of peace and justice, the organization has never recognized the supremacy of the words of Jesus, particularly in the supremacy of the Golden Rule of Law. Instead, the World Council of Churches has looked towards common commercial interests and business opportunities to work together to make money, than fundamentally change or reform pseudo-religions away from blatant misrepresentation, theft, corruption, falsities and abuse of followers; and

(iii) The World Council of Churches Religious Fund continues to promote most horrible fraud, deception, belie, trick, profanity and crime against humanity ever perpetrated being the commercialization of the false 16th Century doctrine of "Original Sin" and therefore all claims of validity or authority of the Fund is automatically null and void from the beginning; and

(iv) All claimed authorities, property, rights and dignities associated with the Church of Scotland Religious Fund have automatically returned to the full authority, custody, control and jurisdiction of One Heaven and Divina Ecclesia and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 130 - (2006) Divina Ecclesia (Kingdom of Heaven on Earth)

Canon 7593

The Divina Ecclesia, also known as the Ucadia Ecclesia, also known as the Kingdom of Heaven on Earth is a type of Religious Fund first formed in 2006 through the formation and publication of the most sacred Covenant known as Pactum De Singularis Caelum, also known as the Covenant of One Heaven, as the one, true and only valid Religious Fund in existence and the only true successor to the very concept of Religious Funds as first invented in the 16th Century.

Canon 7594

In respect of the Divina Ecclesia, also known as the Ucadia Ecclesia, also known as the Kingdom of Heaven on Earth:

(i) The Ucadia Model and the Covenant of One Heaven is the literal fulfilment of the primary prophecies of all major Christian denominations and beliefs espoused by various Religious Funds. Therefore, to reject the Covenant of One Heaven and the Ucadia Model is an open declaration and admission by all such churches that they have disavowed their own scriptures and stand for nothing, possessing absolutely no authority or legitimacy; and

(ii) The Divina Ecclesia is founded on the Golden Rule of Law, of Justice and Due Process and the true teachings and words of Jesus. Therefore, all property, rights, titles, powers and authorities of all other Religious Funds have henceforth been ecclesiastically, lawfully and legally conveyed and transferred to the Divina Ecclesia; and

(iii) The Divina Ecclesia is the fulfilment of the most ancient sacred covenants of Yapa of the Saltwater People, of Mandi of the Plains People, of Tia of the Mountain People, of Waiata of the Sea People, of Five Worlds of the First Nations, of the Rule of the Cuilliaean, of Ka-Ba-La-Ah of Akhenaten (Moses), of Tara of Jeremiah, of Acadia of Xerxes, of Eliada of Alexander, of Nazara of Yahusiah (Jesus), of Codex Regulae of Hadrian, of Eucadia (Ucadia) of Heracles of Eliada and Larissa, of Digesta of Marcus Aurelius, of Bibliographe of Constantine, of Pandektes of Justinian, of Al Sufian of Muhammad, of Sacre Loi of the Carolingians; and by the full and complete conveyance and transfer of all such Rights, Title and Powers of the above mentioned ancient sacred covenants to the only true apostolic Divina Ecclesia being the Society of One Heaven.

Canon 7595

Any rule, edict, statute, ordinance, prescript, rescript, command, regulation, policy, judgment or official notice that does not recognize the supremacy of the Divina Ecclesia as the ultimate Religious Fund is automatically null and void, whether the body making such statements is in agreement or not.

3.2 Capital Fund

Article 131 - Capital Fund

Canon 7596

A Capital Fund is a type of True Fund, or Superior Fund or Inferior Fund conceived under the authority and rules of an existing Religious Fund by a select body of people claiming supreme sovereign and legislative authority over a population, territory or culture, according to some governing instrument.

Canon 7597

A Capital Fund is by definition a Fund and therefore the computation and derivation of value of underlying Rights and Uses as contentious Property held in some temporary Trust underlying some Estate. A Capital Fund cannot exist without the underlying Trust as the source of Property and the pre-existing Religious Fund as the source of claimed authority.

Canon 7598

The essential elements for the claim or existence of a Capital Fund, as distinct from other types of Funds are:

- (i) A distinct set of written Religious Doctrines and Dogmata expressed through a unique Creed or Canons of an existing Religious Fund in which the supremacy of the select body or person claiming sovereign and legislative authority over a population, territory or culture is referenced; and
- (ii) Unique Sovereign Rights or Property identified by the written Doctrines and Dogmata to which the Members claim custody, possession, authority and jurisdiction; and
- (iii) A defined, written and executed Covenant or Constitution forming the Sovereign Body of the Capital Fund and defining the rights and nature of Sovereign members and the vesting of the unique Sovereign Rights and Property of the Fund; and
- (iv) One or more Sovereign Members who have pledged themselves by Oath to the constituting Sovereign Body, usually through the process of creation of the Capital Fund during a formal ritual such as Coronation; and
- (v) Acknowledgement of the Covenant or Constitution, name and Fund by the Statutes or Will or Testament of the higher Religious Fund.

Canon 7599

A Capital Fund cannot exist unless a Religious Fund already exists prior to its creation. The creation of a Capital Fund before the Religious Fund that is supposed to give it life and authority renders such Capital Fund null and void by all forms of valid law.

Canon 7600

A Capital Fund dissolves and ceases to exist, with all laws, statutes, property and rights created by such a Fund ceasing to have any effect of law when:

- (i) The Sovereign Body or Sovereign Person of the Capital Fund dissolves, or physically dies (as in the case of the death of a monarch); or
- (ii) The Sovereign Body or Sovereign Person as Principal of the Capital Funds fundamentally breaches the terms of Trust and the authority of the Religious Fund and deliberately, knowingly and willfully fails to remedy such Breach of Trust such that they default and are delinquent and wretched and thus cause the oaths of such Trust to be dissolved, causing the Fund to cease to exist; or
- (iii) The contention that caused the property to be placed into a Temporary Trust is resolved and satisfied, causing the Estate and any further derivatives (such as a Fund) to be dissolved.

Canon 7601

Examples of fundamental Breaches of Trust by a Sovereign Body or Sovereign Person of a Capital Fund that if failed to be remedied would cause default and delinquency and the dissolution of the Fund including, but are not limited to:

- (i) A failure to cure any alleged breach within the time limit prescribed by the covenant or constitution forming the Fund and the waiving of the right to appeal; or
- (ii) The Sovereign Body or Sovereign Person claiming themselves to be a god, or deity and thus repudiating and contradicting the dogmata and doctrina of the Religious Fund under whose authority the Capital Fund functions; or
- (iii) The Sovereign Body or Sovereign Person surrenders, abrogates, abandons, cedes, grants, bestows, delegates or assigns their own office and authorities in contradiction to the maxim *Delegata potestas non potest delegari* meaning "one to whom power is delegated cannot himself further delegate that power"; or
- (iv) The Sovereign Body or Sovereign Person claims, or grants, or bestows, or delegates or assigns certain rights and authorities beyond the limits of its own powers and authorities.

Article 132 - (1535) Majesty

Canon 7602

Majesty, also known as "Sovereign Lord" is the first formal Capital Fund as instituted in the 16th Century **27Hen8.c.20** and **25Hen8. c.21**(1535) during the reign of Henry VIII under the authority of the Religious Funds of **Grace** (1533) and the **Anglicana Ecclesia** (Anglican Church) (1534) whereby the person of Majesty, also known as "Sovereign Lord" possesses powers and authority equal, independent and separate to the claimed powers of the Roman Pontiff, also known as the "See of Rome".

Canon 7603

In respect of the Majesty Capital Fund, also known as the Sovereign Lord:

- (i) The King (or Queen) through Majesty (**25Hen8. c.20**) claimed supreme ecclesiastical authority and powers as "supreme head of the church" equal, independent and separate to the Roman Pontiff in the appointment of all archbishops, bishops and clergy within dominions under the control (jurisdiction) of the King (or Queen); and
- (ii) The King (or Queen) through Majesty (**25Hen8. c.21**) further claimed the King (or Queen) as the personification of the Grace Religious Fund having "no superior under God" and is "free from subjection to any man's laws", yet states that such claims be mere "ordinances" that do not intend to vary from the articles of the "catholic faith of Christendom, or in any other things declared by holy scripture and the word of God"; and
- (iii) The King (or Queen) through Majesty (**25Hen8. c.21**) claimed the power to issue dispensations against "sins" as licenses, faculties, deeds, instruments, rescripts and other writings in the same manner as the indulgences system of the Roman Pontiff for the written proof of forgiveness of sins; and for the taxes as "ecclesiastical fees" previously paid to Rome to be paid to the officers of the King (or Queen); and
- (iv) In the same act (**25Hen8. c.21**) , the Majesty Capital Fund permitted the "franchise" of the power to issue dispensations to ecclesiastical persons via the Archbishop of Canterbury and the notion of Notarial Powers to effectively create dispensations (being Protestant indulgences) and other instruments through the use of their seal and sign. Hence any claimed transfer or conveyance of property not notarized was therefore not an indulgence or dispensation and therefore illegal; and
- (v) The King (or Queen) through Majesty (**25Hen8.c.22**) claimed for the first time in history the unprecedented moral repugnancy that matrimony was effectively a "sin" and that a dispensation in the form of a marriage license was required and for certain taxes to be paid, thereby commercializing the fake and supreme sacrilegious and profane and immoral doctrine of "original sin"; and
- (vi) In the same act (**25Hen8.c.22**) through Majesty, the King (or Queen) claimed themselves to be a "god" above normal men by first proclaiming the power to issue dispensations and then secondly stating that *"for no man, of what estate, degree or condition soever he be, hath power to dispense with God's laws, as all the clergy of this realm in the said convocations, and the most part of all the famous universities of christendom, and we also, do affirm and think"*; and
- (vii) The King (or Queen) became the final judge and arbiter of law, with the power to overturn judgments and decisions of lesser courts, with the final power to appoint judges, justices; and
- (viii) All titles, franchises of land and privilege were reserved exclusively to the powers of the King (or Queen) through the Majesty Capital Fund.

