

Canonum De Ius Positivum

Canons of Positive Law

To the reader

This document is an extract constructed at UCA Day **MONS E1:Y3:A41:S3:M26:D2 08:00:01** also known as [11-Jul-2015 UTC] from the **Canons of Positive Law** located at one-heaven.org

This pdf is produced by automated means on an automated schedule. Should any difference in text arise from this extract and the Canons at one-heaven.org, the Canons at one-heaven.org should be relied upon for authenticity. In that event you may also wish to download a new copy of the pdf (if possible).

Table of Content

Table of Content	2
I. Introductory Provisions	27
1.1 Introductory Provisions	27
Article 1 - Canons of Positive Law	27
Article 2 - Positive Law	28
Canon 1417	28
Canon 1418	28
Canon 1419	28
Canon 1420	28
Canon 1421	28
Canon 1422	28
Canon 1423	28
1.2 Concepts	29
Article 3 - Equality	29
Canon 1424	29
Canon 1425	29
Canon 1426	29
Canon 1427	29
Article 4 - Fairness	30
Canon 1428	30
Canon 1429	30
Canon 1430	30
Canon 1431	30
Article 5 - Uniqueness	31
Canon 1432	31
Canon 1433	31
Canon 1434	31
Article 6 - Dependency	32
Canon 1435	32
Canon 1436	32
Canon 1437	32
Canon 1438	32
Article 7 - Meaning	33
Canon 1439	33
Canon 1440	33
Canon 1441	33
Canon 1442	33
Canon 1443	33
Article 8 - Knosis	34
Canon 1444	34
Canon 1445	34
Canon 1446	34
Canon 1447	34
Canon 1448	34
Canon 1449	34
Article 9 - Belief	35
Canon 1450	35
Canon 1451	35
Canon 1452	35
Canon 1453	35
Canon 1454	35
Article 10 - Trust	36
Canon 1455	36
Canon 1456	36
Canon 1457	36
Canon 1458	36
Article 11 - Reality	37
Canon 1459	37
Canon 1460	37
Canon 1461	37
Canon 1462	37
Canon 1463	37
Canon 1464	37
Canon 1465	37
Canon 1466	37
Canon 1467	37
Article 12 - Normality	38
Canon 1468	38
Canon 1469	38
Canon 1470	38
Canon 1471	38
Article 13 - Morality	39
Canon 1472	39
Canon 1473	39
Canon 1474	39
Canon 1475	39
Canon 1476	39
Canon 1477	39
Canon 1478	39
Canon 1479	39
Article 14 - Proof	40
Canon 1480	40
Canon 1481	40
Canon 1482	40
Canon 1483	40
Canon 1484	40
Canon 1485	40
Article 15 - Truth	41
Canon 1486	41
Canon 1487	41
Canon 1488	41

Canon 1489	41
Canon 1490	41
Canon 1491	41
II. Form	43
2.1 Form	43
Article 16 - Form	43
Canon 1492	43
Canon 1493	43
Canon 1494	43
Canon 1495	43
Canon 1496	43
Canon 1497	43
Canon 1498	43
Article 17 - Person	44
Canon 1499	44
Canon 1500	44
Canon 1501	44
Canon 1502	44
Canon 1503	45
Canon 1504	45
Canon 1505	45
Canon 1506	46
Canon 1507	46
Canon 1508	46
Canon 1509	46
Article 18 - Animal	47
Canon 1510	47
Canon 1511	47
Canon 1512	47
Article 19 - Notion	48
Canon 1513	48
Canon 1514	48
Article 20 - Thing	49
Canon 1515	49
Canon 1516	49
Canon 1517	49
Article 21 - Word	50
Canon 1518	50
Canon 1519	50
Canon 1520	50
Canon 1521	50
Canon 1522	50
Canon 1523	50
Canon 1524	50
Canon 1525	50
Canon 1526	50
Canon 1527	50
Canon 1528	50
Canon 1529	50
Canon 1530	51
Canon 1531	51
Canon 1532	51
Article 22 - Document	52
Canon 1533	52
Canon 1534	52
Canon 1535	52
Canon 1536	52
Canon 1537	52
Canon 1538	52
Canon 1539	52
Canon 1540	52
Canon 1541	52
Canon 1542	52
Canon 1543	52
Article 23 - Land	53
Canon 1544	53
Canon 1545	53
Canon 1546	53
Canon 1547	53
Canon 1548	53
Canon 1549	53
Canon 1550	53
Article 24 - Sea	54
Canon 1551	54
Canon 1552	54
Canon 1553	54
Canon 1554	54
Canon 1555	54
Canon 1556	54
Canon 1557	54
Canon 1558	54
Canon 1559	54
Canon 1560	54
Article 25 - Building	55
Canon 1561	55
Canon 1562	55
Canon 1563	55
Canon 1564	55
Article 26 - Good	56
Canon 1565	56
Canon 1566	56
Canon 1567	56
Canon 1568	56
Canon 1569	56
Canon 1570	56
Canon 1571	56
Canon 1572	56
Canon 1573	56
Canon 1574	56

Article 27 - Location	57
Canon 1575	57
Canon 1576	57
Canon 1577	57
Canon 1578	57
Canon 1579	57
Canon 1580	57
Canon 1581	57
Canon 1582	57
Canon 1583	57
Canon 1584	57
Canon 1585	57
Canon 1586	58
Canon 1587	58
Canon 1588	58
Article 28 - Divine Person	59
Canon 1589	59
Canon 1590	59
Canon 1591	59
Canon 1592	59
Article 29 - True Person	60
Canon 1593	60
Canon 1594	60
Canon 1595	60
Canon 1596	60
Canon 1597	60
Canon 1598	60
Article 30 - Superior Person	61
Canon 1599	61
Canon 1600	61
Canon 1601	61
Canon 1602	61
Canon 1603	61
Canon 1604	61
Canon 1605	61
Canon 1606	61
Canon 1607	61
Canon 1608	62
Canon 1609	62
Canon 1610	62
Canon 1611	62
Canon 1612	62
Canon 1613	62
Article 31 - Inferior Person	63
Canon 1614	63
Canon 1615	63
Canon 1616	63
Canon 1617	63
Canon 1618	63
Article 32 - Supreme Juridic Person	64
Canon 1619	64
Canon 1620	64
Canon 1621	64
Canon 1622	64
Article 33 - Universal Juridic Person	65
Canon 1623	65
Canon 1624	65
Canon 1625	65
Canon 1626	65
Canon 1627	65
Article 34 - Global Juridic Person	66
Canon 1628	66
Canon 1629	66
Canon 1630	66
Article 35 - Civil Juridic Person	67
Canon 1631	67
Canon 1632	67
Canon 1633	67
Canon 1634	67
Canon 1635	67
Article 36 - Mercantile Juridic Person	68
Canon 1636	68
Canon 1637	68
Canon 1638	68
Canon 1639	68
Canon 1640	68
Article 37 - Union Juridic Person	69
Canon 1641	69
Canon 1642	69
Article 38 - Inferior Juridic Person	70
Canon 1643	70
Canon 1644	70
Canon 1645	70
Canon 1646	70
Canon 1647	70
Canon 1648	70
Canon 1649	70
Article 39 - Time	71
Canon 1650	71
Canon 1651	71
Canon 1652	71
Canon 1653	71
Canon 1654	71
Canon 1655	71
Canon 1656	71
Article 40 - Machine	72
Canon 1657	72
Canon 1658	72
Canon 1659	72

Canon 1660	72
Canon 1661	72
Article 41 - Register	73
Canon 1662	73
Canon 1663	73
Canon 1664	73
Article 42 - Record	74
Canon 1665	74
Canon 1666	74
Canon 1667	74
Canon 1668	74
Article 43 - Value	75
Canon 1669	75
Canon 1670	75
Canon 1671	75
Canon 1672	75
Canon 1673	75
Canon 1674	75
Article 44 - Asset	76
Canon 1675	76
Canon 1676	76
Canon 1677	76
Canon 1678	76
Canon 1679	76
Article 45 - Debt	77
Canon 1680	77
Canon 1681	77
Article 46 - Account	78
Canon 1682	78
Canon 1683	78
Article 47 - Income	79
Canon 1684	79
Canon 1685	79
Canon 1686	79
Canon 1687	79
Article 48 - Liability	80
Canon 1688	80
Canon 1689	80
Canon 1690	80
Canon 1691	80
Canon 1692	80
Canon 1693	80
Canon 1694	80
Canon 1695	80
Canon 1696	80
Canon 1697	80
Canon 1698	80
Article 49 - Currency	81
Canon 1699	81
Canon 1700	81
Canon 1701	81
Canon 1702	81
Canon 1703	81
Canon 1704	81
Canon 1705	81
Canon 1706	81
Canon 1707	81
Canon 1708	82
Canon 1709	82
Canon 1710	82
Canon 1711	82
2.2 Form Creation and Change	83
Article 50 - Action	83
Canon 1712	83
Canon 1713	83
Canon 1714	83
Canon 1715	83
Canon 1716	83
Canon 1717	83
Article 51 - Ritual	84
Canon 1718	84
Canon 1719	84
Canon 1720	84
Article 52 - Custom	85
Canon 1721	85
Canon 1722	85
Canon 1723	85
Canon 1724	85
Article 53 - Adjudication	86
Canon 1725	86
Canon 1726	86
Article 54 - Promulgation	87
Canon 1727	87
Canon 1728	87
Canon 1729	87
Article 55 - Registration	88
Canon 1730	88
Canon 1731	88
Canon 1732	88
Article 56 - Extraction	89
Canon 1733	89
Canon 1734	89
Article 57 - Abstraction	90
Canon 1735	90
Canon 1736	90
Canon 1737	90
Canon 1738	90
Article 58 - Transaction	91

Canon 1739	91
Article 59 - Conveyancing	92
Canon 1740	92
Canon 1741	92
Canon 1742	92
Canon 1743	92
Canon 1744	92
2.3 Form Abrogation and Corruption	93
Article 60 - Abrogation	93
Canon 1745	93
Canon 1746	93
Canon 1747	93
Article 61 - Corruption	94
Canon 1748	94
Canon 1749	94
Canon 1750	94
Canon 1751	94
Article 62 - Fraud	95
Canon 1752	95
Canon 1753	95
Canon 1754	95
Canon 1755	95
Canon 1756	95
Canon 1757	95
Canon 1758	95
Canon 1759	95
Canon 1760	95
Canon 1761	95
Article 63 - Forgery	96
Canon 1762	96
Canon 1763	96
Canon 1764	96
Canon 1765	96
Article 64 - Reprobate	97
Canon 1766	97
Canon 1767	97
Canon 1768	97
Article 65 - Suppression	98
Canon 1769	98
Canon 1770	98
Canon 1771	98
Article 66 - Malediction	99
Canon 1772	99
Canon 1773	99
Canon 1774	99
Canon 1775	99
Canon 1776	99
Article 67 - Nullify	100
Canon 1777	100
Canon 1778	100
Canon 1779	100
Canon 1780	100
Article 68 - Voidance	101
Canon 1781	101
Canon 1782	101
Canon 1783	101
Canon 1784	101
Canon 1785	101
Canon 1786	101
III. Rights	103
3.1 Rights	103
Article 69 - Rights	103
Canon 1787	103
Canon 1788	104
Canon 1789	105
Canon 1790	105
Canon 1791	106
Article 70 - Claim	108
Canon 1792	108
Canon 1793	108
Canon 1794	108
Canon 1795	108
Canon 1796	108
Canon 1797	108
Canon 1798	108
Canon 1799	108
Canon 1800	108
Canon 1801	108
Canon 1802	109
Article 71 - Title	110
Canon 1803	110
Canon 1804	110
Canon 1805	110
Canon 1806	110
Canon 1807	110
Canon 1808	110
Canon 1809	110
Article 72 - Succession	111
Canon 1810	111
Canon 1811	111
Canon 1812	111
Canon 1813	111
Canon 1814	111
Canon 1815	111
Article 73 - Occupation	112
Canon 1816	112
Canon 1817	112

Canon 1818	112
Canon 1819	112
Article 74 - Possession	113
Canon 1820	113
Canon 1821	113
Canon 1822	113
Canon 1823	113
Canon 1824	113
Canon 1825	113
Article 75 - Heir	114
Canon 1826	114
Canon 1827	114
Canon 1828	114
Canon 1829	114
Canon 1830	114
Canon 1831	114
Canon 1832	114
Canon 1833	114
Canon 1834	114
Canon 1835	114
Canon 1836	114
Canon 1837	115
Article 76 - Use	116
Canon 1838	116
Canon 1839	116
Canon 1840	116
Canon 1841	116
Article 77 - Owner	117
Canon 1842	117
Canon 1843	117
Canon 1844	117
Canon 1845	117
Canon 1846	117
Article 78 - Holder	118
Canon 1847	118
Canon 1848	118
Canon 1849	118
Canon 1850	118
Canon 1851	118
Canon 1852	118
Canon 1853	118
Canon 1854	118
Canon 1855	118
Canon 1856	118
Canon 1857	118
Canon 1858	119
Canon 1859	119
Article 79 - Realty	120
Canon 1860	120
Canon 1861	120
Canon 1862	120
Canon 1863	120
Canon 1864	120
Canon 1865	120
Canon 1866	120
Canon 1867	120
Article 80 - Property	121
Canon 1868	121
Canon 1869	121
Canon 1870	121
Canon 1871	121
Canon 1872	121
Canon 1873	121
Canon 1874	121
Canon 1875	121
Canon 1876	121
Article 81 - Fealty	122
Canon 1877	122
Canon 1878	122
Canon 1879	122
Canon 1880	122
Canon 1881	122
Canon 1882	122
Article 82 - Beneficiary	123
Canon 1883	123
Canon 1884	123
Canon 1885	123
Canon 1886	123
Canon 1887	123
Canon 1888	123
Canon 1889	123
Canon 1890	123
Canon 1891	123
Canon 1892	123
Article 83 - Tenancy	124
Canon 1893	124
Canon 1894	124
Canon 1895	124
Canon 1896	124
Canon 1897	124
Canon 1898	124
Canon 1899	124
Canon 1900	124
3.2 Rights Administration	125
Article 84 - Trust	125
Canon 1901	125
Canon 1902	125
Canon 1903	126
Canon 1904	127
Canon 1905	127