Canon 7604

While it remains the right of all peoples to determine their form of Government by consent and the nature of their laws, in respect of the Majesty Capital Fund, also known as the Sovereign Lord:

(i) The Capital Fund, also known as Sovereign Lord is dependent upon the existence of the Religious Funds of Grace and the Anglicana Ecclesia (Anglican Church) and is valid only to the extent that it does not contradict the claimed Holy Scriptures or articles of such Religious Funds. Therefore, any claims via the Capital Fund that are heretical, or profane or sacrilegious to such Religious Funds are therefore morally repugnant and null and void from the beginning; and

(ii) By the founding statutes of the Capital Fund, also known as Sovereign Lord, the Fund proclaims itself to be effective in authority and power so long as it does not contradict the articles and teachings of Christianity. Therefore, any claims or assertions by the Capital Fund that are profoundly sacrilegious, or heretical or apostasy would therefore render such ordinances null and void from the beginning as well as any associated claimed authority and power; and

(iii) By definition, the Capital Fund was formed in opposition and dispute against the claimed supreme authority of the Roman Death Cult, also known as the Roman Pontiff in the 16th Century. Thus, any reconciliation with the Roman Death Cult, also known as the Roman Pontiff, or any subsequent recognition of the supremacy of Rome would therefore render not only the Religious Funds of Grace and the Anglicana Ecclesia (Anglican Church) dissolved of separate and independent and equally claimed authority, but all authority and powers of the Capital Fund; and

(iv) The actions and operations of the Capital Fund, also known as Sovereign Lord are deliberately and willingly in defiance and repudiation of the Golden Rule of Law that all are subject to the law and none are above it. Therefore the Capital Fund and any subsequent funds, authorities and powers are non-existent and without proper record or validity in law whatsoever; and

(v) The Capital Fund, also known as Sovereign Lord is dependent upon the existence of the Religious Funds of Grace and the Anglicana Ecclesia (Anglican Church), both of which were founded on fraud, falsities, profanities, sacrilege, belies, deception, bad faith, unclean hands and prejudice. Therefore all claims of validity or authority of the Fund is automatically null and void from the beginning; and

(vi) King Henry VIII and subsequent monarchs have maintained the false and immoral, profane and sacrilegious claim of authority over rights granted by the Divine Creator to all men and women as Natural Rights, not subject to alienation, surrender, seizure, abjuration or custody. Therefore the validity of the Capital Fund in any form of law ecclesiastically or morally is impossible and an absurdity.

Canon 7605

All claimed authorities, property, rights and dignities associated with the Majesty Capital Fund, also known as "Sovereign Lord" have automatically returned to the full authority, custody, control and jurisdiction of the Globe Union and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 133 - (1604) York and Lancaster (New Jerusalem Temple)

Canon 7606

York and Lancaster, also known as the New Jerusalem Temple and later as the Inner and Middle Temple, is a type of Capital Fund as first formed in the 17th Century (1604) under the authority of the Religious Fund known as "the Kirk" or the **Protestant Church of Scotland** (1578).

Canon 7607

In respect of the York and Lancaster Capital Fund:

- (i) The Fund is predicated on false, immoral, profane and sacrilegious claims of authority over rights granted by the Divine Creator to all men and women as Natural Rights, not subject to alienation, surrender, seizure, abjuration or custody; and
- (ii) The York and Lancaster Fund, also known as New Jerusalem Fund is dependent upon the existence of the Religious Fund of "the Kirk" or the Protestant Church of Scotland (1578), which was founded on fraud, falsities, profanities, sacrilege, belies, deception, bad faith, unclean hands and prejudice. Therefore all claims of validity or authority of the Fund is automatically null and void from the beginning.

Canon 7608

All claimed authorities, property, rights and dignities associated with the York and Lancaster Capital Fund, have automatically returned to the fully authority, custody, control and jurisdiction of the Globe Union and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 134 - (1689) Westminster

Canon 7609

Westminster is a type of Capital Fund as first formed in 1689 through the Bill of Rights (**1W&M. S.2 c.2**), under the authority of the Religious Fund known as the **Westminster (Church) Assembly** (1648).

Canon 7610

In respect of the Westminster Capital Fund:

(i) The Fund is predicated on false, immoral, profane and sacrilegious claims of authority over rights granted by the Divine Creator to all men and women as Natural Rights, not subject to alienation, surrender, seizure, abjuration or custody. Therefore the Fund is founded on moral repugnancy, bad faith, prejudice and ill intention; and

(ii) The Westminster Capital Fund is dependent upon the existence of the Religious Fund of the Westminster (Church) Assembly (1648), which was founded on fraud, falsities, profanities, sacrilege, belies, deception, bad faith, unclean hands and prejudice; and

(iii) The Parliament of Westminster granted to itself powers and authorities that exceed the authority of the Religious Fund upon which it depends, therefore fundamentally breaching the maxim and logic of law as well as reason and fiduciary obligation. Therefore all claims of validity or authority of the Fund is automatically null and void from the beginning.

Canon 7611

All claimed authorities, property, rights and dignities associated with the Westminster Capital Fund, have automatically returned to the fully authority, custody, control and jurisdiction of the Globe Union and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 135 - (1706) Great Britain

Canon 7612

Great Britain is a type of Capital Fund as first formed in the 18th Century through the Articles and Constitution of the Union of Crowns in 1706 (**5&6Ann. c.8**) under the authority of the Religious Fund known as the **Presbyterian Church of Scotland** (Great Britain) (1706).

Canon 7613

In respect of the Great Britain Capital Fund:

- (i) The Fund is predicated on false, immoral, profane and sacrilegious claims of authority over rights granted by the Divine Creator to all men and women as Natural Rights, not subject to alienation, surrender, seizure, abjuration or custody; and
- (ii) The Great Britain Capital Fund is dependent upon the existence of the Religious Fund of the Presbyterian Church of Scotland (Great Britain) (1707), which was founded on fraud, falsities, profanities, sacrilege, belies, deception, bad faith, unclean hands and prejudice; and
- (iii) The Fund is founded on the absurdity and breach of Trust that the statutes, laws, grants and patents of the Fund may outlive the life of the Fund; and
- (iv) The Fund is founded on the deliberate contradiction of law and moral repugnancy that the Privy Council and lesser Funds borne from the Capital Fund possess greater authority, power and life than the Capital Fund. Therefore all claims of validity or authority of the Fund is automatically null and void from the beginning.

Canon 7614

All claimed authorities, property, rights and dignities associated with the Great Britain Capital Fund, also known as the Kingdom of Great Britain and Ireland have automatically returned to the fully authority, custody, control and jurisdiction of the Globe Union and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 136 - (1783) United States of America

Canon 7615

The United States of America is a type of Capital Fund first formed under the articles of the **Treaty of Paris** in 1783, later ratified in 1796 (**36Geo3.c.97**) and under the authority of the Religious Fund known as the **Methodist Episcopal Church of the United States** (1784).

Canon 7616

In respect of the United States of America Capital Fund:

(i) The Fund is predicated on false, immoral, profane and sacrilegious claims of authority over rights granted by the Divine Creator to all men and women as Natural Rights, not subject to alienation, surrender, seizure, abjuration or custody; and

(ii) The United States Capital Fund as ratified by 1787 is dependent upon the existence of the Religious Fund of the Methodist Episcopal Church of the United States (1784), which was founded on fraud, falsities, profanities, sacrilege, belies, deception, bad faith, unclean hands and prejudice; and

(iii) The United States Capital Fund as ratified by 1787 deliberately obscures, hides, belies, misleads and fails to properly identify the nature of the underlying temporary trust as well as the trustees and the commercial arrangements with the United Company of Merchants as well as the Dutch East India Company and the thirteen families of the United States of the Netherlands in exile. Therefore, the United States Capital Fund is founded in fraud and bad faith and deliberate misrepresentation from its inception in contradiction to all valid forms of law; and

(iv) The United States Capital Fund effectively repudiates the independence of the United States of America from Westminster and the Crown of England and contradicts in practices the principles as outlined by the Declaration of Independence as a willing and open breach of trust against all the American People and American Patriots that fought for independence. Therefore all claims of validity or authority of the Fund is automatically null and void from the beginning.

Canon 7617

All claimed authorities, property, rights and dignities associated with the United States of America Capital Fund, also known as the United States have automatically returned to the fully authority, custody, control and jurisdiction of the Globe Union and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 137 - (1800) United Kingdom

Canon 7618

The United Kingdom is a type of Capital Fund as first formed in 1800 (**39&40Geo3. c.67**) through an act of Westminster and under the authority of the Religious Fund known as the **Methodist Church** or United Brethren (1741), or Moravian Church of Dutch/Polish/German/Czech protestant nobility.

Canon 7619

In respect of the United Kingdom Capital Fund:

- (i) The Fund is predicated on false, immoral, profane and sacrilegious claims of authority over rights granted by the Divine Creator to all men and women as Natural Rights, not subject to alienation, surrender, seizure, abjuration or custody; and
- (ii) The United Kingdom Capital Fund is dependent upon the existence of the Religious Fund of the Methodist Church and specifically the United Brethren or Moravian Church controlled by protestant noble families of the Netherlands, Poland, Czech, Germany and the United States from 1741 onwards, which itself was founded on fraud, falsities, profanities, sacrilege, lies, deception, bad faith, unclean hands and prejudice; and
- (iii) The pretender Monarchs of the House of Hanover as trustees fundamentally breached trust of the Capital Fund by claiming themselves to be gods and living deities in direct contradiction to the Religious Fund granting the powers and authority to the Capital Fund; and
- (iv) George III of the House of Hanover failed to reject the proposition of Westminster to contradict the maxim *Delegata potestas non potest delegari* meaning "one to whom power is delegated cannot himself further delegate that power" by permitting the Bank of England to assume the function of the Crown; and
- (v) The Capital Fund claimed powers greater and exceeding the limits of power and authority granted to the Funds. Therefore all claims of validity or authority of the Fund is automatically null and void from the beginning.

Canon 7620

All claimed authorities, property, rights and dignities associated with the United Kingdom Capital Fund, also known as the United Kingdom of Great Britain and Northern Ireland have automatically returned to the fully authority, custody, control and jurisdiction of the Globe Union and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 138 - (1858) British Columbia

Canon 7621

British Columbia (**21&22Vict. c.99**), also known as the District of Columbia and Washington D.C. is a Capital Fund first formed in 1858 under the authority of the Religious Fund known as the **Methodist Episcopal Church of the United States** (1784) and later under heavy influence of the Religious Fund known as the **Church of Jesus Christ of Latter Day Saints** (1851).

Canon 7622

In respect of the Columbia Capital Fund, also known as the District of Columbia and Washington D.C.:

(i) The Fund is predicated on false, immoral, profane and sacrilegious claims of authority over rights granted by the Divine Creator to all men and women as Natural Rights, not subject to alienation, surrender, seizure, abjuration or custody; and

(ii) The Columbia Capital Fund, also known as the District of Columbia and Washington D.C. is dependent upon the existence of the Religious Funds of the Methodist Episcopal Church of the United States (1784) and later the Church of Jesus Christ of Latter Day Saints (1851), both of which were founded on multiple frauds, falsities, profanities, sacrilege, belies, deceptions, bad faith, unclean hands and prejudices. Therefore all claims of validity or authority of the Columbia Capital Fund is automatically null and void from the beginning.

Canon 7623

All claimed authorities, property, rights and dignities associated with the Columbia Capital Fund, also known as British Columbia, also operating as the District of Columbia and Washington D.C. have automatically returned to the fully authority, custody, control and jurisdiction of the Globe Union and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 139 - (1870) Minor Outlying Islands

Canon 7624

The Minor Outlying Islands, also known as Lower Canada and also known as the United States and Minor Outlying Islands is a type of Capital Fund first formed in 1870 (**33&34Vict. c.66**) under the authority of the Religious Fund known as the **Methodist Episcopal Church of the United States** (1784) and later under heavy influence of the Religious Fund known as the **Salvation Army** (1864) and the **General Council of the Assemblies of God** (1914).

Canon 7625

In respect of the Minor Outlying Islands Capital Fund, also known as the United States:

- (i) The Fund is predicated on false, immoral, profane and sacrilegious claims of authority over rights granted by the Divine Creator to all men and women as Natural Rights, not subject to alienation, surrender, seizure, abjuration or custody; and
- (ii) The Minor Outlying Islands Capital Fund, also known as the United States is dependent upon the existence of the Religious Funds of the Methodist Episcopal Church of the United States (1784) and later the Salvation Army (1864) and the General Council of the Assemblies of God (1914), all of which were founded on multiple frauds, falsities, profanities, sacrilege, belies, deceptions, bad faith, unclean hands and prejudices; and
- (iii) The Minor Outlying Islands Capital Fund claims authority as United States as military prize and occupation, with such claims hidden from view, explanation or disclosure and therefore subject to multiple frauds, falsities, profanities, sacrilege, belies, deceptions, bad faith, unclean hands and prejudices. Therefore all claims of validity or authority of the Columbia Capital Fund is automatically null and void from the beginning.

Canon 7626

All claimed authorities, property, rights and dignities associated with the Minor Outlying Islands Capital Fund, also known as the United States and Minor Outlying Islands, also operating as the District of Columbia and Washington D.C. have automatically returned to the fully authority, custody, control and jurisdiction of the Globe Union and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 140 - (1945) United Nations

Canon 7627

The United Nations is a type of Capital Fund as first formed in 1944 and later ratified in 1948 under the authority of the Religious Fund known as the World Council of Churches (1948).

Canon 7628

In respect of the United Nations Capital Fund:

(i) The Fund is predicated on false, immoral, profane and sacrilegious claims of authority over rights granted by the Divine Creator to all men and women as Natural Rights, not subject to alienation, surrender, seizure, abjuration or custody; and

(ii) The United Nations Capital Fund is dependent upon the existence of the Religious Fund of the World Council of Churches (1948), which was founded on multiple frauds, falsities, profanities, sacrilege, lies, deceptions, bad faith, unclean hands and prejudices. Therefore all claims of validity or authority of the Columbia Capital Fund is automatically null and void from the beginning.

Canon 7629

All claimed authorities, property, rights and dignities associated with the United Nations Capital Fund have automatically returned to the fully authority, custody, control and jurisdiction of the Globe Union and all claimed statutes, acts, decrees, prescripts, rescripts, orders, pronouncements, dispensations, letters, deeds, warrants or instruments whatsoever in conflict with these facts are null and void having no force or effect.

Article 141 - (2006) Globe Union

Canon 7630

The Globe Union is a type of Capital Fund first formed in 2006 through the formation and publication of the most sacred Covenant known as *Pactum De Singularis Caelum*, also known as the Covenant of One Heaven, as the one, true and only valid Religious Fund in existence and the only true successor to the very concept of Religious Funds as first invented in the 16th Century; and the subsequent publication of the sacred Constitution and Charter known as *Cartae Sacrorum De Congregatio Globus*.

Canon 7631

In respect of the Globe Union:

- (i) The Sacred Charter *Cartae Sacrorum De Congregatio Globus*, also known as the Sacred Charter of the Globe Union is founded on the Golden Rule of Law, of Justice and Due Process. Therefore, all property, rights, titles, powers and authorities of all other Religious Funds have henceforth been ecclesiastically, lawfully and legally conveyed and transferred to the Globe Union; and
- (ii) The Sacred Charter *Cartae Sacrorum De Congregatio Globus*, also known as the Sacred Charter of the Globe Union, as the first law of the planet Earth above any and all other claimed charters, covenants, constitutions, deeds and agreements subject to the supreme covenant *Pactum De Singularis Caelum*; and
- (iii) The sacred Charter *Cartae Sacrorum De Congregatio Globus* is a more perfect Union, established under Natural Justice, ensuring tranquility and harmony, providing for the collective defense of the planet, promoting the quality and standard of living of all beings and securing the blessings of liberty for all as equal under the Golden Rule of Law.

Canon 7632

Any rule, edict, statute, ordinance, prescript, rescript, command, regulation, policy, judgment or official notice that does not recognize the supremacy of the Globe Union as the ultimate Capital Fund is automatically null and void, whether the body making such statements is in agreeance or not.

3.3 Privy Fund

Article 142 - Privy Fund

Canon 7633

A Privy Fund is a type of True Fund, or Superior Fund or Inferior Fund conceived under the authority and bylaws of an existing Capital Fund by a select body of people claiming sole authority, control and power over the franchise, patent, liberty and privilege to property, right of use, title, money, immunity and exemptions compared to the rest of the population according to some official Charter, Statute, Patent or Letter.

Canon 7634

Canon 7635

Article 143 - (1535) Crown

Canon 7636

The Crown, also known as the King (or “Queen”) and the Imperial Crown is the first formal Privy Fund as instituted in the 16th Century **27Hen8.c.24** (1535) during the reign of Henry VIII under the authority of the Religious Funds of **Grace** (1533) and the **Anglicana Ecclesia** (Anglican Church) through the theft, seizure, alienation and annexation of certain Natural and Positive Rights beyond the moral and ecclesiastical jurisdiction of the Crown and then through further deception, lies, fraud, falsity, profanity, sacrilege and absolute moral repugnancy to be converted into privileges, franchises, patents and liberties subject to the absolute control and discretion of the Crown as the “ultimate judge”.

Canon 7637

In respect of the Crown Privy Fund, also known as the Crown:

- (i) The Crown Privy Fund through the Majesty Capital Fund and Grace Religious Fund claimed all Natural Rights, unilaterally converting them to “Privileges” and “Liberties” with the power then to dispense, pardon, rescind, award such Privileges and Liberties; and
- (ii) The King (or Queen) as the personification of the Crown Privy Fund was proclaimed the final judge and arbiter of law, with the power to overturn judgments and decisions of all lesser courts, with the final power to appoint judges, justices within the control and jurisdiction of the Crown; and
- (iii) All titles, franchises of land and privilege were reserved exclusively to the powers of the Crown; and
- (iv) The notion of Rights were then diminished to all but the Crown and its organs, while the notion of Liberty was promoted as equivalent. Furthermore, the Golden Rule of Law was deliberately abrogated in favour of a perverted and absurd concept of “Natural Equity” with the word equity derived from Latin meaning literally “of the horse” in reference to the Inns of Court and the Inner Temple.

Canon 7638

While it remains the right of all peoples to delegate or assign certain Rights by consent to some collective and representative form of Government and laws:

- (i) The Crown Privy Fund was never based on the consent of the people to delegate or assign certain natural and Positive Rights, but their unilateral alienation, seizure and custody without consent or right of appeal, or remedy; and
- (ii) King Henry VIII and subsequent monarchs have maintained the false and immoral, profane and sacrilegious claim of authority via the Crown Privy Fund over rights granted by the Divine Creator to all men and women as Natural Rights, not subject to alienation, surrender, seizure, abjuration or custody; and
- (iii) The Crown Privy Fund contradicts its own claimed Holy Scriptures and articles of faith of Christianity in particular the Golden Rule of Law; and
- (iv) The Crown Privy Fund, also known as the Crown is dependent upon the existence of the Religious Funds of Grace and the Anglicana Ecclesia (Anglican Church), both of which were founded on fraud, falsities, profanities, sacrilege, lies, deception, bad faith, unclean hands and prejudice. Therefore all claims of validity or authority of the Fund is automatically null and void from the beginning.