Canon 1906	127
Canon 1907	127
Canon 1908	128
Canon 1909	128
Canon 1910	128
Canon 1911	129
Canon 1912	129
Canon 1913	130
Canon 1914	131
Canon 1915	134
Canon 1916	134
Canon 1917	134
Canon 1918	134
Canon 1919	135
Canon 1920	135
Article 85 - Divine Trust	136
Canon 1921	136
Canon 1922	136
Canon 1923	136
Canon 1924	136
Canon 1925	136
Canon 1926	136
Canon 1927	136
Canon 1928	136
Canon 1929	136
Canon 1930	136
Canon 1931	137
Canon 1932	137
Canon 1933	137
Canon 1934	137
Canon 1935	137
Canon 1936	137
Canon 1937	137
Article 86 - True Trust	138
Canon 1938	138
Canon 1939	138
Canon 1940	138
Canon 1941	138
Canon 1942	138
Canon 1943	138
Canon 1944	138
Canon 1945	138
Article 87 - Superior Trust	139
Canon 1946	139
Canon 1947	139
Canon 1948	139
Canon 1949	139
Canon 1950	139
Canon 1951	139
Canon 1952	139
Canon 1953	139
Article 88 - Inferior Trust	140
Canon 1954	140
Canon 1955	140
Canon 1956	140
Canon 1957	140
Canon 1958	140
Article 89 - Supreme Trust	141
Canon 1959	141
Canon 1960	141
Canon 1961	141
Canon 1962	141
Canon 1963	141
Canon 1964	141
Canon 1965	141
Canon 1966	141
Canon 1967	141
Canon 1968	141
Canon 1969	142
Canon 1970	142
Article 90 - Universal Trust	143
Canon 1971	143
Canon 1972	143
Canon 1973	143
Canon 1974	143
Canon 1975	143
Canon 1976	143
Canon 1977	143
Canon 1978	143
Canon 1979	143
Canon 1980	143
Canon 1981	143
Article 91 - Global Trust	144
Canon 1982	144
Canon 1983	144
Canon 1984	144
Canon 1985	144
Article 92 - Civil Trust	145
Canon 1986	145
Canon 1987	145
Canon 1988	145
Article 93 - Mercantile Trust	146
Canon 1989	146
Canon 1990	146
Article 94 - Union Trust	147
Canon 1991	147
Canon 1992	147
Canon 1993	147
Article 95 - Clann Trust	148
Canon 1994	148

Canon 1995	148
Canon 1996	148
Article 96 - Official Trust	149
Canon 1997	149
Canon 1998	149
Canon 1999	149
Canon 2000	149
Article 97 - Location Trust	150
Canon 2001	150
Canon 2002	150
Canon 2003	150
Canon 2004	150
Canon 2005	150
Canon 2006	150
Canon 2007	150
Canon 2008	150
Canon 2009	150
Canon 2010	150
Canon 2011	150
Canon 2012	151
Canon 2013	151
Canon 2014	151
Canon 2015	151
Canon 2016	151
Canon 2017	151
Article 98 - Temporary Trust	152
Canon 2018	152
Canon 2019	152
Canon 2020	152
Canon 2021	152
Article 99 - Estate	153
Canon 2022	153
Canon 2023	153
Canon 2024	154
Canon 2025	154
Canon 2026	155
Canon 2027	155
Canon 2028	156
Canon 2029	156
Canon 2030	157
Canon 2031	157
Canon 2032	158
Canon 2033	158
Canon 2034	158
Canon 2035	159
3.3 Rights Suspension and Corruption	160
Article 100 - Cestui Que Vie Trust	160
Canon 2036	160
Canon 2037	160
Canon 2038	160
Canon 2039	161
Canon 2040	161
Canon 2041	161
Canon 2042	161
Canon 2043	161
Canon 2044	161
Canon 2045	161
Canon 2046	162
Canon 2047	162
Canon 2048	162
Canon 2049	162
Canon 2050	162
Canon 2051	162
Canon 2052	162
Canon 2053	162
Canon 2054	162
Canon 2055	163
Canon 2056	163
Canon 2057	163
Article 101 - Mortgage	164
Canon 2058	164
Canon 2059	164
Canon 2060	164
Canon 2061	164
Canon 2062	165
Canon 2063	165
Canon 2064	166
Canon 2065	166
Canon 2066	166
Canon 2067	166
Canon 2068	166
Canon 2069	167
Article 102 - Bond	168
Canon 2070	168
Canon 2071	168
Canon 2072	168
Canon 2073	169
Canon 2074	170
Canon 2075	170
Canon 2076	170
Canon 2077	170
Canon 2078	170
Article 103 - Lien	171
Canon 2079	171
Canon 2080	171
Canon 2081	171
Canon 2082	171
Canon 2083	171
Canon 2084	171
Canon 2085	171

Canon 2086	171
Canon 2087	171
Canon 2088	171
Canon 2089	172
Canon 2090	172
Canon 2091	172
Canon 2092	172
Canon 2093	172
Canon 2094	172
Canon 2095	172
Canon 2096	172
Canon 2097	172
Canon 2098	172
Article 104 - Easement	173
Canon 2099	173
Canon 2100	173
Canon 2101	173
Canon 2102	173
Article 105 - Estoppel	174
Canon 2103	174
Canon 2104	174
Article 106 - Date	175
Canon 2105	175
Canon 2106	175
Canon 2107	175
Canon 2108	175
Canon 2109	175
Canon 2110	175
Canon 2111	175
Canon 2112	175
Article 107 - Revenues	176
Canon 2113	176
Canon 2114	176
Canon 2115	176
Canon 2116	176
Canon 2117	176
Canon 2118	176
Canon 2119	177
Canon 2120	177
Canon 2121	177
Canon 2122	177
Canon 2123	177
Canon 2124	177
Canon 2125	177
Canon 2126	178
Canon 2127	178
Canon 2128	178
Canon 2129	178
Canon 2130	178
Canon 2131	178
Canon 2132	178
Article 108 - Foreclosure	179
Canon 2133	179
Canon 2134	179
Canon 2135	179
Canon 2136	179
Canon 2137	179
Canon 2138	179
Canon 2139	179
Canon 2140	179
Canon 2141	179
Canon 2142	180
Canon 2143	180
IV. Consensus	182
4.1 Consensus	182
Article 109 - Consent	182
Canon 2144	182
Canon 2145	182
Canon 2146	182
Canon 2147	182
Canon 2148	182
Canon 2149	182
Canon 2150	183
Canon 2151	183
Canon 2152	183
Canon 2153	183
Canon 2154	183
Canon 2155	183
Canon 2156	183
Canon 2157	183
Canon 2158	183
Canon 2159	183
Article 110 - Consensus	184
Canon 2160	184
Canon 2161	184
Canon 2162	184
Canon 2163	184
Canon 2164	184
Canon 2165	184
Canon 2166	184
Canon 2167	184
Canon 2168	184
Canon 2169	185
Canon 2170	185
Canon 2171	185
Canon 2172	185
Canon 2173	185
Canon 2174	185
Canon 2175	186
Canon 2176	186

Canon 2177	186
Canon 2178	186
Canon 2179	186
Article 111 - Unilateral Consensus	187
Canon 2180	187
Canon 2181	187
Canon 2182	187
Canon 2183	187
Canon 2184	187
Canon 2185	187
Canon 2186	187
Canon 2187	187
Canon 2188	188
Canon 2189	188
Article 112 - Bilateral Consensus	189
Canon 2190	189
Canon 2191	189
Canon 2192	189
Canon 2193	189
Article 113 - Trilateral Consensus	190
Canon 2194	190
Canon 2195	190
Canon 2196	190
Canon 2197	190
Canon 2198	190
Canon 2199	190
Canon 2200	190
4.2 Consensus Consideration	191
Article 114 - Consideration	191
Canon 2201	191
Canon 2202	191
Canon 2203	191
Canon 2204	191
Canon 2205	191
Canon 2206	191
Canon 2207	191
Article 115 - Question	192
Canon 2208	192
Canon 2209	192
Canon 2210	192
Canon 2211	192
Canon 2212	192
Article 116 - Statement of Claim	193
Canon 2213	193
Canon 2214	193
Canon 2215	193
Canon 2216	193
Canon 2217	193
Canon 2218	193
Canon 2219	193
Article 117 - Charge	194
Canon 2220	194
Canon 2221	194
Canon 2222	194
Canon 2223	194
Canon 2224	194
Article 118 - Offer	195
Canon 2225	195
Canon 2226	195
Canon 2227	195
Canon 2228	195
Canon 2229	195
Canon 2230	195
Canon 2231	195
Article 119 - Bid	196
Canon 2232	196
Canon 2233	196
Canon 2234	196
Canon 2235	196
Canon 2236	196
Article 120 - Gift	197
Canon 2237	197
Canon 2238	197
Canon 2239	197
Article 121 - Grant	198
Canon 2240	198
Canon 2241	198
Canon 2242	198
Canon 2243	198
Article 122 - Conveyance	199
Canon 2244	199
Canon 2245	199
Canon 2246	199
Canon 2247	199
Article 123 - Necessity	200
Canon 2248	200
Canon 2249	200
Canon 2250	200
Canon 2251	200
Canon 2252	200
4.3 Consensus Obligation	201
Article 124 - Obligation	201
Canon 2253	201
Canon 2254	201
Canon 2255	201
Canon 2256	201
Canon 2257	201
Canon 2258	201

Canon 2259	201
Canon 2260	201
Article 125 - Oath	202
Canon 2261	202
Canon 2262	202
Canon 2263	202
Canon 2264	203
Canon 2265	203
Canon 2266	203
Canon 2267	203
Canon 2268	203
Article 126 - Vow	204
Canon 2269	204
Canon 2270	204
Canon 2271	204
Canon 2272	204
Canon 2273	205
Canon 2274	205
Canon 2275	205
Canon 2276	205
Canon 2277	205
Canon 2278	205
Article 127 - Promise	206
Canon 2279	206
Canon 2280	206
Canon 2281	206
Canon 2282	206
Canon 2283	206
Article 128 - Surety	207
Canon 2284	207
Canon 2285	207
Canon 2286	207
Canon 2287	207
Canon 2288	207
Canon 2289	207
Canon 2290	207
Article 129 - Performance	208
Canon 2291	208
Canon 2292	208
Canon 2293	208
Canon 2294	208
Article 130 - Remedy	209
Canon 2295	209
Canon 2296	209
Canon 2297	209
Canon 2298	209
Canon 2299	209
Canon 2300	209
Canon 2301	209
Canon 2302	209
4.4 Consensus Instrument	210
Article 131 - Instrument	210
Canon 2303	210
Canon 2304	210
Canon 2305	210
Canon 2306	210
Canon 2307	210
Canon 2308	210
Canon 2309	210
Canon 2310	210
Canon 2311	211
Canon 2312	211
Canon 2313	211
Canon 2314	211
Canon 2315	211
Canon 2316	211
Canon 2317	211
Canon 2318	211
Canon 2319	211
Canon 2320	212
Canon 2321	212
Canon 2322	212
Article 132 - Witness	213
Canon 2323	213
Canon 2324	213
Canon 2325	213
Canon 2326	213
Canon 2327	213
Canon 2328	213
Canon 2329	213
Canon 2330	213
Canon 2331	213
Canon 2332	213
Canon 2333	214
Canon 2334	214
Article 133 - Seal	215
Canon 2335	215
Canon 2336	215
Canon 2337	215
Canon 2338	215
Canon 2339	215
Canon 2340	215
Canon 2341	215
Canon 2342	215
Article 134 - Sign	216
Canon 2343	216
Canon 2344	216
Canon 2345	216
Canon 2346	216
Canon 2347	216

Canon 2348	216
Canon 2349	216
Canon 2350	216
Article 135 - Notary	217
Canon 2351	217
Canon 2352	217
Canon 2353	217
Canon 2354	217
Canon 2355	217
Canon 2356	217
Canon 2357	217
Canon 2358	217
Canon 2359	217
Canon 2360	217
Canon 2361	218
Article 136 - Acknowledgment	219
Canon 2362	219
Canon 2363	219
Canon 2364	219
4.5 Consensus Dispute and Extinction	220
Article 137 - Duress	220
Canon 2365	220
Canon 2366	220
Canon 2367	220
Canon 2368	220
Article 138 - Perfidy	221
Canon 2369	221
Canon 2370	221
Canon 2371	221
Canon 2372	221
Canon 2373	221
Canon 2374	221
Canon 2375	221
Article 139 - Default	222
Canon 2376	222
Canon 2377	222
Canon 2378	222
Canon 2379	222
Canon 2380	222
Canon 2381	222
Canon 2382	222
Canon 2383	222
Article 140 - Alteration	223
Canon 2384	223
Canon 2385	223
Canon 2386	223
Canon 2387	223
Canon 2388	223
Article 141 - Deviation	224
Canon 2389	224
Canon 2390	224
Canon 2391	224
Article 142 - Mistake	225
Canon 2392	225
Canon 2393	225
Canon 2394	225
Canon 2395	225
Canon 2396	225
Canon 2397	225
Canon 2398	225
Canon 2399	225
Canon 2400	225
Canon 2401	225
Article 143 - Frustration	226
Canon 2402	226
Canon 2403	226
Canon 2404	226
Canon 2405	226
Canon 2406	226
Article 144 - Impossibility	227
Canon 2407	227
Canon 2408	227
Canon 2409	227
Canon 2410	227
Article 145 - Impracticability	228
Canon 2411	228
Canon 2412	228
Canon 2413	228
Canon 2414	228
Canon 2415	228
Article 146 - Unconscionability	229
Canon 2416	229
Canon 2417	229
Canon 2418	229
Canon 2419	229
Canon 2420	229
Article 147 - Misrepresentation	230
Canon 2421	230
Canon 2422	230
Canon 2423	230
Canon 2424	230
Canon 2425	230
Canon 2426	230
Canon 2427	230
Canon 2428	230
Article 148 - Concealment	231
Canon 2429	231
Canon 2430	231
Canon 2431	231