Article 144 - (1627) Parliament (Privilege)

Canon 7639

Parliament is a type of Privy Fund as first formed in (1627) (**3Car1.c.1**) Parliament (Privilege) wherein Westminster through the passing of the "Petition of Right" asserted certain exclusive "privileges" for which the Crown was prohibited from infringing. The Petition contained such Rights claimed to Parliament as non-parliamentary taxation, the forced billeting of soldiers in wealthy estates, imprisonment (of parliamentarians and wealthy landowners) without cause and the use of martial law.

Canon 7640

In respect of the Privy Fund known as Parliamentary Privilege:

- (i) The actions of Charles I in ignoring the claims of Parliament, breaching the terms of such claims and the nature of the Privy Fund formation via petition, renders such privy Fund dissolved prior to the English Civil War; and
- (ii) Subsequent Privy Funds did not explicitly mention the act. Therefore any claim therefore that the Privy Fund of 1627 is still operative by revival is deliberately false.

Article 145 - (1641) Privy Council of England

Canon 7641

The Privy Council is a type of Privy Fund as first formed in 1640 (**16Car1.c.10**) through an act of Parliament wherein the Court known as the Star Chamber was dissolved and all subsequent Privy Councils were stripped of the authority to issue extrajudicial punishments, where no statute in law made such provisions; and that all subsequent Privy Councils cease to be courts of original jurisdiction and thus all matters of disputes in law were to be resolved through the courts; and that the Privy Council ceased to have jurisdiction over the privileges, franchises and liberties of lands, tenements, hereditaments, goods or chattels.

Canon 7642

In respect of the Privy Fund known as Privy Council:

(i) The Act of 1641 is the first act in recorded history of Westminster to defined the concept of Privy Council. It also effectively abolished any notion of the right of a King or Monarch to make extra judicial edicts, dictats, commands or proclamations relating to rights, liberties and privileges as above or equal to the authority of parliament. From this point forward, any act of executive order, proclamation or edict under common law was morally repugnant, illegal, unlawful and null and void from the beginning; and

(ii) The Act of 1641 clearly defined for the first time the difference jurisdictions and limits of authority between three distinct branches of government being the executive or monarch, the parliament and the judiciary, with neither body empowered to usurp the authority of the other.

Canon 7643

While the Act of 1641 and the Privy Fund known as the Privy Council defined the limits of executive authority:

(i) The Privy Council remained dependent upon the false and morally repugnant assertions as defined by the Crown Privy Fund that were never based on the consent of the people to delegate or assign certain natural and Positive Rights, but their unilateral alienation, seizure and custody without consent or right of appeal, or remedy; and

(ii) King Henry VIII and subsequent monarchs and parliaments have maintained the false and immoral, profane and sacrilegious claim of authority via the Crown Privy Fund over rights granted by the Divine Creator to all men and women as Natural Rights, not subject to alienation, surrender, seizure, abjuration or custody; and

(iii) The Privy Council is dependent upon the existence of the Religious Funds of Grace and the Anglicana Ecclesia (Anglican Church), both of which were founded on fraud, falsities, profanities, sacrilege, belies, deception, bad faith, unclean hands and prejudice. Therefore all claims of validity or authority of the Fund is automatically null and void from the beginning.

Article 146 - (1707) Privy Council of Great Britain

Canon 7644

The Privy Council of Great Britain is a type of Privy Fund as first formed in 1707 (**6Ann. c.6**) through an act of Parliament wherein a new Privy Council for the Kingdom of Great Britain was formed, having the same powers and authorities as the Privy Council of England (1640). The act was notably different in that it did not specify Ireland within the title of the new Privy Council formed, nor did it make explicit the dissolution of the Privy Council of England whatsoever. Thus the Privy Council of England was assumed to continue in private.

Canon 7645

In respect of the Privy Fund known as the Privy Council of Great Britain:

(i) The Privy Fund known as the Privy Council of Great Britain is dependent upon the Capital Fund known as Great Britain through the Articles and Constitution of the Union of Crowns in 1706 (5&6Ann. c.8) under the authority of the Religious Fund known as the Presbyterian Church of Scotland (Great Britain) (1706); and

(ii) While the Privy Fund known as the Privy Council of Great Britain is supposed to be subordinate to the Capital Fund known as Great Britain, in 1707, The Privy Council of England effectively became the Crown in respect of kingdom of Great Britain through an act which made Parliament perpetual and ended the tradition of the dissolution of Parliament and such Great Offices upon the death of the Monarch. Hence the Parliament of Great Britain became the Imperial Parliament of Great Britain; and

(iii) Furthermore, the same act stated "*VIII. ...That the privy council of her Majesty, her heirs or successors for the kingdom of Great Britain, shall not be determined or dissolved by the death or demise of her Majesty, her heirs or successors; but such privy council shall continue and act as such by the space of six months next after such demise, unless sooner determined by the next successor to whom the imperial crown of this realm is limited and appointed to go, remain, and descend; nor shall the office or place of lord chancellor or lord keeper of the great seal of Great Britain, or of lord high treasurer of Great Britain, lord president of the council for Great Britain, lord privy seal of Great Britain, lord high admiral of Great Britain, or of any of the great officers of the Queen or Kings household for the time being, nor shall any office, place, or employment, civil or military, within the kingdoms of Great Britain or Ireland, dominion of Wales, town of Berwick upon Tweed, isles of Jersey, Guernsey, Alderney and Sarke, or any of her Majesty's plantations, become void by reason of the demise or death of her present Majesty, her heirs or successors, Queens or Kings of this realm*"; and

(iv) The same act further stated that the Privy Council of Great Britain and not the church or the dying monarch possessed the power to proclaim the successor; and

(v) The same act further stated that if the successor be out of the realm of Great Britain in parts, beyond the seas - as has been the case with all subsequent monarchs, then the seven officers (archbishop of Canterbury, Lord Chancellor, Lord High Treasurer, Lord President of the Council, Lord Privy Seal, Lord High Admiral and Lord Chief Justice) did hold all powers, authorities, matters, and acts of government, and administration of government, in as full and ample manner as such next successor could use or execute the same; and

(vi) In 1801, the name of the Privy Council of Great Britain was changed to the King-In-Council or Queen-In-Council, to distinguish it from the Executive Government of Clerks, Ministers and Secretaries operating as His/Her Majesty's Most Honorable Privy Council.

Canon 7646

In respect of any moral authority, ecclesiastical authority validity in law regarding the Privy Fund known as the Privy Council of Great Britain:

(i) The Fund is predicated on false, immoral, profane and sacrilegious claims of authority over rights granted by the Divine Creator to all men and women as Natural Rights, not subject to alienation, surrender, seizure, abjuration or custody; and

(ii) The Privy Fund known as the Privy Council of Great Britain is dependent on the fraudulent Great Britain Capital Fund which itself is dependent upon the existence of the Religious Fund of the Presbyterian Church of Scotland (Great Britain) (1707), which was founded on fraud, falsities, profanities, sacrilege, belies, deception, bad faith, unclean hands and prejudice; and

(iii) The Privy Council of Great Britain is founded on the absurdity and breach of Trust that the statutes, laws, grants and patents of the Fund may outlive the life of the Fund; and

(iv) The Privy Council of Great Britain Fund is founded on the deliberate contradiction of law and moral repugnancy that the Privy Council and lesser Funds borne from the Capital Fund possess greater authority, power and life than the Capital Fund. Therefore all claims of validity or authority of the Fund is automatically null and void from the beginning.

Article 147 - (1782) Privy Council of Ireland

Canon 7647

The Privy Council of Ireland is a type of Privy Fund first formed in 1782 under the Constitution of Ireland Act of 1782, which instituted a number of reforms and recognized the semi-autonomy of Ireland to make legislation without obstruction of the Lord Lieutenant of Ireland. Instead, the new Privy Council of Ireland held the power and rights of appeal and the role of the Lord Lieutenant became a figurehead. However, after the 1798 failed Irish independence revolution, the Constitution was abolished and removed from the Statutes of Westminster, the earlier statutes of Ireland were deliberately burned and destroyed and deliberately false claims were inserted that the Privy Council had existed since 1662 under Charles II of England.

Canon 7648

In respect of the Privy Fund known as the Privy Council of Ireland:

- (i) The Privy Fund known as the Privy Council of Ireland was first formed within a statute of Westminster in 1782 (now deliberately removed and destroyed) regarding the rights and semi-autonomy of the Irish Parliament as well as the limitations of the Lord Lieutenant to abrogate certain rights, privileges or liberties. Now that the Constitution of Ireland Act of 1782 has been removed, no constituting instrument exists in either British or Irish statute as to the origin of the formation of the Privy Fund known as the Privy Council of Ireland; and
- (ii) The introduction of the Constitution of Ireland Act of 1782 and the creation of the Privy Fund known as the Privy Council of Ireland had the effect of encouraging calls for independence within Ireland, giving rise to the failed revolution for independence in 1798, which was only quashed by the importation by the Parliament of Great Britain of over 50,000 foreign mercenaries into Ireland along with more than 40,000 British soldiers and the murder of over 200,000 Irish men, women and children; and
- (iii) The Statutes pre-1782 of Westminster provide compelling evidence that the Privy Fund known as the Privy Council of Ireland could not have existed prior to 1782, as demonstrated by the Westminster act of 1719 entitled "An act for better securing the dependency of the kingdom of Ireland upon the crown of Great Britain"; and
- (iv) The deliberate alteration of the Statutes of Westminster to remove any reference and record of the Constitution of Ireland Act of 1782 and subsequently to insert a myriad of false statutes pertaining to the Parliament of Ireland is prima facie evidence of crimes against humanity and the illegitimacy of any claim of the continuation of the Privy Council of Ireland beyond 1798; and
- (v) The fact that the Constituting instrument of its formation has been corrupted and removed from history and the fact that references have been willfully and deliberately inserted as multiple examples of fraud is proof that the Privy Council of Ireland has no legitimacy or valid existence.

Article 148 - (1789) United States in Congress (assembled)

Canon 7649

The United States in Congress Assembled is a type of Privy Fund first formed in 1789 under the Constitution of the United States of America.

Canon 7650

In respect of the Privy Fund known as the United States in Congress Assembled:

(i) The Privy Fund known as the United States in Congress Assembled depends upon the continued operation of the Constituting Instrument of the Capital Fund known as the United States of America (1783) and the Religious Fund known as the Methodist Episcopal Church (United States). If one of these higher funds ceased to exist then the Privy Fund known as the United States in Congress Assembled would cease to exist; and

(ii) The Privy Fund known as the United States in Congress Assembled holds the rights to legislative in accord with the Capital Fund known as the United States of America (1783) and consistent with previous Privy Funds and common law excluded the provision for Executive Orders or Decrees or Proclamations or Dictats from an executive claiming sovereign or dictatorial powers. Therefore, if the original Constitution of the United States of America (1783) were still in operation, such unilateral attacks against the rights and privileges of Congress would be morally repugnant, unlawful, illegal and treason; and

(iii) The Privy Fund known as the United States in Congress Assembled ceased to exist upon the dissolution of the original Constitution of the United States of America (1783) in 1862 upon the ceding of several original states from the Union. A new constitution and Privy Fund was formed in the South. However, as the north has failed to recognize the truth of these events, the United States Congress has possessed no powers, or authorities or rights or privileges since 1862.

Article 149 - (1801) Most Honorable Privy Council

Canon 7651

The Privy Fund known as His/Her Majesty's Most Honorable Privy Council is a type of Privy Fund as first formed in 1801 (**39&40Geo3. c.67**) onwards following the creation of the Capital Fund known as the United Kingdom, as a corporation controlled by the Bank of England. His/Her Majesty's Most Honorable Privy Council is effectively the Executive Council and therefore Executive Government of a Capital Fund functioning as a corporation and is usually equivalent to the Cabinet of Clerks, Ministers and Secretaries of State. Hence, the Executive Government is technically His/Her Majesty's Most Honorable Privy Council of that particular corporation trading as if a nation.

Canon 7652

In respect of His/Her Majesty's Most Honorable Privy Council:

- (i) The formation of the United Kingdom as a Capital Fund trading as a corporation from 1801, also saw the creation of each major dominion and colony progressively into its own Capital Fund as a corporate "country" with the Executive Government being the respective Privy Council. Hence, Ireland was given a new Privy Council from 1801 onwards in the formation of a new Executive Government. Later, this extended to colonies granted semi-autonomy such as Canada, New Zealand, Bhutan, Brunei, Jamaica, Thailand, Tonga, Uganda and Australia; and
- (ii) Upon the formation of the United Kingdom in 1801, the Privy Council of Great Britain was modified to be called the Queen-In-Council or King-In-Council to denote a higher standing than the Executive Government acting in its capacity as the "Privy Council"; and
- (iii) Such forms of Privy Funds depend upon the constituting documents that formed the Capital Fund from which such Privy Funds derive their claimed power; and
- (iv) It is technical and legally impossible for the Executive Government of a Capital Fund to abolish or lose its powers as a Privy Fund, unless the constituting document of the Capital Fund is also dissolved, or a revolution or coup renders the former dominion a territory or independent state.

Article 150 - (1871) Local Government Board

Canon 7653

The Local Government Board is a type of Privy Fund formed in 1871 (**34&35Vict.c.70**) by vesting the Powers and Duties of Secretary of State in respect to registrations of births, deaths and marriages, public health, local government, sanitation, public improvements and local taxation as well as the Powers and Duties of the Privy Council in respect to prevention of disease and disorder to a new body known as the Local Government Board, with powers to appoint “agents” within the sanitation and local government districts.

Canon 7654

In respect to the Local Government Board:

- (i) The 1871 act is a culmination of acts throughout the 19th Century in the formation of central records of births, deaths and marriages and subsequent acts viewing the fiduciary obligations of the Executive Government for the health and well being of the population as completely under their custody and care; and
- (ii) The 1871 act makes clear the Local Government Board is in effect the Executive Government of the Capital Fund, yet acting through its local secretaries, assistant secretaries, inspectors, auditors, clerks, messengers and other officers; and
- (iii) It is the powers of the Local Government Board as a Privy Fund that underwrites the powers of local courts in being able to claim custody of persons, the entry of records onto rolls and the determination of the sanity or imprisonment of those deemed “nuisances”.

Article 151 - (1917) Emergency Powers Executive

Canon 7655

An Emergency Powers Executive is a type of Privy Council formed under the claim of some form of "State of Emergency" either via war or terrorism or some other impending crisis. The unique feature of an Emergency Powers Executive is its claim to suspend many forms of rights, privileges and liberties and to by-pass most of the checks and balances of good governance, due diligence and transparency. Since 1916, most Western countries have enacted laws enabling them to invoke or maintain ongoing "emergency powers" suspending the effective operation of constituting instruments and basic human rights.

Canon 7656

In respect of the Privy Fund of an Emergency Powers Executive:

- (i) Under the guise of World War I, the allied powers passed legislative to enable the Executive Government to suspend due process, any form of justice and right of appeal as a matter of "national emergency". In the United Kingdom, this was done through the powers of the courts, the police and local government in the forms of Courts (Emergency Powers) Act 1914 c. 78, Police (Emergency Provisions) Act 1915 c. 41, Local Government (Emergency Provisions) Act 1916 c. 12 and Local Government Emergency Provisions (No. 2) Act 1916 c. 55. In the United States, the suspension of any resemblance of Rule of Law was done through the Trading with the Enemy Act of 1917, enabling the President to declare emergencies without limiting their scope of duration; and
- (ii) In 1976, the United States enacted the National Emergencies Act and in 1977 the International Emergency Powers Act to end multiple and continuous "states of emergency" which had been renewed by the President to main constant emergencies suspending basic accountability, reporting and due process. However, successive Presidents have used these acts to maintain constant and false flag states of emergency such that the Iran Hostages crisis continues to be renewed as a "national emergency" more than thirty years after the event and more than one hundred national emergencies continue to be active at any one time, empowering the executive to do whatever it deems fit, without any proper or effective oversight.

Article 152 - (1946) United Nations Security Council

Canon 7657

The United Nations Security Council is a type of Privy Fund formed in 1948 as one of the principal organs of the United Nations. The Council owes its origins from the Council of Vienna in the 19th Century and the Venetian and Pisan noble councils.

Article 153 - (2006) Globe Council

Canon 7658

The Globe Union Council is a type of Privy Fund first formed in 2006 through the formation and publication of the most sacred Covenant known as Pactum De Singularis Caelum, also known as the Covenant of One Heaven, as the one, true and only valid Religious Fund in existence and the only true successor to the very concept of Religious Funds as first invented in the 16th Century; and the subsequent publication of the sacred Constitution and Charter known as Cartae Sacrorum De Congregatio Globus as the constituting instrument to the only true successor to the concept of Capital Funds since the 16th Century.

Canon 7659

In respect of the Globe Union Council:

(i) The Sacred Charter Cartae Sacrorum De Congregatio Globus, also known as the Sacred Charter of the Globe Union is founded on the Golden Rule of Law, of Justice and Due Process. Therefore, all property, rights, titles, powers and authorities of all other Capital Funds and Privy Funds have henceforth been ecclesiastically, lawfully and legally conveyed and transferred to the Globe Union; and

(ii) The Sacred Charter Cartae Sacrorum De Congregatio Globus, also known as the Sacred Charter of the Globe Union, as the first law of the planet Earth above any and all other claimed charters, covenants, constitutions, deeds and agreements subject to the supreme covenant Pactum De Singularis Caelum; and

(iii) The sacred Charter Cartae Sacrorum De Congregatio Globus is a more perfect Union, established under Natural Justice, ensuring tranquility and harmony, providing for the collective defense of the planet, promoting the quality and standard of living of all beings and securing the blessings of liberty for all as equal under the Golden Rule of Law; and

(iv) The sacred Charter Cartae Sacrorum De Congregatio Globus enshrines the Divine Rights, Natural Rights and Positive Rights of all persons in accord with the Golden Rule of Law.

Canon 7660

Any rule, edict, statute, ordinance, prescript, rescript, command, regulation, policy, judgment or official notice that does not recognize the supremacy of the Globe Union Council as the ultimate Privy Fund is automatically null and void, whether the body making such statements is in agreeance or not.

3.4 Welfare Fund

Article 154 - Welfare Fund

Canon 7661

Canon 7662

Canon 7663

Article 155 - (1540) Commonwealth (Weal) Estate

Canon 7664

A Commonwealth Estate, also known simply as an "Estate" is a type of Inferior Estate and Welfare Fund first formed through an act of Westminster (**32Hen8. c.1**) in 1540 wherein people falling under the control and jurisdiction of the crown of England and the Pisan and Venetian bankers, who had their Natural Rights and traditional Positive Rights previously stolen, seized, annexed, abrogated and alienated by the nobles, were given back a series of limited privileges and liberties in the form of "Real Estate" and "Personal Estate" without acknowledgment of what had previously been stolen or seized (hence considered welfare) on the condition the people accepted themselves and their descendents to be perpetual wards and slaves of the pirate nobility.