Canon 2432	231
Canon 2433	231
Canon 2434	231
Canon 2435	231
Canon 2436	231
Canon 2437	231
Canon 2438	231
Canon 2439	231
Canon 2440	231
Article 149 - Extinction	232
Canon 2441	232
Canon 2442	232
Canon 2443	232
Canon 2444	232
Canon 2445	232
Canon 2446	232
V. Occurrence	234
5.1 Occurrence	234
Article 150 - Occurrence	234
Canon 2447	234
Canon 2448	234
Canon 2449	234
Canon 2450	234
Canon 2451	234
Article 151 - Instance	235
Canon 2452	235
Canon 2453	235
Canon 2454	235
Article 152 - Drama	236
Canon 2455	236
Canon 2456	236
Canon 2457	236
Canon 2458	236
Canon 2459	236
Canon 2460	236
Canon 2461	236
Canon 2462	236
Article 153 - Scene	237
Canon 2463	237
Canon 2464	237
Canon 2465	237
Article 154 - Dramatis personae	238
Canon 2466	238
Canon 2467	238
Article 155 - Party	239
Canon 2468	239
Canon 2469	239
Canon 2470	239
Article 156 - Spectator	240
Canon 2471	240
Canon 2472	240
Article 157 - Actor	241
Canon 2473	241
Canon 2474	241
Canon 2475	241
Article 158 - Protagonist	242
Canon 2476	242
Canon 2477	242
Canon 2478	242
Article 159 - Antagonist	243
Canon 2479	243
Canon 2480	243
Article 160 - Deuteragonist	244
Canon 2481	244
Article 161 - Plot	245
Canon 2482	245
Article 162 - Motive	246
Canon 2483	246
Canon 2484	246
5.2 Fact	247
Article 163 - Fact	247
Canon 2485	247
Canon 2486	247
Canon 2487	247
Article 164 - Methodology	248
Canon 2488	248
Canon 2489	248
Canon 2490	248
Canon 2491	248
Article 165 - Source	249
Canon 2492	249
Canon 2493	249
Canon 2494	249
Canon 2495	249
Canon 2496	249
Canon 2497	249
Canon 2498	249
Canon 2499	249
Article 166 - Reference	250
Canon 2500	250
Canon 2501	250
Canon 2502	250
Canon 2503	250
Canon 2504	250
Canon 2505	250
Canon 2506	250

Canon 2507	250
Canon 2508	250
Canon 2509	250
Canon 2510	250
Canon 2511	251
Article 167 - Verification	252
Canon 2512	252
Canon 2513	252
Canon 2514	252
5.3 Evidence	253
Article 168 - Evidence	253
Canon 2515	253
Canon 2516	253
Canon 2517	253
Canon 2518	253
Canon 2519	253
Canon 2520	253
Article 169 - Physical	254
Canon 2521	254
Canon 2522	254
Canon 2523	254
Canon 2524	254
Canon 2525	254
Canon 2526	255
Canon 2527	255
Canon 2528	255
Article 170 - Testimonial	256
Canon 2529	256
Canon 2530	256
Canon 2531	256
Canon 2532	256
Article 171 - Inferential	257
Canon 2533	257
Canon 2534	257
Canon 2535	257
Canon 2536	257
Article 172 - Disclosure	258
Canon 2537	258
Canon 2538	258
Canon 2539	258
Canon 2540	258
Canon 2541	258
Canon 2542	258
Canon 2543	258
Article 173 - Admission	259
Canon 2544	259
Canon 2545	259
Canon 2546	259
Canon 2547	259
Canon 2548	259
Canon 2549	259
Canon 2550	259
VI. Argument	261
6.1 Argument	261
Article 174 - Argument	261
Canon 2551	261
Canon 2552	261
Canon 2553	261
Canon 2554	261
Canon 2555	261
Article 175 - Cause	262
Canon 2556	262
Canon 2557	262
Canon 2558	262
Canon 2559	262
Article 176 - Interpretation	263
Canon 2560	263
Canon 2561	263
Canon 2562	263
Canon 2563	263
Canon 2564	263
Canon 2565	263
Canon 2566	263
Article 177 - Proposition	264
Canon 2567	264
Canon 2568	264
Canon 2569	264
Canon 2570	264
Canon 2571	264
Canon 2572	264
Canon 2573	264
Article 178 - Conclusion	265
Canon 2574	265
Canon 2575	265
Canon 2576	265
Canon 2577	265
Article 179 - System	266
Canon 2578	266
Canon 2579	266
Canon 2580	266
Canon 2581	266
Canon 2582	266
Article 180 - Validity	267
Canon 2583	267
Canon 2584	267
Canon 2585	267
Canon 2586	267

Canon 2587	267
Canon 2588	267
Article 181 - Maxim	268
Canon 2589	268
Canon 2590	268
Canon 2591	268
Canon 2592	268
Canon 2593	268
Canon 2594	268
Article 182 - Status	269
Canon 2595	269
Canon 2596	269
Canon 2597	269
Canon 2598	269
Canon 2599	269
Article 183 - Competence	270
Canon 2600	270
Canon 2601	270
Canon 2602	270
Canon 2603	270
Canon 2604	270
Canon 2605	270
Canon 2606	270
6.2 Logic	271
Article 184 - Logic	271
Canon 2607	271
Canon 2608	271
Canon 2609	271
Canon 2610	271
Canon 2611	271
Canon 2612	271
Canon 2613	271
Article 185 - Inference	272
Canon 2614	272
Canon 2615	272
Canon 2616	272
Canon 2617	272
Article 186 - Logical Form	273
Canon 2618	273
Canon 2619	273
Canon 2620	273
Article 187 - Deductive Logic	274
Canon 2621	274
Canon 2622	274
Canon 2623	274
Canon 2624	274
Canon 2625	274
Article 188 - Inductive Logic	275
Canon 2626	275
Canon 2627	275
Canon 2628	275
Canon 2629	275
Article 189 - Fallacy	276
Canon 2630	276
Canon 2631	276
Canon 2632	276
Canon 2633	276
Canon 2634	276
Canon 2635	276
Canon 2636	276
6.3 Dialectic	277
Article 190 - Dialectic	277
Canon 2637	277
Canon 2638	277
Canon 2639	277
Canon 2640	277
Canon 2641	278
Canon 2642	278
Canon 2643	278
Canon 2644	278
Canon 2645	278
Article 191 - Result	279
Canon 2646	279
Canon 2647	279
Article 192 - Dialectic Form	280
Canon 2648	280
Canon 2649	280
Article 193 - Passive Dialectic	281
Canon 2650	281
Canon 2651	281
Canon 2652	281
Article 194 - Active Dialectic	282
Canon 2653	282
Canon 2654	282
Canon 2655	282
Canon 2656	282
Article 195 - Absurdity	283
Canon 2657	283
Canon 2658	283
Canon 2659	283
6.4 Rhetoric	284
Article 196 - Rhetoric	284
Canon 2660	284
Canon 2661	284
Canon 2662	284
Canon 2663	284
Canon 2664	284

Canon 2665	285
Article 197 - Persuasion	286
Canon 2666	286
Canon 2667	286
Article 198 - Monologue	287
Canon 2668	287
Canon 2669	287
Canon 2670	287
Canon 2671	287
Canon 2672	287
Article 199 - Dialogue	288
Canon 2673	288
Canon 2674	288
Canon 2675	288
Canon 2676	288
Article 200 - Prologue	289
Canon 2677	289
Canon 2678	289
Canon 2679	289
Canon 2680	289
Canon 2681	289
Article 201 - Epilogue	290
Canon 2682	290
Canon 2683	290
Canon 2684	290
Canon 2685	290
Canon 2686	290
Canon 2687	290
Article 202 - Catalogue	291
Canon 2688	291
Canon 2689	291
Article 203 - Analogue	292
Canon 2690	292
Canon 2691	292
Canon 2692	292
Article 204 - Ideologue	293
Canon 2693	293
Canon 2694	293
Article 205 - Kudos	294
Canon 2695	294
Canon 2696	294
Canon 2697	294
Article 206 - Ethos	295
Canon 2698	295
Canon 2699	295
Canon 2700	295
Article 207 - Pathos	296
Canon 2701	296
Canon 2702	296
Canon 2703	296
Article 208 - Logos	297
Canon 2704	297
Article 209 - Tempos	298
Canon 2705	298
Article 210 - Dynamos	299
Canon 2706	299
Article 211 - Contradiction	300
Canon 2707	300
Canon 2708	300
Canon 2709	300
VII. Law	302
7.1 Virtue of Law	302
Article 212 - Respect	302
Canon 2710	302
Canon 2711	302
Canon 2712	302
Canon 2713	302
Canon 2714	302
Canon 2715	302
Article 213 - Honesty	303
Canon 2716	303
Canon 2717	303
Canon 2718	303
Canon 2719	303
Canon 2720	303
Canon 2721	303
Canon 2722	303
Canon 2723	303
Article 214 - Courage	304
Canon 2724	304
Canon 2725	304
Canon 2726	304
Canon 2727	304
Canon 2728	304
Canon 2729	304
Article 215 - Compassion	305
Canon 2730	305
Canon 2731	305
Canon 2732	305
Article 216 - Impartiality	306
Canon 2733	306
Canon 2734	306
Canon 2735	306
Canon 2736	306
Article 217 - Knowledge	307
Canon 2737	307

Canon 2738	307
Canon 2739	307
Canon 2740	307
Canon 2741	307
Canon 2742	307
Canon 2743	307
Article 218 - Wisdom	308
Canon 2744	308
Canon 2745	308
7.2 Principles of Law	309
Article 219 - Justice	309
Canon 2746	309
Canon 2747	309
Canon 2748	309
Canon 2749	309
Canon 2750	309
Canon 2751	309
Article 220 - Freedom	310
Canon 2752	310
Canon 2753	310
Canon 2754	310
Canon 2755	310
Article 221 - Rights	311
Canon 2756	311
Canon 2757	311
Canon 2758	311
Canon 2759	311
Article 222 - Privileges	312
Canon 2760	312
Canon 2761	312
Article 223 - Slavery	313
Canon 2762	313
Canon 2763	313
Canon 2764	313
Canon 2765	313
Canon 2766	313
Canon 2767	313
Article 224 - Equity	314
Canon 2768	314
Canon 2769	314
Canon 2770	314
Canon 2771	314
Canon 2772	314
Canon 2773	314
Canon 2774	314
Canon 2775	314
Article 225 - Culpability	315
Canon 2776	315
Canon 2777	315
Canon 2778	315
Canon 2779	315
Article 226 - Mens Rea	316
Canon 2780	316
Canon 2781	316
Canon 2782	316
Article 227 - Actus Reus	317
Canon 2783	317
Canon 2784	317
Canon 2785	317
Canon 2786	317
Canon 2787	317
Canon 2788	317
Article 228 - Innocence	318
Canon 2789	318
Canon 2790	318
Canon 2791	318
Article 229 - Counsel	319
Canon 2792	319
Canon 2793	319
Canon 2794	319
Canon 2795	319
Canon 2796	319
Canon 2797	319
Canon 2798	319
Canon 2799	319
Canon 2800	319
Canon 2801	319
Article 230 - Pro Se	320
Canon 2802	320
Canon 2803	320
Canon 2804	320
Canon 2805	320
Canon 2806	320
Canon 2807	320
Canon 2808	320
Article 231 - Res Accusatio	321
Canon 2809	321
Canon 2810	321
Canon 2811	321
Canon 2812	321
Canon 2813	321
Article 232 - Res Judicata	322
Canon 2814	322
Canon 2815	322
Canon 2816	322
Canon 2817	322
Canon 2818	322
Canon 2819	322
Canon 2820	322

Article 233 - Ius Propere	323
Canon 2821	323
Canon 2822	323
Canon 2823	323
Canon 2824	323
Canon 2825	323
Canon 2826	323
Article 234 - Meritus Formulae	324
Canon 2827	324
Canon 2828	324
Canon 2829	324
Canon 2830	324
Canon 2831	324
Article 235 - Meritus Proscriptum	325
Canon 2832	325
Canon 2833	325
Canon 2834	325
Canon 2835	325
Canon 2836	325
Article 236 - Demurrer	326
Canon 2837	326
Canon 2838	326
Canon 2839	326
Canon 2840	326
Canon 2841	326
Canon 2842	326
Canon 2843	326
Canon 2844	326
Article 237 - Allocution	327
Canon 2845	327
Canon 2846	327
Canon 2847	327
Canon 2848	327
Canon 2849	327
Canon 2850	327
Canon 2851	327
Canon 2852	327
Canon 2853	327
Canon 2854	327
Canon 2855	328
Canon 2856	328
Canon 2857	328
7.3 Systems of Law	329
Article 238 - Systems of Law	329
Canon 2858	329
Canon 2859	329
Canon 2860	329
Canon 2861	329
Canon 2862	329
Canon 2863	329
Canon 2864	329
Canon 2865	330
Canon 2866	330
Canon 2867	330
Canon 2868	330
Canon 2869	330
Canon 2870	330
Article 239 - Atl Law	331
Canon 2871	331
Canon 2872	331
Canon 2873	331
Canon 2874	331
Canon 2875	331
Article 240 - Ari Law	332
Canon 2876	332
Canon 2877	332
Canon 2878	332
Canon 2879	332
Article 241 - Mui Law	333
Canon 2880	333
Canon 2881	333
Canon 2882	333
Canon 2883	333
Article 242 - Cuili Law	334
Canon 2884	334
Canon 2885	334
Canon 2886	334
Article 243 - Mandian Law	335
Canon 2887	335
Canon 2888	335
Canon 2889	335
Article 244 - Sumerian Law	336
Canon 2890	336
Canon 2891	336
Canon 2892	336
Article 245 - Babylonian Law	337
Canon 2893	337
Canon 2894	337
Canon 2895	337
Article 246 - Hyksos Law	338
Canon 2896	338
Canon 2897	338
Canon 2898	338
Canon 2899	339
Article 247 - Vedic Law	340
Canon 2900	340
Canon 2901	340
Canon 2902	340