Article 156 - (1601) Poor (Parish) Estate

Canon 7665

A Poor Parish Estate, also known as a "Poor Estate" and simply as an "Estate" is a type of Inferior Estate and Welfare Fund first formed through an act of Westminster (43El.c.2) or (43El_c3) in 1601 wherein a form of ecclesiastical districts known as "Parishes" were formally identified as having complete and total jurisdiction over all those people within the bounds of the Parish denied any form of Natural Rights or Positive Rights, with the Church assuming complete control over the estate and its management and being permitted to appoint "overseers" and church controlled militia or "constables" to force the disenfranchised into work and service to the church and the pirate nobility as "welfare". The same changes also empowered the Church to collect "taxes" from the wealthy for using the poor effectively as slaves.

Article 157 - (1660) Simple (Agricultural) Estate

Canon 7666

A Simple Agricultural Estate, also known as an "Agricultural Estate" also known simply as an "Estate" is a type of Inferior Estate and Welfare Fund first formed through an act of Westminster in 1660 (**12Car2. c.24**) wherein the courts of wards and liveries and tenure in capite were abolished; and all tenure was simplified to common "socage" for rent; and new rolls for agricultural leases and manor rolls established. The new and simplified system of Agricultural Estates then provided the framework for land owners to claim ownership and control over the lesser estates of tenants, to enable the transfer of property away from the Anglican Church to private use and full commercial exploitation of the poor; and to lessen the power of the Church over exclusive administration of the poor.

Canon 7667

In regards to Simple Agricultural Estates, also known as "Simple Estates", Socage was defined as two primary types of Estates being "*Freehold*" and "*Leasehold*":

(i) A *Freehold Simple Estate* is a form of land tenure when the lease is of an indeterminate duration, thus permitting it to be held for life, or transferrable to the owner's "heirs and assigns", or their lineal descendant, without the lease first reverting to the Lord of the land after the expiry of the lease period. Thus a Freehold Simple Estate is considered "Real Estate"; and

(ii) A *Leasehold Simple Estate* is a form of land tenure when the lease is of an determinate duration and reverting to the Lord of the land after the expiry of the lease period. Thus a Leasehold Simple Estate is considered "Personal Estate" and not "Real Estate".

Canon 7668

In regards to the term Socage:

(i) Contrary to the deliberately false references claiming the word of older "Saxon" and feudal provenance, the word Socage was first introduced into the English language in the 17th Century, through the artificial creation of a word derived from the Latin words *soci* and *ago* (hence "socage"); and

(ii) The etymology of the word from Latin *soci* meaning "we unite, join and associate" and *ago* "to act; or do; or perform; or manage" literally implies a pact, or covenant or agreement between two parties. However, in this context it is unequal being the Lord of the Manor and the Tenant or Renter; and

(iii) The presumed motive to falsely invent the provenance of Socage and to introduce a new form of tenure in the context of Simple Agricultural Estates is in part answered by the creation of Settlement Corporations and other forms of Corporations deriving their power from these collective Agricultural Estates, separate to the hierarchy of ecclesiastical estates and authority. Hence, it was needed by those seeking to establish the legitimacy of their land and nobility claims as part of the restoration of the monarchy after the English Civil War.

Article 158 - (1722) Copyhold Estate

Canon 7669

A Copyhold Estate, also known simply as an "Estate" is a type of Inferior Estate and Welfare Fund first formed through an act of Westminster of 1722 ([9Geo1.c.29](#)) diminishing the perceived rights of the poor by granting certain limited tenancy as a record from a "court rolls" of a manor and a "copy" or "receipt" or "certificate" of such rights, as absolute jurisdiction of the courts, with such certificates then handed to the tenant or their appointed guardian as proof of "ownership" as the "holder".

Canon 7670

In respect of the use of the term of Copyhold in Statute and Law:

(i) All claims of usage and introduction of the concept of Copyhold Estates prior to 1722 are deliberate falsities and insertions designed to obfuscate, alienate, abrogate and limit remedy and relief at law except for the elite and noble classes controlling the British Empire; and

(ii) The claimed reference in the 1570 Westminster Statute ([13 El. c.7 §3](#)) to Copyhold is the deliberate hiding of legal remedy and procedure associated with Copyhold estates prior to the first act formally defining such land tenure of 1722 ([9Geo1.c.29](#)), in order to diminish the ability of copyholders to know how to assign, convey and transfer such property without obstruction or penalties or duties; and

(iii) The claimed reference in the 1660 Westminster Statute ([12. Car2. c.24 §7](#)) to Copyhold is a gratuitous and absurd inclusion in the act that first formed Simple Estates in Socage in order to sustain the falsity of Copyhold existing prior to 1660; and

(iv) The claimed reference in the 1698 Westminster Statute ([9&10W3.c.25 §45](#)) to Copyhold is the deliberate hiding of legal remedy and procedure associated with Copyhold estates prior to the first act formally defining such land tenure of 1722 ([9Geo1.c.29](#)), in order to diminish the ability of copyholders to know that such copies of Copyhold Certificates or Surrenders were free of any Stamp Duty; and

(v) The claimed reference in the 1703 Westminster Statute ([2&3Ann. c.4 §16](#)) to Copyhold is the deliberate hiding of legal remedy and procedure associated with Copyhold estates prior to the first act formally defining such land tenure of 1722 ([9Geo1.c.29](#)), in order to diminish the ability of copyholders to know that such forms of property were not originally subject to public registration for valid assignment, conveyance or transfer in deed or will (until the Wills Act of 1836); and

(vi) The claimed reference in the 1708 ([7. Ann. c.10 §2](#)) to Copyhold is a further example of tampering and altering Statutes to deliberately hide legal remedy and procedures associated with Copyhold estates prior to the first act formally defining such land tenure of 1722 ([9Geo1.c.29](#)), in order to diminish the ability of copyholders to know they can only receive the benefits of such lands until they agree with the lord of the land to first pay the fines accustomed to such leases.

Article 159 - (1770) Guardian Estate

Canon 7671

A Guardian Estate, also known simply as an "Estate" is a type of Inferior Estate and Welfare Fund first formed through an act of supreme moral repugnancy, absurdity, profanity and apostasy to the fundamental tenets of Christianity by the politicians and attorneys of Westminster in 1770 (**10Geo3.c.20**) whereby the poor and other people declared to be "lunatics" could "lawfully" have their property, assets, privileges and liberties confiscated and then administered by court appointed guardians and that all such assumptions, presumptions and contracts be lawful as if the "lunatic" agreed to such acts.

Article 160 - (1836) Real Estate

Article 161 - (1836) Personal Estate

Article 162 - (1872) Foreign Estate

Article 163 - (1872) Infant Estate

Article 164 - (1925) Deceased Estate

Article 165 - (2007) Superior Estate

3.5 Assurance Fund

Article 166 - Assurance Fund

Canon 7672

Canon 7673

Canon 7674

Article 167 - (1541) Court of King's Bench (Bank)

Canon 7675

The Court of King's Bench, also known as Curia Regis De Banco, is a type of administration associated with an Assurance Fund created and known as "Oyer and Determiner" first formed in 1542 (**34Hen8.c.14**), whereby the indictments and convictions of all lesser courts were underwritten and assured against wrongful arrest, error of process and wrongful conviction, thus providing the necessary "assurance" and incentive for clerks, justices and magistrates to increase the number of indictments and convictions they pursued.

Canon 7676

In respect of the Assurance Fund known as "Oyer and Determiner":

- (i) The word *oyer*, *determiner* and *terminer* all originate from Anglaise with *oyer* meaning "to hear" and the word *determiner* meaning "I delimit, I confine, I designate" and *terminer* meaning "to end, to bring to an end"; and
- (ii) The claim that there were such positions as "justices of the Oyer and Determiner" or "justices of the Oyer and Terminer" prior to Henry VIII in the 16th Century is a deliberate falsity designed to obfuscate, confuse and hide the purpose and function of the Assurance Fund and the change of court function to one of commercial operation; and
- (iii) The claim that the granting of commissions of Oyer and Terminer was first defined in 1285 (**13Ed1 Stat. Westminster c.29**) is a deliberate 18th Century fraud designed to hide the origin of the Assurance Fund of the same name.

Canon 7677

In relation to the functions and operations of the Court of King's Bench and the Oyer and Terminer Assurance Fund:

- (i) In accord with the Act of 1542 (**34Hen8.c.14**), no lesser court could proceed in conviction or indictment for serious crimes without a Commission from the Court; and
- (ii) The clerks of the crown, clerks of the peace and clerks of assize were required to send a transcript to the court at Westminster in the county of Middlesex of the name, surname and day and place of the said felony or other offence of each conviction or indictment, whereupon such transcript would be certified or "assured" by the court and the clerk paid; and
- (iii) The writ issued by the Court of King's Bench was simplified to a Writ of Trespass and the records retained by the Court were listed by the act to remain forever at Westminster in the county of Middlesex.