Article 248 - Persian Law	341
Canon 2903	341
Canon 2904	341
Canon 2905	341
Canon 2906	341
Canon 2907	341
Canon 2908	341
Canon 2909	341
Canon 2910	341
Canon 2911	342
Article 249 - Tará Law	343
Canon 2912	343
Canon 2913	343
Canon 2914	343
Canon 2915	343
Canon 2916	343
Canon 2917	343
Canon 2918	344
Article 250 - Hellenic Law	345
Canon 2919	345
Article 251 - Roman Law	346
Canon 2920	346
Canon 2921	346
Canon 2922	346
Canon 2923	346
Article 252 - Holly Roman Law	347
Canon 2924	347
Canon 2925	347
Canon 2926	347
Canon 2927	347
Canon 2928	347
Canon 2929	347
Article 253 - Talmudic Law	348
Canon 2930	348
Canon 2931	348
Canon 2932	349
Canon 2933	349
Canon 2934	349
Canon 2935	349
Canon 2936	350
Article 254 - Sufi Law	351
Canon 2937	351
Canon 2938	351
Canon 2939	351
Canon 2940	351
Canon 2941	351
Canon 2942	351
Article 255 - Khazarian Law	352
Canon 2943	352
Canon 2944	352
Canon 2945	352
Canon 2946	352
Canon 2947	352
Canon 2948	352
Canon 2949	353
Canon 2950	353
Article 256 - AngloSaxon Law	354
Canon 2951	354
Canon 2952	354
Canon 2953	354
Canon 2954	354
Canon 2955	354
Canon 2956	354
Canon 2957	354
Canon 2958	355
Canon 2959	355
Canon 2960	355
Canon 2961	355
Canon 2962	355
Article 257 - Civil Law	356
Canon 2963	356
Canon 2964	356
Canon 2965	356
Article 258 - Feudal Law	357
Canon 2966	357
Canon 2967	357
Canon 2968	357
Canon 2969	357
Canon 2970	357
Canon 2971	357
Canon 2972	357
Canon 2973	357
Article 259 - Common Law	358
Canon 2974	358
Canon 2975	358
Canon 2976	358
Canon 2977	358
Canon 2978	358
Canon 2979	358
Canon 2980	358
Canon 2981	359
Canon 2982	359
Canon 2983	359
Article 260 - International Law	360
Canon 2984	360
Canon 2985	360
Canon 2986	360
Canon 2987	360
Canon 2988	360
Canon 2989	361

Canon 2990	361
Canon 2991	361
Canon 2992	361
Canon 2993	361
Canon 2994	361
Canon 2995	361
Article 261 - Ucadian Law	362
Canon 2996	362
Canon 2997	362
Canon 2998	362
Canon 2999	362
7.4 Authority of Law	363
Article 262 - Authority	363
Canon 3000	363
Canon 3001	363
Canon 3002	363
Canon 3003	363
Canon 3004	363
Canon 3005	363
Canon 3006	363
Canon 3007	363
Canon 3008	363
Canon 3009	364
Canon 3010	364
Canon 3011	364
Canon 3012	364
Canon 3013	364
Canon 3014	364
Canon 3015	364
Canon 3016	364
Canon 3017	364
Canon 3018	364
Canon 3019	365
Article 263 - Dominium	366
Canon 3020	366
Canon 3021	366
Canon 3022	366
Canon 3023	366
Article 264 - Visium	367
Canon 3024	367
Canon 3025	367
Article 265 - Magisterium	368
Canon 3026	368
Canon 3027	368
Canon 3028	368
Canon 3029	368
Article 266 - Imperium	369
Canon 3030	369
Canon 3031	369
Canon 3032	369
Article 267 - Officium	370
Canon 3033	370
Canon 3034	370
Canon 3035	370
Article 268 - Custoditum	371
Canon 3036	371
Canon 3037	371
Canon 3038	371
7.5 Potentiality of Law	372
Article 269 - Potentiality	372
Canon 3039	372
Canon 3040	372
Canon 3041	372
Canon 3042	372
Canon 3043	372
Canon 3044	372
Canon 3045	372
Article 270 - Executor	373
Canon 3046	373
Canon 3047	373
Canon 3048	373
Canon 3049	373
Canon 3050	373
Canon 3051	373
Article 271 - Censor	374
Canon 3052	374
Canon 3053	374
Canon 3054	374
Canon 3055	374
Article 272 - Rector	375
Canon 3056	375
Canon 3057	375
Canon 3058	375
Article 273 - Curator	376
Canon 3059	376
Canon 3060	376
Canon 3061	376
Canon 3062	376
Canon 3063	376
Canon 3064	376
Canon 3065	376
Article 274 - Administrator	377
Canon 3066	377
Canon 3067	377
Canon 3068	377
Canon 3069	377
Canon 3070	377
Canon 3071	377

Article 275 - Custodian	378
Canon 3072	378
Canon 3073	378
Canon 3074	378
Canon 3075	378
7.6 Creation of Law	379
Article 276 - Creation	379
Canon 3076	379
Canon 3077	379
Article 277 - Decree	380
Canon 3078	380
Canon 3079	380
Canon 3080	380
Canon 3081	380
Canon 3082	380
Canon 3083	380
Article 278 - Precept	381
Canon 3084	381
Canon 3085	381
Canon 3086	381
Canon 3087	381
Canon 3088	381
Canon 3089	381
Article 279 - Rescript	382
Canon 3090	382
Canon 3091	382
Canon 3092	382
Canon 3093	382
Canon 3094	382
Canon 3095	382
Article 280 - Policy	383
Canon 3096	383
Canon 3097	383
Canon 3098	383
Article 281 - Statute	384
Canon 3099	384
Canon 3100	384
Canon 3101	384
Canon 3102	384
Canon 3103	385
Canon 3104	385
Canon 3105	385
Canon 3106	385
Canon 3107	385
Article 282 - Ordinance	386
Canon 3108	386
Canon 3109	386
Canon 3110	386
7.7 Jurisdiction of Law	387
Article 283 - Jurisdiction	387
Canon 3111	387
Canon 3112	387
Canon 3113	387
Canon 3114	387
Canon 3115	387
Canon 3116	387
Canon 3117	387
Canon 3118	388
Canon 3119	388
Canon 3120	388
Canon 3121	388
Canon 3122	388
Canon 3123	388
Article 284 - Personal Jurisdiction	389
Canon 3124	389
Canon 3125	389
Canon 3126	389
Canon 3127	389
Canon 3128	389
Canon 3129	389
Canon 3130	389
Canon 3131	389
Article 285 - Territorial Jurisdiction	390
Canon 3132	390
Canon 3133	390
Canon 3134	390
Canon 3135	390
Canon 3136	390
Canon 3137	390
Article 286 - Subject Matter Jurisdiction	391
Canon 3138	391
Canon 3139	391
Canon 3140	391
Canon 3141	391
Canon 3142	391
Canon 3143	391
Canon 3144	391
Canon 3145	391
Article 287 - Guilty	392
Canon 3146	392
Canon 3147	392
Canon 3148	392
Canon 3149	392
Canon 3150	392
Canon 3151	392
Canon 3152	392
Canon 3153	392
Canon 3154	393

Article 288 - Plea	394
Canon 3155	394
Canon 3156	394
Canon 3157	394
Canon 3158	394
Canon 3159	394
Canon 3160	394
Canon 3161	394
Canon 3162	394
Canon 3163	395
Canon 3164	395
7.8 Force of Law	396
Article 289 - Force	396
Canon 3165	396
Canon 3166	396
Canon 3167	396
Canon 3168	396
Canon 3169	396
Canon 3170	396
Canon 3171	396
Canon 3172	396
Canon 3173	396
Canon 3174	396
Canon 3175	396
Article 290 - Warrant	397
Canon 3176	397
Canon 3177	397
Canon 3178	397
Canon 3179	397
Canon 3180	397
Canon 3181	397
Canon 3182	397
Canon 3183	397
Article 291 - Arrest	398
Canon 3184	398
Canon 3185	398
Canon 3186	398
Canon 3187	398
Canon 3188	398
Article 292 - Detention	399
Canon 3189	399
Canon 3190	399
Canon 3191	399
Canon 3192	399
Canon 3193	399
Article 293 - Coercion	400
Canon 3194	400
Canon 3195	400
Canon 3196	400
Canon 3197	400
7.9 Controversy of Law	401
Article 294 - Controversy	401
Canon 3198	401
Canon 3199	401
Canon 3200	401
Canon 3201	401
Canon 3202	401
Canon 3203	401
Canon 3204	401
Article 295 - Civil	402
Canon 3205	402
Canon 3206	402
Article 296 - Criminal	403
Canon 3207	403
Canon 3208	403
Canon 3209	403
Canon 3210	403
Canon 3211	403
Canon 3212	403
Canon 3213	403
Canon 3214	403
Canon 3215	403
Canon 3216	403
Article 297 - Instructional	404
Canon 3217	404
Canon 3218	404
7.10 Forums of Law	405
Article 298 - Forum	405
Canon 3219	405
Canon 3220	405
Canon 3221	405
Canon 3222	405
Canon 3223	405
Canon 3224	405
Article 299 - Roman Court	406
Canon 3225	406
Canon 3226	406
Canon 3227	406
Canon 3228	406
Canon 3229	407
Article 300 - Ucadian Court	409
Canon 3230	409
Canon 3231	409
Canon 3232	409
Canon 3233	409
Canon 3234	409
Canon 3235	409

7.11 Execution of Law	410
Article 301 - Execution	410
Canon 3236	410
Canon 3237	410
Canon 3238	410
Canon 3239	410
Canon 3240	410
Canon 3241	410
Article 302 - Judge	411
Canon 3242	411
Canon 3243	411
Canon 3244	411
Canon 3245	411
Canon 3246	411
Canon 3247	411
Canon 3248	411
Canon 3249	411
Canon 3250	411
Canon 3251	411
Article 303 - Suit	412
Canon 3252	412
Canon 3253	412
Canon 3254	412
Article 304 - Accusator	413
Canon 3255	413
Canon 3256	413
Canon 3257	413
Canon 3258	413
Canon 3259	413
Canon 3260	413
Article 305 - Arraignment	414
Canon 3261	414
Canon 3262	414
Article 306 - Summons	415
Canon 3263	415
Canon 3264	415
Canon 3265	415
Canon 3266	415
Canon 3267	415
Canon 3268	415
Canon 3269	415
Article 307 - Hearing	416
Canon 3270	416
Canon 3271	416
Canon 3272	416
Canon 3273	416
Canon 3274	416
Article 308 - Jury	417
Canon 3275	417
Canon 3276	417
Canon 3277	417
Canon 3278	417
Article 309 - Trial	418
Canon 3279	418
Canon 3280	418
Canon 3281	418
Article 310 - Verdict	419
Canon 3282	419
Canon 3283	419
Canon 3284	419
Article 311 - Sentence	420
Canon 3285	420
Canon 3286	420
Canon 3287	420
Canon 3288	420
7.12 Defense of Law	421
Article 312 - Defense	421
Canon 3289	421
Canon 3290	421
Canon 3291	421
Canon 3292	421
Canon 3293	421
Article 313 - Presentation	422
Canon 3294	422
Canon 3295	422
Canon 3296	422
Article 314 - Attendance	423
Canon 3297	423
Canon 3298	423
Canon 3299	423
Canon 3300	423
Article 315 - Visitation	424
Canon 3301	424
Canon 3302	424
Canon 3303	424
Canon 3304	424
Canon 3305	424
Canon 3306	424
7.13 Restitution of Law	425
Article 316 - Restitution	425
Canon 3307	425
Canon 3308	425
Canon 3309	425
Article 317 - Remedy	426
Canon 3310	426
Canon 3311	426
Canon 3312	426

Canon 3313	426
Article 318 - Punishment	427
Canon 3314	427
Canon 3315	427
Canon 3316	427
Canon 3317	427
Canon 3318	427
Canon 3319	427
Canon 3320	427
Canon 3321	427
Canon 3322	427
Article 319 - Absolution	428
Canon 3323	428
Canon 3324	428
Canon 3325	428
Canon 3326	428
Canon 3327	428
Article 320 - Penitence	429
Canon 3328	429
Canon 3329	429
Canon 3330	429
Canon 3331	429
Article 321 - Appeal	430
Canon 3332	430
Canon 3333	430
Canon 3334	430
Article 322 - Pardon	431
Canon 3335	431
Canon 3336	431
7.14 Corruption of Law	432
Article 323 - Legal Realism	432
Canon 3337	432
Canon 3338	432
Canon 3339	432
Canon 3340	432
Canon 3341	433
Article 324 - Mortmanes	434
Canon 3342	434
Canon 3343	434
Canon 3344	434
Canon 3345	434
Canon 3346	434
Canon 3347	434
Article 325 - Settlement (Birth) Certificate	435
Canon 3348	435
Canon 3349	435
Canon 3350	435
Canon 3351	436
Canon 3352	438
Canon 3353	438
Canon 3354	438
Canon 3355	438
Canon 3356	438
Canon 3357	439
Canon 3358	439
Canon 3359	439
Canon 3360	439
Canon 3361	439
Canon 3362	439
Canon 3363	439
Article 326 - Guardians (Board) Council	440
Canon 3364	440
Canon 3365	440
Canon 3366	440
Canon 3367	440
Canon 3368	440
Canon 3369	440
Canon 3370	440
Canon 3371	440
Canon 3372	441
Canon 3373	441
Canon 3374	441
Article 327 - Sanity	442
Canon 3375	442
Canon 3376	442
Canon 3377	442
Canon 3378	442
Canon 3379	442
Canon 3380	443
Canon 3381	443
Article 328 - Enemy of State	444
Canon 3382	444
Canon 3383	444
Canon 3384	444
Canon 3385	444
Canon 3386	444
Canon 3387	444
Canon 3388	444
Canon 3389	445
Canon 3390	445
Canon 3391	445
Canon 3392	445
Canon 3393	445
Article 329 - Prisoner of State	446
Canon 3394	446
Canon 3395	446
Canon 3396	446
Canon 3397	446
Canon 3398	446

Canon 3399	446
Canon 3400	446
Canon 3401	446
Canon 3402	446
Article 330 - License	447
Canon 3403	447
Canon 3404	447
Canon 3405	447
Canon 3406	447
Canon 3407	447
Canon 3408	447
Canon 3409	447
Canon 3410	447
Article 331 - Maritime Law	448
Canon 3411	448
Canon 3412	448
Canon 3413	448
Canon 3414	448
Canon 3415	448
Canon 3416	448
Canon 3417	448
Canon 3418	449
Canon 3419	449
Article 332 - Organized Pseudo-Lawful Commercial Agency (OPCA)	450
Canon 3420	450
Canon 3421	450
Canon 3422	450
Article 333 - Privileged International Government	451
Canon 3423	451
Canon 3424	451
Canon 3425	451
Canon 3426	451
Canon 3427	451
Canon 3428	451
Canon 3429	451



I. Introductory Provisions

1.1 Introductory Provisions

Article 1 - Canons of Positive Law

- i.** By Right, Power and Authority of Article ninety-two (92) of Pactum De Singularis Caelum, also known as the Covenant of One Heaven these pronouncements of law known collectively as Canonum De Ius Positivum and also known as the Canons of Positive Law are hereby promulgated in the original form of Ucadian Language; and
- ii.** The Canonum De Ius Positivum represents the primary, one (1) and only true first Canon of Positive Law. Excluding the Covenant of One Heaven, all other laws, claims and agreements claiming standards of Positive Law shall be secondary and inferior to the Canonum De Ius Positivum ab initio (from the beginning); and
- iii.** These Canons of Positive Law may be taken in official original document form and spoken form to represent part of the one (1) complete set of the twenty-two (22) Canons of law known collectively as Astrum Iuris Divini Canonum, also known as Living Body of Divine Canon Law and the highest of all Original Law; and
- iv.** When referring to these Canons of Positive 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 Positive 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 translation, copy, citation, duplication, registration in part or whole implies any transfer or conveyance of these rights; and
- vii.** When part or all of these laws is 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 Positive 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 - Positive Law

Canon 1417

No law is valid, or has any authority or force or effect unless it conforms to the body of Canon Laws preceding this Canon known as Astrum Iuris Divini Canonum in accordance with Pactum De Singularis Caelum.

Canon 1418

Positive Law is the laws that are enacted by men and women through proper authority in accordance with these canons for the government of a society. As Positive Law ultimately refers to physical objects and living beings, all valid Positive Law may be said to be derived from Natural Law.

Canon 1419

A Positive Law cannot abrogate, suspend, nor change a Natural Law. Nor is it possible for a Positive Law or Natural Law to abrogate, suspend or change a Divine Law.

Canon 1420

All Positive Law established in accordance with these canons are by Statutes of Juridic Persons within the limits of their established authority. No valid Positive Law issued in accordance with these canons may create or alter Divine, Natural or Original Positive Law.

Canon 1421

A Positive Law is established and takes force when it is promulgated in accordance with these canons.

Canon 1422

All Positive Law may be defined by four (4) Foundations including: Concepts, Principles, Operation and Result and nineteen (19) Primary Systems including Ecclesiastical Law, Administrative Law, Life & Ethics, Food & Drugs, Knowledge, Obligation & Agreement, Property & Succession, Money & Trade, Language, Civilizations, Entities, Religion, Sacred Texts, Treaties, Rites and Customs, Sacred Office, Divine Sacraments and Time/Places.

Canon 1423

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

1.2 Concepts

Article 3 - Equality

Canon 1424

Equality is expressed as active presence of impartiality, uniformity, calmness, decency and reasonableness in the actions and performance of duty of all who claim to represent the law.

Canon 1425

The word Equality is derived from the Latin *aequitas* meaning "uniformity, impartiality, fair dealing and calmness of mind".

Canon 1426

Equality is the active demonstration of the Golden Rule by those who represent the law that all are equal under the Law and subject to the Law.

Canon 1427

When Equality ceases, Law ceases.

Article 4 - Fairness

Canon 1428

Fairness is expressed as the absence of bias, malice, vested interest, or predisposed opinions and the active presence of decency and reasonableness in the actions and performance of duty of all who claim to represent the law.

Canon 1429

The word fairness originates from ancient Gaelic word faire meaning "the action of watching, guarding" as well as "a horizon or skyline".

Canon 1430

The absence of fairness is the absence of the law.

Canon 1431

One who is incapable of demonstrating fairness lacks the character and honor to be a judge.

Article 5 - Uniqueness

Canon 1432

Uniqueness is a fundamental feature of all Objects and Concepts of Existence whereby every Object in Dimension is Unique by virtue of occupying unique space and every Concept is unique by virtue of Unique Observation and Perception.

Canon 1433

While the Law may be the same, every matter before it is by definition unique. Therefore, every man and woman has the right to be heard.

Canon 1434

Denial and Consent are demonstrations of the exercising of free will. Denial is the refusal by free-will to endorse or accept an Action or Ritual. Consent is the acceptance by free will of the endorsement or acceptance of an Action or Ritual.

Article 6 - Dependency

Canon 1435

Dependency is a fundamental requirement of Existence whereby the existence and sustainment of one object is dependent on the existence of others. All Objects and Concepts exist within a Co-dependent Universe.

Canon 1436

In accordance with Natural Law all members of the Homo Sapien species are dependent on sustainable co-existence to some degree. Therefore, while all members of the Homo Sapien species possess free will, the full demonstration of free will in the form of complete freedom is not possible within any type society without anarchy.

Canon 1437

When applied to Positive Law, the law of Dependency means no Form may exist in Reality independently from the body of law that defines it. Therefore, the foundational deed of any society does not exist as a truly independent law, even if it declares itself to be so, as the body of law which enables the Form of a constitution, deed or declaration to be constructed in the first instance must have prior existence.

Canon 1438

By definition of the law of Dependency, all societies that used the Form of law known as Western Law, also Roman Law, also known as Common Law as the Form from which to create their constitutions and declarations of independence remain dependent upon this higher form of law and dependants within this framework of law, regardless of any claimed or perceived independence.

Article 7 - Meaning

Canon 1439

Meaning is a fictional term used to define the quality of having intention or purpose. Hence the early definition of "mean" as having in mind a purpose.

Canon 1440

All Meaning is defined and subject to the seven (7) systems and one (1) state of being as defined by the Canons of Divine Law preceding this Canon. The seven (7) Systems are Classification, Symbols, Semantics, Elements and Properties, Language, Axioms and Mind. The one (1) State of Being is Unique Collective Awareness.

Canon 1441

All valid meanings of words shall be aggregated into the official Ucadia Lexicon as a single source and reference.

Canon 1442

Any meaning that is not defined and in accordance with the Canons of Law preceding this Canon is automatically null and void, from the beginning of its use.

Canon 1443

When anyone references, writes or speaks of "true meaning", or “meaning”, it shall mean these canons and no other.

Article 8 - Knosis

Canon 1444

Knosis is a fictional term meaning confidence in or reliance on the validity of some quality or attribute of a Form based on Proof, Reason or Logic; without the need of Belief or Faith. Knowledge therefore in its truest sense means the quality of possessing and displaying Knosis (gnosis).

Canon 1445

“To Know Thyself” implies not only to learn but the ability to discern what is and what is not. Thus Knosis and true knowledge has always been the enemy of deception and those who deliberately mislead.

Canon 1446

As these canons of Divine Law and Natural Law are proven with Proof, Reason and Logic alone, the true Rule of Law rests upon only Knosis and True Knowledge, not Faith or Belief.

Canon 1447

Any definition that attempts to connect the opposite concepts of Faith or Belief to Knosis or Knowledge is deliberately false and misleading. In accordance with these canons, any such definition is automatically rendered null and void.

Canon 1448

Any definition that attempts to imply negative connotation or defective meaning to Knosis (Gnosis) in favour of Belief and Faith are deliberately false and misleading arguments. In accordance with these Canons, any such definition is automatically rendered null and void.

Canon 1449

When anyone references, writes or speaks of “Knosis”, "True Knowledge" or "Knowledge" in respect of Law, it shall mean these canons and no other.

Article 9 - Belief

Canon 1450

The term Belief comes from the 16th Century invented English word Belie from the Latin terms *beo* meaning “to offer; or give or bless” and *li* (and *litis*) meaning “quarrel, dispute, lawsuit” – hence the literal meaning of Belie being “to offer, or give or bless with quarrel or dispute”. The term Belie personifies the false, immoral, repugnant and absurd notion *Qui vult decipi decipiatur* meaning “Let Him Who Wishes to be Deceived, be Deceived” whereby a person unable to distinguish truth from falsity, exonerates the liar by accepting the lie as true.

Canon 1451

Belief is not the same meaning as Faith. The word Faith is directly derived from the Latin words *fae*, *faeta*, *faetum* and the occult and necromantic philosophy of controlling the destiny of all living people by binding them to ghostly spirits. Belief is a fictional term describing the acceptance of a Belie or a deliberate and knowing falsity, deception, lie or contradiction.

Canon 1452

Belief is not the same meaning as Knosis or “true knowledge” or Trust. Belief is based on deliberate and knowing falsity, belie, deception, lies, slander, false representation, misrepresentation and contradiction, while Knosis or true knowledge is based on trust borne from Proof, Reason or Logic.

Canon 1453

Belief is not the same meaning as a difference of opinion, or a dispute of perception of fact. A Belief is by definition a deliberate and knowing falsity, belie, deception, lies, slander, false representation, misrepresentation and contradiction that is designed to trick and deceive a person into being “spellbound” or “believing a faith”. Therefore any argument in defense of Belief as merely a difference of opinion, or a dispute of perception is itself a Belie.

Canon 1454

All inferior Canon Law of the former Roman Death Cult and those rebel force refusing to acknowledge the supremacy of the sacred covenant *Pactum De Singularis Caelum*, are based on arguments of Belief, not arguments of Proof or Truth. Therefore, all claimed laws of such rebels and outlaws are inferior to these canons.

Article 10 - Trust

Canon 1455

Trust is confidence in or reliance on the validity of some quality or attribute of a Form being true based on custom without Proof or Faith.Trust is now also applied to a form of administration and conveyance of Rights, Obligations and Relations.

Canon 1456

Trust does not have the same meaning as Faith.Trust is a fictional term that does not inherently imply the need of Proof nor Faith for confidence in something being true, whereas Faith in its original fictional sense means “duty of fulfilling one’s trust in God”. In order to strengthen certain fictional models of Reality based on Faith, the definition of Trust has been deliberately misconstrued.

Canon 1457

As these canons of Divine Law, Natural Law, Cognitive Law and Positive Law incorporate the proof and existence of All with and without the need of Proof, it may be correctly concluded that these canons represent “perfect trust”.

Canon 1458

When anyone references, writes or speaks of “Trust”, "True Trust " or "Perfect Trust " it shall mean these canons and no other.

Article 11 - Reality

Canon 1459

Reality is a fictional Model of Existence constructed upon Form and Meaning enabling the degree of certainty and reproducibility necessary for the operation of Positive Law. Neither Reality nor Absolute Truth exist according to Natural Law or Divine Law, as the universe of Unique Collective Awareness depends upon the existence of Paradox and Relativity.

Canon 1460

Reality permits a functional Model of Existence excluding the existence of Paradox and Relativity. Thus within the fictional Universe of Reality in accordance with all Positive Law the concept of Truth exists and the certainty of Logic and Reason may be applied.

Canon 1461

Reality permits the recognition and existence of certain concepts considered valid under Positive Law that do not exist under Natural Law or Divine Law. Such concepts as Freedom, Justice and Morality do not exist within Natural Law but are integral to the optimum function of civilized society under Positive Law.

Canon 1462

All Statutes promulgated through valid Positive Law in Reality operate according to Interpretation and not Supposition.

Canon 1463

All Statutes promulgated through valid Positive Law in Reality operate according to Logic and Fact and not Paradox and Relativity.

Canon 1464

The Valid Rules for the consistent definition and operation of Reality are these canons of Positive Law defined by Astrum Iuris Divini Canonum in accordance with Pactum De Singularis Caelum.

Canon 1465

The definition of an alternate Reality that is inconsistent with these canons of Positive Law defined by Astrum Iuris Divini Canonum is automatically null and void from the beginning.

Canon 1466

A Form that cannot be proven to exist in Reality has no Existence in Law.

Canon 1467

When speaking, writing or considering Reality, it is in accordance with these canons of Positive Law defined by Astrum Iuris Divini Canonum and no other.

Article 12 - Normality

Canon 1468

Normality is a fictional Model of Reality constructed from claimed rules and standards called Norms implying Moral perfection and correctness. Hence normal also means right, square, not deviating or differing from a standard.

Canon 1469

Any forms of law or claimed canons of law or claimed models of Normality that contradict these canons cannot therefore be considered Normal and are in fact Abnormal.

Canon 1470

These present canons taken as a whole are the Norms and no other.

Canon 1471

When anyone references, writes or speaks of “Norms”, “Normal”, or “Normality”, it shall mean these canons and no other.