Canon 7678

In respect to the evolution and history of the Court of King's (Queen's) Bench:

- (i) The first time an instance of the Court of King's Bench was established external to England, Wales, Scotland or Ireland was in 1774 (**14 Geo.3. c.83**) through the Quebec Act that annexed certain North American British colonies, provinces, plantations and settlements from control of the Admiralty Government of Newfoundland (later known as Delaware) into the Province of Quebec; and
- (ii) The claim that the private Province of Pennsylvania possessed a Court of King's Bench as early as 1720 is myth born from events following significant changes after 1865 and the United States Civil War; and designed to deliberately obscure the true history of the Court of King's (Queen's) Bench in North America; and
- (iii) Following the formal division of British North America in 1791 (**31Geo3.c.31**), including all British countries, colonies, plantations and settlements, the provinces of Upper Canada were each granted a Court of King's Bench as their Superior Court directly connected in authority to the original Court in England. These Superior Courts continued even upon the union of Upper and Lower Canada into one Province in 1840 (**3&4 Vict. c.35**) and the subsequent enactment of the Dominion of Canada in 1867 (**30&31Vict.c.3**) and 1871 (**34&35 Vict. c.28**); and
- (iv) Following the Supreme Court of Judicature Constitution Act of 1873 (**36&37Vict. c.66**), the previous powers of the Court of King's (Queen's) Bench as original court of jurisdiction were conveyed to the new Her Majesty's High Court of Justice; and for appeal to the Her Majesty's Court of Appeal. However, outside of England (and Wales), the Court of King's (Queen's) Bench continued in Canada and the Court of King's (Queen's) Bench of British Columbia became effectively the highest functioning Court of King's (Queen's) Bench in the world, outside of the jurisdiction of the Her Majesty's High Court of Justice; and dealing in particular with all matters of appeals and issues of original jurisdiction within the "District of Columbia" of British Columbia, otherwise known as Washington D.C.

Article 168 - (1601) Court of Equity (Inner Temple)

Canon 7679

The Court of Equity, also known as the “Inner and Middle Temple”, also known simply as “Equity” is a type of administration associated with an Assurance Fund created in 1601 ([43El.c.12](#)) associated with the Assurance of Merchants of the City of London and subsequently purchased by the members of the Inner and Middle Temple in 1608 from the Crown for the sum of £666, whereby contested matters between merchants be resolved privately without resorting to the Crown courts and the formalities of pleadings or proceedings, yet with the full powers of enforcement of the public courts of record.

Article 169 - (1661) Court of Admiralty

Canon 7680

A Court of Admiralty, also known as Admiralty Court or "Courts-Martial" or "Prize Court", is a type of quasi-military administration first defined by the act 1661 (**13Car2. 51.c.9**) associated with a type of Assurance Fund originally administered by Greenwich Hospital, whereby assurances were given to the Crown and the Parliament of Westminster to maintain and enforce discipline amongst the military (naval) ranks, punish deserters and any munities; and crush and punish rebellions in any dominion, state, province, colony or territory under the control of the Crown; and administer the occupation and functions of government of any occupied or disputed territory; and seize and disburse the goods and wares of enemies of the state as "prize goods"; and salvage and retrieve property and goods lawfully subject to the control and jurisdiction of the Crown; and care for the pensions and well-being of widows and orphans of deceased servicement and the rehabilitation of injured servicemen.

Canon 7681

Since the inception of Admiralty Law from the 17th Century, there have existed two primary forms of Admiralty Courts being the *High Court of Admiralty* and *Courts of Vice Admiralty* (Vice Admiralty Courts):

(i) The *High Court of Admiralty* was first formed in 1661 (**13Car2. 51.c.9**), following the formal definition of Admiralty Law by King Charles II of England in Westminster Statute and in significant treaties. The first dedicated High Court of Admiralty was the "White House", deliberately mislabeled as the "Queen's House" at Greenwich and the formal home of the Lord High Admiral (and then later the official home of the First Lord of Admiralty until 1871). The Court required the Lord High Admiral (or deputy) and three or four other substantial persons be appointed by the Lord Chancellor; and

(ii) *Courts of Vice Admiralty* as first introduced in 1707 (**6Ann. c.37**) whereby the Governor (or their deputy) of a particular colony, plantation or settlement being "beyond the seas" was granted by commission the military power and jurisdiction of Vice Admiral under the High Court of Admiralty to conduct summary cases (without juries or normal common law procedures) over matters relating to maritime activities, military discipline and seizure and condemnation of prizes, for a fee of five percent (5%) of the prize money. Over time, various "lesser" courts of Vice Admiralty were formed by statute including Courts Martial, Admiralty County (Prize) Court, Admiralty Registrar Prize Court, Surrogate Vice Admiralty Court and in 1873 the High Court of Justice, Queen's Bench Division (Admiralty).

Canon 7682

In regards to Courts of Vice Admiralty (Vice Admiralty Courts):

(i) The first Courts of Vice Admiralty were in the colonies of North America from 1707 (**6Ann. c.37**), then other strategic British Colonies such as Gibraltar and Bermuda. However, the Governors of private companies such as the South Seas Company (1710) and the East India Company (1707) were also granted the powers by commission of Vice Admiralty; and

(ii) The lower court of Vice Admiralty known as "Courts Martial" and "Martial Law" was first defined by Westminster in 1745 (**18 Geo2. c.35**) whereby a jury of thirteen commissioned officers, led by a senior flag officer could hold court with the powers of Vice Admiralty for the trial of serious crimes and capital punishment pertaining to Seamen, Mariners or "Men born on British Vessels" within the jurisdiction of Admiralty; and

(iii) The lower court of Vice Admiralty known as an Admiralty "County Court" or simply a "Prize Court" was first defined in 1756 (**29Geo2. C.27**) whereby a single commissioned flag officer with the powers of Vice Admiralty could hear matters and disputes concerning property and goods, particularly "res/re" (property) seized and condemned goods. The powers of such Prize Courts were initially restricted to North America and refined through the acts of 1757 (**30Geo2. C.8**) and (**30Geo2. c.11**). However, the concept of Admiralty County Courts and Prize Courts was extended to all British countries, dominions, colonies, territories and settlements by 1868 (**31&32Vict. c.78**); and

(iv) The lower court of Vice Admiralty known as an "Admiralty Registrar" Prize Court was first defined in 1810 (**50 Geo. III. c. 118**) and further defined in 1875 (**36&37Vict.c.77**) whereby Registrars of Admiralty and later "Ecclesiastical and Admiralty Causes" could hear evidence and enter records of condemnation or release of Prize Goods, or payment or issuance of Fines; and

(v) The lower court of Vice Admiralty operating as a "surrogate" Vice Admiralty Court was first defined in 1816 (**56 Geo.III. c.82**) whereby in the absence of offices failing to be filled by commissioned flag officers within any Vice Admiralty Court, surrogates could be nominated to fill such positions as if they were valid commissioned flag officers. Thus for the first time, civilians could effectively function "as if" commissioned military officers within Vice Admiralty Courts as "surrogates"; and

(vi) The High Court of Justice, Queen's Bench Division (Admiralty) was first introduced in 1873 (**36&37Vict.c.66**) through the formation of the Supreme Court of Judicature having jurisdiction within England and Wales only for High Court of Admiralty and Vice Admiralty matters.

Canon 7683

In respect of the place known as Greenwich Hospital, Greenwich Park and the Woolwich area situated along the River Thames around 5 miles (8km) south-east of Westminster Palace:

(i) The area of Woolwich, being the highest hill nearest the center of London and the Thames River, (called Shooter's Hill) at 423ft (129 metres) has been a military and strategic location of great importance since the foundation of London by the Romans. While Greenwich Park is approximately one mile (1.6km) to the west of Shooter's Hill and a lower elevation - at 147 feet (45 metres) at its highest point - the highest point of the Park still commands over 200 degree views of the Thames River and nearby London; and

(ii) Following the commencement of the Hundred Years War (1337-1453) against the French, a defensive fortress was built atop Shooter's Hill and manor house known as Beaufort Court and defenses on the site now occupied as Greenwich Observatory. The Plantagenet's reclaimed direct control of the area from 1444 after the death of their ally John Beaufort, Duke of Somerset, reinforcing the fortress and expanding the manor house. Margaret Beaufort, the mother of Henry Tudor (Henry VII) was born at the manor house in 1443. After the success of Henry Tudor (Henry VII) at the Battle of Bosworth in 1485, King Henry VII made Beaufort Court his official residence. The two sons of the King, Henry Tudor (Henry VIII) and Edmund Tudor were both born at Beaufort Court. Henry VIII maintained Beaufort Court as his principal court from 1509 until moving to York Place (later the site of WhiteHall) by 1530. During the period at Beaufort Court, both Elizabeth Tudor and Mary Tudor were born there; and

(iii) In 1512, the Pisan and Venetian controlled Guild known originally as the "Master Mariners and Merchants of the most glorious and undivided Trinity" was granted a Royal Charter as the first Naval dockyards on the banks of the Thames River down and in front of Beaufort Court, called "WealWicche" (Woolwich) meaning "place of good fortune and female sorcery". The Pisans and Venetians brought with them master ship makers and the skills to build carracks superior to the Genoese and Portuguese. By 1514 they 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

(iv) Following the death of Henry VIII in 1547, the Woolwich Dockyards were closed and by 1553 and the ascension of Catholic Queen Mary and Philip II of Spain, the Woolwich Dockyards were stripped, the English navy scuttled and the Guild of Master Mariners and Merchants of the most glorious and undivided Trinity had their Charter revoked. However, upon the ascension of Elizabeth to the throne in (1558-1603), a new commission was granted to the private master mariners guild company known as "The Company of Master Mariners and Merchant Adventurers" under its Master, Francesco Orsini (aka Russo or Russell), 2nd Earl of Bedford, also famously known as Francis "the Draupon" (Drake), to rapidly construct and form a new "private" Royal Navy. Queen Elizabeth then granted the private company rights and leases to Deptford Dockyards and the former Dockyards at Woolwich (Greenwich) as well as the rights to build new dockyards and shipbuilding at Chatham on the River Medway in Kent and at Plymouth on the River Plym in Devon; and

(v) Upon James I of England (1603-1625) ascension to the throne, the guild known as the "Company of Master Mariners and Merchant Adventurers" had its charter revoked and the "private" Royal Navy was dissolved in favor of the professional Royal Navy of Scotland. However, in 1613 the former guild was granted a new charter as a charity known as the "Company of Master Wardens and Brethren of the Trinity" with the maintenance of lighthouses and a lease of Greenwich for the operation of a hospital for retired and injured seamen at Beaufort Court, which became known as Trinity House and "Trinity House Hospital". However, during the Civil War (1642-1651), Trinity House at Greenwich was destroyed; and

(vi) In 1660 upon Charles II being restored to the throne, the Brethren of the charitable guild of the "Corporation of Master Wardens and Brethren of the Trinity" petitioned the king for a new Royal Charter, the lease of Greenwich as a property mandated Royal Hospital and the assistance in the administration and strengthening of the Navy through Admiralty Law. The King agreed to the lease of a small parcel of land of Greenwich upon which the new Trinity-House Hospital was constructed as well as a new Royal Charter (by 1685), but took control of the large part of Greenwich to his son James II as the Lord High Admiral, commissioning the creation of a new white palace at the park called "The White House" as the first location for the High Court of Admiralty; and

(vii) In 1697, (8&9W.3. c.23), an act was passed creating the Royal Hospital at Greenwich and confirming the contents of the Royal Charter of the Corporation of Trinity-House of the guild holding perpetual lease over Greenwich as the custodians of the Royal Hospital at Greenwich and the creation of a new Assurance and Welfare Fund for Seamen, Military Personnel, Veterans, Widows and the "Brethren" and certain nobility, who stood to gain enormous wealth through property and assets seized in Admiralty and "donated" to run the hospital. A year later (on 4th January 1698), most of the Palace of York Place in London burnt to the ground in mysterious circumstances. The land remained cleared and temporarily turned into parkland, except the Banquet Hall which survived, as King William remained convinced he could raise sufficient funds to rebuild the Palace. Queen Anne also retained hopes of rebuilding the palace until the the Corporation of Master Wardens and Brethren of the Trinity was instrumental in acquiring a perpetual lease for half of the land of the former palace (on the park side) to build an admiralty administration and treasury buildings designed by Christopher Wren. Christopher Wren was also commissioned to construct a grand series of buildings for Greenwich, later known as the "Placentia Palace" in front of the White House (Queen's House). The Admiralty Buildings in London were also white and soon gained the name "White Hall" (Whitehall). ; and

(viii) In 1729, Corporation of Master Wardens and Brethren of the Trinity changed their name as part of the transformation of British Institutions and Bodies into "parochial parishes" with the formation of the new parish church of Saint Nicholas, Deptford in Kent under the control of the guild. The guild then became known as The Master Wardens and Assistants of the Guild Brethren of the most glorious and undivided Trinity of the Parish of Deptford in the County of Kent; and

(viii) In 1875, the Corporation of Trinity House moved the complete operations of Admiralty, including the High Court of Admiralty and Admiralty Administration to the District of Columbia, with the Executive Mansion renamed the "White House" as the home of the High Court of Admiralty of Great Britain and the First Lord of Admiralty for Great Britain. Greenwich was then converted to the Royal Naval College.

Article 170 - (1662) High Court of Chancery

Canon 7684

The High Court of Chancery, also known as Chancery, is a type of administration defined by the act 1662 (**14Car2. C.23**) yet associated with an Assurance Fund first created in 1601 (**43El.c.12**) as the Assurance of Merchants of the City of London and subsequently purchased by the members of the Inner and Middle Temple in 1608 from the Crown for the sum of £666, whereby any doubts arising out of the privately owned Court being a proper court were resolved; and the court defined as the High Court of Chancery; and further powers were granted as if a valid court of Admiralty where witnesses were “beyond the seas” and subject to Admiralty Law.

Article 171 - (1750) County Court

Canon 7685

The County Court of Middlesex, also known as the County Court, is a type of publicly mandated and privately owned form of legal administration fundamentally associated with a type of Assurance Fund as first created in 1750 ([22Geo2. c.33](#)) whereby assurance was offered to the historic county courts of sheriffs that for a fee, the cost of such proceedings, or the collection of debts and damages could be underwritten upon the transfer of the matter to the jurisdiction of the court. The Court as a Court of Record was then empowered to resolve the matter summarily, without the constraints of common law and formal proceedings as the first court of the land to introduce the “summary justice” model of Admiralty courts.

Article 172 - (1792) Supreme Court

Canon 7686

A Supreme Court of Judicature, also known as a Supreme Court, is a type of publicly mandated and privately owned form of legal administration fundamentally associated with a type of Assurance Fund created in 1792 ([32Geo3. c.46](#)) whereby assurance was offered to both the Court of King's Bench and High Court of Chancery that for a fee, the cost of such civil or criminal (and later admiralty) proceedings, or the collection of debts or damages, punishments or arguments of equity could be underwritten, heard and resolved within the jurisdiction of a particular dominion, state, colony, plantation, province or territory as if it were heard and resolved in a valid Court of Record back in England.

Article 173 - (1802) Police Magistrates Court

Canon 7687

A Police Magistrates Court, also known as a Magistrates Court and in some jurisdictions as a “County Court” or even “District Court” is a type of publicly mandated and privately owned form of quasi-military/legal administration fundamentally associated with an Assurance Fund created in 1802 ([42Geo3. C.76](#)) whereby assurance was given to the government of a Metropolitan Corporation or Municipal Corporation for the maintenance of law and public order, protection of the interests of the wealthy elite and merchants as well as the prevention of riots, rebellion and the eradication of any threats as a Court of Record possessing its own armed militia force.

Article 174 - (1821) Bankruptcy Court

Canon 7688

A Bankruptcy Court, is a type of publicly mandated and privately owned form of legal administration fundamentally associated with a type of Assurance Fund originally known as "Fund arising from Fees in Bankruptcy" first created in 1821 ([2Geo4. C.115](#)) whereby assurance was given to the Crown and the Bank of England as to the repayment of monies provided to establish the court and transfer of any excessive profits; and to the High Court of Chancery as to the payment of fees and good conduct of accounts generated by charging the Estate of Bankrupts.

Article 175 - (1863) Local Magistrates Court

Canon 7689

A Local Magistrates Court, also known as a Magistrates Court and in some jurisdictions as a “County Court” or even “District Court” is a type of publicly mandated and privately owned form of legal administration fundamentally associated with a type of Assurance Fund first created in 1863 ([26&27Vict.c.97](#)) whereby assurance was given to the Local Board of a Metropolitan Corporation or Municipal Corporation having a population of 25,000 or greater; and the Public Health Acts, Local Government Acts or Local Improvement Act were in operation for the maintenance of good public health, behaviour and decency; the keeping of the peace and the removal of any and all nuisances as a Court of Record possessing its own armed militia force.

Article 176 - (1873) High Court of Justice

Canon 7690

The High Court of Justice, also known as the High Court, a type of publicly mandated and privately owned form of legal administration fundamentally associated with a type of Assurance Fund created in 1873 ([36&37Vict_c66](#)) whereby the previous legal and assurance functions of the High Court of Chancery, the Court of the Queen's (King's) Bench, the High Court of Admiralty, the Court of Common Pleas at Westminster, the Court of Exchequer, the Court of Probate and the Court for Divorce and Matrimonial Causes were united and consolidated together into two Divisions with one being the Her Majesty's High Court of Justice and the other being Her Majesty's Court of Appeal.

Article 177 - (2008) Curia Templum (Globe Union Treasury Court)

Canon 7691

The Curia Templum, also known as The Temple and the Globe Union Treasury is the principal and primary office, place, chamber, storehouse, vault, penitentiary and temple for the recording, safe keeping and assurance of all precious items in the possession of the Globe Union as the primary financial entity of all societies on Earth and on behalf of the Treasury of One Heaven including the Divine Creator, all Angels, Saints, Great Spirits and Demons Redeemed in accord with **Article 42** of the Constitution and Charter known as **Cartae Sacrorum De Congregatio Globus** and **Article 128** of the most sacred covenant known as **Pactum De Singularis Caelum**. No other financial or legal entity or body may claim higher standing, authority or power in respect of assurance than the Globe Union Treasury.

3.6 Monetary Fund

Article 178 - Monetary Fund

Canon 7692

Canon 7693

Canon 7694

Article 179 - (1541) Court of Exchequer

Article 180 - (1609) Court of the Exchequer Chamber (in London)

Article 453 - (1697) Court of Exchequer and Exchequer (Chamber)

Article 454 - (1707) Court of Exchequer of Scotland (Great Britain)

Article 455 - (1738) Court of Exchequer in England

Article 456 - (1821) Court of Exchequer in Bankruptcy

Article 457 - (1873) High Court of Justice - Queen's Bench (Bank)

Article 458 - (1943) International Monetary Fund

Article 459 - (2009) Globe Union Reserve Bank



IV. Intent

4.1 Intent

Article 536 - Intent

Article 537 - Will and Testament

Article 538 - Constitution

Article 539 - Testate

Article 540 - Intestate

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4.2 Perfection

Article 548 - Perfection

Article 549 - Reconciliation

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V. Ordinance

5.1 Ordinance

Article 551 - Ordinance

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VI. Execution

6.1 Execution

Article 654 - Execution

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VII. Audit

7.1 Audit

Article 660 - Audit

Article 661 - Adjudication

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VIII. Remediation

8.1 Remediation

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Article 695 - Remedy

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Article 697 - Restoration

Article 698 - Tort

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