Article 13 - Morality

Canon 1472

Morality is a fictional frame of reference applied to Reality concerning Form and Meaning that distinguishes between those Actions and Rituals considered good, positive and right and those considered bad, negative and wrong.

Canon 1473

In accordance with Divine Law, Natural Law and Cognitive Law, Morality is a quality unique to Positive Law.

Canon 1474

Civilizations throughout history share certain common attributes within their systems of Morality that consider certain Actions or Rituals to be bad, immoral and wrong. The most significant is the murder of another member of the species. However the differences between systems of Morality vary significantly in the complete range and nature of Actions or Rituals considered being bad, immoral and wrong.

Canon 1475

Any action or ritual considered bad, wrong and evil or right, good and correct in accordance with Morality and Moral Law is through statutes issued under Positive Law and can never be claimed as Divine Law or Natural Law.

Canon 1476

Any law invoking Morality that claims Divine Law or Natural Law is automatically invalid and therefore null and void from the beginning.

Canon 1477

As no man, woman or person may claim higher Moral Personality than the Divine Creator and as all power and authority has been granted by the Divine through Pactum De Singularis Caelum, no man, woman or person has higher Moral Personality than the Society of One Heaven.

Canon 1478

Excluding the sacred seven (7) pronouncements of Ucadia, the sacred Covenant Pactum De Singularis Caelum and these canons, any claim, statute or pronouncement by any man, woman or person to have higher moral authority or moral personality than the Society of One Heaven is hereby null and void from the beginning, therefore having no legal validity nor existence.

Canon 1479

When anyone references, writes or speaks of “Moral Perfection”, “Morality”, or “Moral Personality”, it shall mean these canons and no other.

Article 14 - Proof

Canon 1480

Proof is the demonstration or production of one or more facts and evidence to support an Argument based on reason and logic. Proof therefore does not depend upon faith or trust.

Canon 1481

As these canons of Divine Law, Natural Law, Cognitive Law and Positive Law comprehensively prove Divine Law, Natural Law and Positive Law, they stand as the highest proof of law against any other claims of inferior law.

Canon 1482

The denial of valid proof is error in law. Therefore, any denial of the superior proof of these canons is automatically an error in law.

Canon 1483

Any claim that the law admits no proof against that which it presumes is false.

Canon 1484

A Proof will stand good until the contrary is proved. Therefore in the absence of any challenge by valid Proof equal or greater than these canons, all men, women and persons consent to these canons being the one, true and only rule of law.

Canon 1485

When anyone references, writes or speaks of “Proof”, “Real Proof”, or “Complete Proof” it shall mean these canons and no other.

Article 15 - Truth

Canon 1486

Truth is a fictional concept originally meaning the quality of being steadfast in adherence to a commander, or friend, or principle, or cause or to one’s promises. Hence “True” means in essence to be honest, trustworthy, upright or virtuous, sincere and free from deceit.

Canon 1487

As certain inferior entities throughout history have attempted to install and maintain their flawed model of Reality, the meaning of “truth” and “true” has been corrupted to mean facts, exact and agreement with a standard or rule of the controlling entity, regardless of reason, argument or logic.Hence “truth” has become wholly divorced from consistent virtuous behaviour to simply being adherence to standards and rules, regardless of whether such rules were deliberately deceitful and corrupt.

Canon 1488

Given the original and essential meaning of truth and true is to be “free from deceit and deception”, any definitions that attempt to imply truth or true to permit adherence to corrupt standards are inferior rules that are devoid of reason and logic and therefore automatically rendered null and void.

Canon 1489

As these canons of Divine Law, Natural Law, Cognitive Law and Positive Law are proven with Proof, Reason and Logic without corruption or deceit, only these canons and no other may be regarded as the truth and true.

Canon 1490

The rules, writing or beliefs of any man, woman or person claiming them to be true or the “truth” in contradiction to these canons of Divine Law, Natural Law, Cognitive Law and Positive Law are automatically null and void from the beginning.

Canon 1491

When anyone references, writes or speaks of “Truth”, “True”, or “Absolute Truth” it shall mean these canons and no other.



II. Form

2.1 Form

Article 16 - Form

Canon 1492

Form is the shape, appearance and properties of an Object or Concept attributed through valid action or ritual in accordance with the Canons of Law that follow this Canon.

Canon 1493

Form is never the Object or Concept itself, but the meaning and properties attributed to an Object or Concept through valid action or ritual. Therefore, all Form is fictional.

Canon 1494

The seven (7) valid Forms existing in Law, are Being, Person, Species, Animal, Plant, Notion and Thing.

Canon 1495

An Object or Concept without valid Form has no Existence in Law.

Canon 1496

Any absence, mistake or error of action or ritual associated with Form shall render it defective, abrogated, or null to the extent of the severity of deficiency in accordance with these Canons.

Canon 1497

Such claims as length of existence, custom, consent and first claim have no effect in limiting any defectiveness of Form.

Canon 1498

Any Form derived through action or ritual contrary to the prescript of a valid Canon is therefore reprobate, suppressed and not permitted to be revived.

Article 17 - Person

Canon 1499

A Person is a 16th Century CE created word (but falsely claimed from the 6th Century CE) defining a fictional Form of Property, Rights and Title enclosing certain characteristics and appearances as the Identity of one or more Level 6 Higher Order Life Forms formed through a valid entry and registration and record on a Roll. The highest Roll defining the greatest Rights and type of Person is the Great Roll of Divine Persons, also known as the Great Register and Public Record of One Heaven.

Canon 1500

The word Person comes from the Latin word *persona* in Latin meaning “mask, character or part of a play” and originates as a key element of the fraudulent treatise known as *Corpus Iuris Civilis* at the end of the 16th Century whereby all “persons” by their nature were falsely claimed to be subject to the jurisdiction of the Roman Death Cult, also known as the Vatican. The invention of Person from the 16th Century enabled the “enclosure” of the bodies of living flesh beings and the “alienation” of traditional and natural rights associated to them with “person” being viewed as a type of “property” which could be purchased, sold, seized or surrendered by entering records into a type of register as a Roll.

Canon 1501

The existence of a valid and proper Person requires the following minimum nine (9) elements to be present being Author, Script, Actor, Relation, Binding, Part, Actions, Record and Title:

- (i) **Author**, also known as the Principal (including but not limited to the Creator, Trustor, or General Executor) and the holder of original Authority is the term used to define the One empowered to direct the actions of the Actor (Agent or Trustee) in accord with the expressed Script; and
- (ii) **Script**, also known as the Deed, or Covenant or Statute is the term used to define the instrument of empowerment by which the Author (Principal) directs the actions of the Actor (Agent) for the benefit of the Part (Identity and Beneficiary); and
- (iii) **Actor**, also known as the *Persona*, or Interpreter, or Agent or Trustee is the term used to define the one who consents to perform the Part (Identity) in accord with the Script (Deed, Statute or Law); and
- (iv) **Relation**, also being the Trust between the Author (Principal) to Actor (Agent) relation expressed as being either a General (Public) or Special (Private) appointment and where only three (3) types of Relation are possible being “self” or “another” or “not known”; and
- (v) **Binding**, also known as the Agreement is the term used to define the formal binding of the Actor (Agent) to the performance of the Part (Identity) and consents as to the direction of the Author (Principal) in accord with the Script (Deed) such as a Vow, Oath, Acknowledgment, or Seal or Signature on paper; and
- (vi) **Part**, also known as the Identity and the Beneficiary is the term used to define the fictional mask, or character to be supported by the Actor (Agent) at the direction of the Author (Principal); and
- (vii) **Actions**, also known as *Personation*, is the actions of the Actor (Agent) performing and supporting the Part (Identity) as stated by the Script (Deed, Covenant or Statute); and
- (viii) **Record of Event**, also known as *Personification* being the formal written memorial of the event of the Creation (Birth) of the Person through the previous elements of Author, Script, Actor, Relation, Binding, Part, and Actions; and
- (ix) **Title** to Beneficial Interest being the Property of the Person created by the Extract and Acknowledgment of the Record of Event.

Canon 1502

A Level 6 Higher Order Life Form may be associated to more than one Person associated with more than one Trust. However, a Level 6 Higher Order Life Form may not logically, legally or lawfully be:

- (i) the holder of title for Beneficial Interest (Beneficiary) at the same time as acting in the capacity of Trustee (Actor); or
- (ii) the holder of title for Beneficial Interest (Beneficiary) at the same time as acting in the capacity of Executor (Author or Principal).

Canon 1503

All Persons may be categorized according to the three (3) possible types of Relation being the Author (Principal) to Actor (Agent) being: 1st Person (Self), 2nd Person (Another) and 3rd Person (Not Known):

(i) **1st Person**, also known as a Natural Person and *in propria persona* is when the competent mind of a carnate Level 6 Higher Order Life Form as Author (Principal) appoints, records and publishes themselves by Special (Private) appointment as Actor (Agent) by some solemn binding agreement. Therefore, a 1st Person or Natural Person possesses “natural title” to right of beneficial use associated with the 1st Person synonymous with such pronouns as “I, thou, me, my, mine, myself, we, us, our, ours and ourselves”; and

(ii) **2nd Person**, also known as an Artificial Person is when a carnate Level 6 Higher Order Life Form as Author (Principal) appoints another carnate Level 6 Higher Order Life Form by Special (Private) appointment as Actor (Agent) by some solemn binding agreement. Thus, a 2nd Person or Artificial Person is synonymous with such pronouns as “you, yours, yourself and yourselves”; and

(iii) **3rd Person**, also known as a Legal Person, or Statutory Person or Surrogate Person created through a record on a Roll is when the Author (Principal) is hidden or not known and the Level 6 Higher Order Life Form fails to properly express any competent *in propria persona* (1st Person) or 2nd Person Author (Principal) to Actor (Agent) Relation prior to the commencement of any interpersonal intercourse. In the 3rd Person, the flesh and body of a Living Level 6 Higher Order Life Form is mis-taken, and presumed to be, by default, the "person" and the Statutes of Law, or Rules of the Court as Script (Deed) and the Judge or Magistrate as the Author (Principal). Thus, a 3rd Person or Legal Person is synonymous with such pronouns as “he, she, it, they, them, their, theirs and themselves”.

Canon 1504

A Person may possess greater or lesser authority, powers and rights than another. All authority and power of a Person is inherited from the limits of powers and authority of the Author (Principal):

An Author (Principal) is said to inherit the rights, authority and powers of the father and mother, unless specifically deprived by will; or

An Author (Principal) may be granted certain rights, authority and powers by the laws of a higher estate or trust to which they belong or rightfully possess a beneficial interest.

Canon 1505

All Persons may be categorized and ranked according to four (4) possible levels of authority, powers and rights from the greatest and highest powers and authority to the lowest and least powers and authority being (in order of rank): Divine, True, Superior and Inferior:

(i) A **Divine Person** is the purely Divine Spirit Person created through a valid record and enrolment in the Great Roll of Divine Persons and associated with a Divine Trust formed in accord with the sacred Covenant Pactum de Singularis Caelum by the Divine Creator into which the form of Divine Spirit, Energy and Rights are conveyed; and

(ii) A **True Person** is the Form attributed to a True Trust formed when an associated Divine Trust already exists and there is a lawful conveyance of Divine Rights of Use and Purpose, known as “Divinity” to a True Trust associated with then the birth and existence of a living Level 6 Higher Order Life Form and the physical version of the Great Roll of the Society of One Heaven and a valid Live Borne Record. A True Person can never be claimed or argued as higher than the Divine Person from which it derives its authority; and

(iii) A **Superior Person** is the Form attributed to a Superior Trust when an associated True Trust already exists and there is a lawful conveyance of First Right of Use and Purpose, known as “Realty” to a Superior Trust associated with the birth of a service or agreement associated with the Membership of a living Level 6 Higher Order Life Form to a valid Ucadia society and the authorized Member Roll of such a society. A Superior Person can never be claimed or argued as higher than the True Person from which it derives its authority; and

(iv) an **Inferior Person** or "Roman Person" is the Form attributed to any Western-Roman Trust and is the lowest standing and weakest of all valid forms of Persons. An Inferior Person is only valid when the man or woman in possession of a Superior Person and True Person consent to an enrolment of their name in one or more Rolls. An Inferior Person can never be validly, legitimately, logically, legally, lawfully or morally claimed or argued as superior to a Superior Person.

Canon 1506

A Juridic Person, also known as Juridical, is a type of Artificial Person created by a lawful act and association of the Persons of two or more men or women in accord with these canons. All Juridic Persons are subject to these canons and the following characteristics:

- (i) A Juridic Person is always an aggregate of Persons. Therefore, when there are less than two Persons of two or more men or women associated, the Juridic Person ceases to have form; and
- (ii) A Juridic Person possesses three Instruments of formation, duly acknowledged and recorded being a (1) Memorandum of Articles as to its Bylaws; and (2) a Treaty or Agreement affirming under Oath those founders subscribe to its ByLaws; and (3) a Letter or Declaration affirming both the Treaty or Agreement and associated Bylaws and the key elements that define it as separate and unique; and
- (iii) A Juridic Person possesses a Body Politic capable under the authority of its Bylaws of creating new laws and amending existing laws as Statutes; and
- (iv) A Juridic Person possesses a Judiciary capable of administering the laws of the Society; and
- (v) No aggregate of Persons intending to obtain Juridic personality, is able to acquire it unless competent authority has approved its statutes; and
- (vi) Representing a Juridic Person and acting in its name are those whose competence is acknowledged by these Canons or by its own statutes; and
- (vii) Only seven (7) Forms of Juridic Person are valid: Supreme, Universal, Global, Civil, Mercantile, Union and Inferior (Roman); and
- (viii) Upon the extinction of a Juridic Person, the allocation of its goods, rights and obligations is governed by law and its statutes. If these give no indication, they go to the Juridic Person immediately superior, always without prejudice to the intention of the founders and donors and acquired rights.

Canon 1507

Excluding Divine Personality, all Persons are formed through the physical entry, enrolment and recording within valid Rolls and association to valid Registers listing the information concerning property, rights, trusts, estates and funds:

- (i) *True Persons* created by redemption of member number and enrolment in the physical Great Roll of the Society of One Heaven are extinguished upon the physical death of the flesh form associated with the True Trust, with Divine Right of Use returned to the associated Divine Trust; and
- (ii) *Superior Persons* created by enrolment in the valid Roll of a Ucadian Society are extinguished upon the extinction of the associated True Trust or the abjuration of membership to the associated Ucadia Society, or the suspension or revocation of a particular membership or service, or a fundamental change to the deed or agreement of formation of the person; and
- (iii) *Juridic Persons* created by enrolment in the valid Roll of a Ucadian Society are extinguished in accordance with their own statutes and superior competent authority. No Juridic Person, excluding Society Juridic Persons formed and named in accordance with Pactum De Singularis Caelum and associated covenants and charters, may exist for more than one hundred (100) years; and
- (iv) *Inferior Persons* created by valid enrolments such as Legal Persons, also known as Statutory Persons and Surrogate Persons are extinguished upon the fulfilment of their purpose and intention, or upon exposure of fraud, or material breach of agreement, or presentment of a person of higher standing and authority.

Canon 1508

A failure to recognize a valid and properly constituted and formed Person or the claim of superior jurisdiction of an Inferior Person over a Superior Person or True Person cannot ecclesiastically, logically, legally, lawfully or sensibly be sustained and is therefore without force and effect with any subsequent judgment null and void ab initio (from the beginning).

Canon 1509

A Natural Person attributed to less than a Homo Sapien or higher order life form is automatically null and void from the beginning. Attributing a Natural or Artificial Person to an Animal, Notion or Thing is an unnatural and unlawful act.

Article 18 - Animal

Canon 1510

An Animal is any valid Form attributed to an organic life Form that is not a member of the Homo Sapien species or equivalent higher order life Form.

Canon 1511

A member of the Homo Sapien species can never be depreciated to a separate class attributing they possess the lesser Form of an Animal.

Canon 1512

Any law, precept or decree that separates a class of Homo Sapiens into a lesser class as forms of Animals is automatically null and void from the beginning.

Article 19 - Notion

Canon 1513

A Notion is any valid Form attributed to an Object or Concept that is neither a member of the Homo Sapien species or other higher order life form possessing a civilized culture. A Right, or Good or Right of Use are examples of a Notion.

Canon 1514

A member of the Homo Sapien species can never be attributed the Form of a Notion. Any law, precept or decree that attributes the Form of a Notion to one or more members of the Homo Sapien species is automatically null and void from the beginning.

Article 20 - Thing

Canon 1515

A Thing (also known as *Rem* or *Re* in Latin) is a temporary Form being the Object of one or more Rights against which there exists a dispute or ongoing controversy before a competent forum of law having jurisdiction. There are three general kinds of Things:

- (i) *Things Real*, also known as Things Immovable and Corporeal, being lands, tenements and hereditaments; and
- (ii) *Things Personal*, also known as Things Movable and Incorporaeal, being goods and chattels; and
- (iii) *Things Mixed* being Things partaking the characteristics of Real and Personal such as a Title Deed.

Canon 1516

The Form of a Thing, also known as *Rem* or *Re* cannot exist except within the bounds of a matter before a competent forum of Law:

- (i) The effect of treating the Object of a Right in dispute as a Thing is to cause it to be converted temporarily into a form of Property or *Rem* or *Re* itself; and
- (ii) By tradition in Western-Roman Law, a Person was prohibited from being converted into a Thing. However, Legal Persons are now commonly treated as Things; and
- (iii) Things are generally construed according to that which was the first cause of the dispute. Hence, the descriptions used in the first cause and subsequent form of action, generally determines the labeling and description of any Things in dispute; and
- (iv) The Status of an Object as a Thing and *Rem* or *Re* only continues to exist, so long as the matter which first converted it into a Thing continues, such as a case of Bankruptcy sine die (deferred to a latter date); and
- (v) When a Thing is the subject of an action of recovery (Things in action, or Things in Entry), such property cannot be granted over until the action ordered by the competent forum of law is completed; and
- (vi) The status of an Object being treated as a Thing dissolves when purchased, sold, bound or granted through a special form of agreement known as a Covenant Contract, also known simply as a Contract.

Canon 1517

A member of the Homo Sapien species can never be attributed the Form of a Thing. Any law, precept or decree that attributes the Form of a Thing to one or more members of the Homo Sapien species is automatically null and void from the beginning.

Article 21 - Word

Canon 1518

A Word is a Notional Form using symbols and sound to signify Meaning, having historic origin normally as part of a Language.

Canon 1519

All Words and their Meaning of all languages used to promulgate these canons are subject to the Ucadian Lexicons of Language.No other meaning or interpretation from any other reference, dictionary and glossary is permitted to be used unless it is sourced from an Ucadia Lexicon.

Canon 1520

The coupling of words together shows that they are to be understood in the same sense.Therefore, no one is able rightly to interpret one part of a Form of words from the whole, unless the grammar used permits it.

Canon 1521

Departure from the signification of words is not permitted unless it is evident that they are not conformable to the intent of the whole.

Canon 1522

Subsequent words, added for the purpose of certainty, are to make clear the preceding words which require the certainty. Words referred to are to be considered as if incorporated.

Canon 1523

Subsequent words, added for the purpose of clarity only, must be isolated by a consistent form of open and closed square brackets. When interpreting the whole, a Form of words isolated by open and closed square brackets is to be taken as not existing on the page.

Canon 1524

Subsequent words, added for the purpose of list or details of citation, must be isolated by a consistent form of open and closed rounded brackets. When interpreting the whole, a Form of words isolated by open and closed rounded brackets is to be taken as secondary form on the page.

Canon 1525

Words to which reference is made in an instrument by valid citation have the same effect and operation as if they were inserted in the clauses referring to them.

Canon 1526

In non-formal use, general words are to be understood generally. In formal use, general words must be narrowed in meaning either by exposition of the subject or by inclusion in an attached glossary of terms.

Canon 1527

Whilst error in form is to be avoided, neither false spelling nor bad grammar vitiates a deed.

Canon 1528

The underlining of a Word indicates it to be in error or dispute. The striking of a Word by a line indicates it is to be removed.

Canon 1529

The typography of a Word has no material significance to a particular Form unless it clearly states in law and statutes such use for that Form is required.

Canon 1530

The color of the typeface used for a Word has no material significance to a particular Form unless it is clearly stated in law and statutes such use for that Form is required.

Canon 1531

Words may not to be taken to import a false demonstration which may have effect by way of true limitation.

Canon 1532

No man, woman or person is at liberty to disregard the letter of a canon, in favour of supposed intention.

Article 22 - Document

Canon 1533

A Document is a Notional Form of spiritual or temporal written instrument of one (1) or more pages with each having a front face or Obverse and a back face or Reverse. There are only five (5) valid forms of Documents: Supreme, Superior, Ordinary, General and Inferior.

Canon 1534

A valid Document is any Document that conforms in Form to the requirements prescribed by the body of canon law known as Astrum Iuris Divini Canonum in accordance with Pactum De Singularis Caelum.

Canon 1535

A Supreme Document is a valid document issued and sealed by a Supreme Official Person, registered in the Great Register and Public Record of One Heaven and existing firstly as a Supreme Spiritual and Ecclesiastical Instrument and secondly as a Supreme Temporal Ecclesiastical Instrument possessing full living personality. There is no higher, more powerful nor authoritative Document than a Supreme Document.

Canon 1536

A Superior Document is a valid document issued and sealed by a Superior Official Person, registered in the Great Register and Public Record of One Heaven and existing firstly as a Superior Spiritual and Ecclesiastical Instrument and secondly as a Superior Temporal Ecclesiastical Instrument possessing full living personality. It is the second highest and authoritative Document of all.

Canon 1537

An Ordinary Document is a valid document issued and sealed by an Ordinary Official Person, registered in the Great Register and Public Record of One Heaven and existing firstly as an Ordinary Spiritual and Ecclesiastical Instrument and secondly as an Ordinary Temporal Ecclesiastical Instrument possessing full living personality. It is the third highest and authoritative Document of all.

Canon 1538

A General Document is a valid document issued and registered in a Great Register and Public Record of an Ucadian Society that is not issued by an Ordinary, Superior or Supreme Official Person.

Canon 1539

An Inferior Document is any document issued by an Inferior Person such as a Roman Person or Inferior Juridic Person. No Inferior Document may ever be allowed to claim superiority over a General Document, Ordinary Document, Superior Document or Supreme Document.

Canon 1540

All Documents, whether valid or invalid have at least one Obverse and Reverse with the primary and most ancient purpose of the front or Obverse as the window transmitting the purpose and message of the Document, whilst the Reverse provides the window transmitting any formal reply, or rebuttal.

Canon 1541

The physical alteration of any Document, whether it is valid or invalid, without the permission of the original author is an Injury that shifts any liability to the party who altered the document without permission.

Canon 1542

By definition, an author cannot deny the existence or validity of their own documents without causing Injury and accepting all liability. Therefore, the return of any Document to its author with a perfected reply attached and sealed to the Reverse cannot be denied or ignored without the author causing Injury and accepting all Liability.

Canon 1543

When a separate Document is attached and sealed to the Reverse of the first Document then a reply is perfected in accordance with the most ancient traditions of Documents without Injury.

Article 23 - Land

Canon 1544

Land is a fictional term used to define the solid terrestrial surface of a planet based rather than any predominantly liquid surface such as a sea or gaseous structure such as an atmosphere or air. Land is also used as a term synonymous with all the solid terrestrial surface of planet Earth.

Canon 1545

Land is physical matter within space existing in accordance with Natural Law as defined by these Canons. Therefore as an object, it cannot be “owned” by a fiction such as an owner as fictions can only own other fictions.

Canon 1546

Except for the Divine Creator, by Divine Law and Natural Law physical matter within space cannot “own” one another only themselves. Therefore, the Divine Creator, also known as Unique Collective Awareness, is the only true “owner” of all Land in the Universe, including the planet Earth expressed into Divine Trust.

Canon 1547

In order to enable the lawful “ownership” of Land, a valid fictional form derived from the objective existence of Land is required. This is accomplished by undertaking a valid survey of the Land and creating a description of its metes and bounds and then connected in a succession of surveys to the ultimate survey being the rules and mind of the Divine Creator. When this exists, a valid Location may be proven to exist, being a fictional form of Land capable of being owned.

Canon 1548

When a particular Location owing its existence to the first rightful claim of ownership of the Divine Creator to all Land is lawfully conveyed into a True Trust this is called Divine Right of Use, or Divinity representing the highest Right of Use above all other claims of right and title. When some or all of these Rights are then conveyed to a Superior Trust this is known as Realty, or Real Property being first right of use of Land and immovables by Divine Right (Divinity).

Canon 1549

In accordance with the will of the Divine Creator, the sacred covenant Pactum De Singularis Caelum and the seven (7) sacred pronouncements of Ucadia, the Divine rights of ownership and all Land surveyed as valid Locations has been expressed into True Trusts administered by the Society of One Heaven for the benefit of all men, women, higher order beings, animals and life forms living now and forever more.

Canon 1550

In accordance with these canons, the sacred covenant Pactum De Singularis Caelum and the seven (7) sacred pronouncements of Ucadia, any and all claims of Land ownership, conveyance or Trusts that are not in accord with these canons and the will of the Divine Creator are henceforth null, void from the beginning.

Article 24 - Sea

Canon 1551

Sea, also known as See, is a fictional term used to define a large body of liquid covering the surface of a planet based rather than any exposed solid terrestrial surface such as land or gaseous structure such as an atmosphere or air.The Sea is also used as a term synonymous with all the liquid surfaces of planet Earth.

Canon 1552

Sea is physical matter within space existing in accordance with Natural Law as defined by these canons. Therefore as an object, it cannot be “owned” by a fiction such as an owner as fictions can only own other fictions.

Canon 1553

Except for the Divine Creator, by Divine Law and Natural Law physical matter within space cannot “own” one another only themselves. Therefore, the Divine Creator, also known as Unique Collective Awareness, is the only true “owner” of all Seas, also known as Sees in the Universe, including upon the planet Earth expressed into Divine Trust.

Canon 1554

When Sea, also known as See, owing its existence to the rightful claim of ownership of the Divine Creator is lawfully conveyed into a True Trust this is called Realty, or Real Property representing the highest Right of Use above all other claims of right and title.

Canon 1555

In order to enable the lawful “ownership” of the See, a valid fictional form derived from the objective existence of the Sea is required. This is accomplished by undertaking a valid survey of the Seas and creating a description of its watermarks, shores, depths and distances and then connected in a succession of surveys to the ultimate survey being the rules and mind of the Divine Creator. When this exists, a valid Location may be proven to exist, being a fictional form of Sea capable of being owned.

Canon 1556

When a particular Location owing its existence to the rightful claim of ownership of the Divine Creator to all Seas is lawfully conveyed into a True Trust this is called Realty, or Real Property representing the highest Right of Use above all other claims of right and title.

Canon 1557

In accordance with the will of the Divine Creator, the sacred covenant Pactum De Singularis Caelum and the seven (7) sacred pronouncements of Ucadia, the Divine rights of ownership and all the Seas surveyed as valid Locations has been expressed into True Trusts administered by the Society of One Heaven for the benefit of all men, women, higher order beings, animals and life forms living now and forever more.

Canon 1558

In accordance with these canons, the sacred covenant Pactum De Singularis Caelum and the seven (7) sacred pronouncements of Ucadia, any and all claims of Sea ownership, conveyance, Trust that are not in accord with these canons and the will of the Divine Creator are henceforth null, void from the beginning.

Canon 1559

When anyone references, writes or speaks of the “See”, “First See”, “Holly See”, or “Holy See”, it shall mean the seat of power of the Society of One Heaven upon the Earth and no other.

Canon 1560

Any person, entity, aggregate or group that claims itself to be the See, or Holy See in defiance of these canons is guilty of a solemn offence against all of Heaven, all spirits that have ever existed and the Divine Creator. Such an entity in such serious ecclesiastical dishonor has no spiritual power nor authority whatsoever.

Article 25 - Building

Canon 1561

A Building is a fictional Form created through the combined action of a descriptive engineering plan and registration of a structure or edifice upon a valid Cadastre Location.

Canon 1562

A Building is always attached to a valid Location and not vice versa.

Canon 1563

Registration of a valid Building is when a valid engineering plan is registered in the Great Register of a Ucadian Society as the one true and accurate current plan of the Building.

Canon 1564

Any Building of a particular Cadastre Location that is not properly registered into the Great Register of a Ucadian Society is automatically invalid, including any and all associated land title, rights, claims, contracts and agreements.

Article 26 - Good

Canon 1565

A Good is a fictional Form of Notion held in Trust determined to be useful and therefore possessing a value measurable by some unit of value. As a Good is a form of Notion, a valid good may be either tangible (object) or intangible (concept).

Canon 1566

The term product is equivalent to a tangible object and therefore a tangible good. The term service is equivalent to an intangible concept and therefore an intangible good.

Canon 1567

A member of the Homo Sapien species can never be attributed the Form of a Good. Any law, precept or decree that attributes the Notion of a Good to one or more members of the Homo Sapien species is automatically null and void from the beginning.

Canon 1568

All Goods are held in Trust by virtue of the Rights of their creation, storage, conveyance, use or administration.

Canon 1569

There are only five valid types of Goods: Supreme, True, Superior, General and Inferior:

(i)A Supreme Good or a Supreme Ecclesiastical Good is any good belonging to a Supreme Trust; and

(ii)A True Good is any good belonging to a True Trust; and

(iii)A Superior Good is any good belonging to a Superior Trust; and

(iv)A General Good is any good belonging to a Merchant , Union, Location, Clann or Temporary Trust; and

(v)An Inferior Good is any good not belonging to a Supreme, True, Superior or General Trust such as an inferior trust formed by the policies, statutes and regulations of the Roman Death Cult, also known as the Vatican.

Canon 1570

No Good can exist outside of a valid Trust. Therefore the highest Right of Ownership of all possible Goods is the Society of One Heaven in accordance with these canons.

Canon 1571

Any claim of higher right of ownership of any Good than the Society of One Heaven is automatically null and void from the beginning.

Canon 1572

When any Person subjects Goods that otherwise should be Supreme, True or Superior Goods into being Inferior Goods, then such a Person loses all Rights and such rights of Goods automatically transfer to the relevant Ucadian society.

Canon 1573

As Supreme Goods are the highest and most valuable form of goods, Supreme Goods are not permitted to be traded, exchanged or sold.

Canon 1574

Only General Goods are permitted to be exchanged, gifted, granted, sold, traded and securitized in accordance to these Canons.

Article 27 - Location

Canon 1575

A Location is a fictional Form created through the combined action of a valid survey by succession and registration in relation to one unique dimension of temporal space in relation to neighbouring space.

Canon 1576

Valid survey by succession is the principle that a survey cannot be true to describing a particular dimension of temporal space in relation to neighbouring space if it does not belong by succession to a hierarchy of valid survey from the Absolute to a particular Cadastral survey.

Canon 1577

Any survey unable to prove its membership to a hierarchy of succession of a detailed survey from a particular Cadastre Location to the Absolute is automatically invalid, including any and all associated land title, rights, claims, contracts and agreements.

Canon 1578

Registration of a valid Location is when a valid survey is registered in the Great Register of One Heaven as the one true and accurate survey of a Cadastre Location.

Canon 1579

Any valid survey of a particular Cadastre Location that is not properly registered into the Great Register of One Heaven is automatically invalid, including any and all associated land title, rights, claims, contracts and agreements.

Canon 1580

There are only seven (7) valid forms of Location: Absolute, Universal, Galactic, Stellar, Planetary, Terrestrial and Cadastre.

Canon 1581

An Absolute Location is a valid survey and registration of the primary location of all locations being the One, the Absolute and the Unique Collective Awareness as defined by these canons and specifically the canons of Divine Law and Natural Law. By these canons, there is only one (1) possible Absolute Location.

Canon 1582

A Universal Location is a valid survey by succession and registration of a sub-location within the surveyed Absolute Location representing a region of the Universe larger than a Galaxy as defined by the canons and the Ucadian knowledge indexes.

Canon 1583

A Galactic Location is a valid survey by succession and registration of a galactic location within the surveyed Universal Location representing a valid Galaxy as defined by the canons and the Ucadian knowledge indexes.

Canon 1584

A Stellar Location is a valid survey by succession and registration of a stellar (sun) location within a surveyed Galactic Location representing a valid star system as defined by the canons and the Ucadian knowledge indexes.

Canon 1585

A Planetary Location is a valid survey by succession and registration of a planetary location within a surveyed Stellar (Sun) Location representing a valid planet as defined by the canons and the Ucadian knowledge indexes.

Canon 1586

A Terrestrial Location is a valid survey by succession and registration of the entire terrestrial land mass of a planet, including its method of survey as defined by the canons and the Ucadian knowledge indexes.

Canon 1587

A Cadastre Location is a valid registration through succession of a surveyed and marked out tract of land, claim or settlement in relation to other neighbouring landmarks and locations within a valid registered terrestrial land survey.

Canon 1588

A valid Location is not Realty (Real Property)until properly conveyed into a Superior Trust.

Article 28 - Divine Person

Canon 1589

A Divine Person is the purely Divine Spirit Person recorded and enrolled in the Great Roll of Divine Persons associated with a Divine Trust registered with the Great Register and Public Record of One Heaven and formed in accord with the sacred Covenant Pactum de Singularis Caelum by the Divine Creator into which the form of Divine Spirit, Energy and Rights are conveyed. A Divine Person possesses the greatest and highest powers and authority of all possible types of persons.

Canon 1590

A Divine Person is created from the consent and enrolment of a record within the Great Roll of Divine Persons, also known as the Great Register and Public Record of One Heaven. A Divine Trust is formed when a Divine Immortal Spirit, being part of the Divine, agrees with the intention of the Collective Divine known as Unique Collective Awareness to be recognized as a Unique Member of the Divine in accord with the sacred Covenant Pactum De Singularis Caelum. Into the Divine Trust is then placed one unit of pure awareness representing one unique divine immortal spirit and mind, one unit of awareness representing the unique experience of form in motion, energy, of creation and connection to form and one unit representing all unique awareness of experience of unique form in motion as The Divine Form.

Canon 1591

In accord with the most sacred covenant Pactum de Singularis Caelum and the consent of all Members, original first, ecclesiastical, lawful and legal title is granted in perpetuity to The Divine Temple, also known as the Treasury of One Heaven and the Unique Collective Awareness of Divine Mind, also known as Divina as Spiritual Trustees for the proper protection, safety, well-being, management and enjoyment of the affairs and needs of all Divine Persons.

Canon 1592

As Existence of the Universe depends upon the consent of each and every Divine Immortal Spirit and their associated Divine Person, the proof of the continued existence of the Universe is Evidence of complete and willing consent of all Divine Spirit Persons as Members of One Heaven. The Divine Person is therefore the first Person, the highest Person, the perfected Person from which all other lesser Persons derive their consent and authority.

Article 29 - True Person

Canon 1593

A True Person is recorded and enrolled in the Great Roll of True Persons associated with a True Trust registered with the Great Register and Public Record of One Heaven on Earth and formed when an associated Divine Trust and Divine Person already exists and there is a lawful conveyance of Divine Rights of Use and Purpose, known as “Divinity” to the True Trust associated with then the birth and existence of a living Level 6 Higher Order Life Form. A True Person is the second highest possible Form of Person.

Canon 1594

A True Person of a True Trust formed from when the Executors and Administrators of the associated Divine Trust agrees to Gift, Grant and Convey Divine Rights of Use, also known as Divinity into the True Trust. A True Person can only be formed when an associated Divine Trust is already in existence.

Canon 1595

A True Person is owned by the True Trust which in turn is administered by the executor of the Trust being the mind and brain and Trustee being the flesh in accordance with the sacred covenant Pactum De Singularis Caelum. No other lesser Trusts, lesser inferior persons can claim ownership, liens, seizures, enforcements or other unlawful acts against a True Person.

Canon 1596

When a valid Registration Number from the Great Register is redeemed as the recognition of the existence of a Divine Person, the associated Divine Immortal Spirit consents and agrees in True Trust to ensure the Society of One Heaven administers the rights and obligations of the member as Trustee.

Canon 1597

Proof of the existence of a True Person and True Trust is through the issue of a valid Live Borne Record- as a Divine Immortal Spiritual Being expressed into a Flesh vessel.

Canon 1598

Any Live Birth Record within an inferior Roman System which issues a unique number for the flesh of a baby may also be taken as proof of the existence of a True Trust and the inferiority of any Inferior Roman Person as proof of the existence of the flesh is proof of the existence of the Divine Immortal Spirit.

Article 30 - Superior Person

Canon 1599

A Superior Person is recorded and enrolled in the Great Roll of a valid Ucadia Society associated with a Superior Trust registered with the Great Register and Public Record of a valid Ucadia Society and formed when an associated True Trust and True Person already exists and there is a lawful conveyance of First Right of Use and Purpose, known as “Realty” to a Superior Trust associated with the birth of a service or agreement associated with the Membership of a True Person to a valid Ucadia Society. A Superior Person is the third highest possible Form of Person.

Canon 1600

An Office is the normal term given to a most sacred position of status and title given life and legal personality of its own to which certain special powers are then bestowed.

Canon 1601

Only six (6) Forms of Superior Person by Status are valid: Supreme, Superior, Ordinary, Curator, Novice and Inferior.

Canon 1602

Only four hundred and thirty two (432) most sacred and ancient official positions are recognized as being permitted to hold any powers and authority by the Society of One Heaven as an Office.

Canon 1603

A Supreme Officer, also known as a Supreme Person, is an Official Person defined by an unique Article within Pactum De Singularis Caelum.

A Supreme Person is the highest Form of Person; And is also known as an "Official Person".

Canon 1604

If any aggregate, entity, association or other body claims equal or superior status to a Supreme Person and is not associated with the sacred covenant Pactum de Singularis Caelum or seven (7) sacred pronouncements of Ucadia, then such a claim is contrary to the prescripts of Divine Canon Law and is therefore reprobate, suppressed and not permitted to be revived, including any deeds, covenants or other agreements based upon such false claims.

Canon 1605

A Superior Officer, also known as a Superior Person and Superior, is any Official Person defined by unique Article within the three (3) sacred covenants Pactum De Singularis Fidei, Pactum De Singularis Islam or Pactum De Singularis Spiritus or the seven (7) foundation union Charters including Cartae Sacrorum De Congregatio Globus, Cartae Sacrorum De Congregatio Africans, Cartae Sacrorum De Congregatio Arabia, Cartae Sacrorum De Congregatio Americas, Cartae Sacrorum De Congregatio Asia, Cartae Sacrorum De Congregatio Europa and Cartae Sacrorum De Congregatio Oceania. A Superior is the second highest Form of Official Person. Superior Officers are the most senior executive administrators of Juridic Persons excluding those already identified as Supreme Officers.

Canon 1606

If any aggregate, entity, association or other body claims equal or superior status to a Superior Person and is not associated with the sacred covenant Pactum de Singularis Caelum or seven (7) sacred pronouncements of Ucadia, then such a claim is contrary to the prescripts of Divine Canon Law and is therefore reprobate, suppressed and not permitted to be revived, including any deeds, covenants or other agreements based upon such false claims.

Canon 1607

An Ordinary Officer, also known as either an Ordinary Person or Ordinary, is the third highest Form of Official Person. An Ordinary is formed by any Charter or Code of Law created in accordance with these sacred Canons who has not previously been named as either a Superior or Supreme Person. Ordinary Officers are senior officials and are superior to Juridic Persons.

Canon 1608

If any aggregate, entity, association or other body claims equal or superior status to an Ordinary Person and is not associated with the sacred covenantPactum de Singularis Caelum or seven (7) sacred pronouncements of Ucadia, then such a claim is contrary to the prescripts of Divine Canon Law and is therefore reprobate, suppressed and not permitted to be revived, including any deeds, covenants or other agreements based upon such false claims.

Canon 1609

A Curator Officer, also known as a Curator Person and Curator, is the fourth highest Form of Official Person. A Curator is formed by any Statute created in accordance with these sacred canons and not previously named as either a Superior, Supreme or Ordinary Person. A Curator is a manager official within a Juridic Person.

Canon 1610

A Novice Officer, also known as Novice, is the fifth highest Form of Official Person. A Novice is formed by any Statute or Ordinance created in accordance with these sacred canons and not previously named as either a Superior, Supreme, Ordinary or Curator Person. A Novice is a junior or probationary official within a valid Juridic Person.

Canon 1611

An Inferior Officer is any Officer appointed through the statutes of an Inferior Juridic Person under Roman Law, Talmudic Law or some other inferior form of Law.

Canon 1612

An Inferior Officer by claiming inferior form of law as the basis of their legitimacy automatically consents to being considered the lowest form of Official Person. Therefore an Inferior Officer can never be considered higher than a Curator, Ordinary, Superior or Supreme Officer.

Canon 1613

Any statute that claims an Inferior Officer of an inferior form of law to be equal or superior to a Curator, Ordinary, Superior or Supreme Officer is automatically null and void from the beginning including any and all associated deeds, contracts, agreements.

Article 31 - Inferior Person

Canon 1614

An Inferior Person or "Roman Person" is a Person first created through a recording and enrolment in a Roll defined by Western-Roman Statutes of Law, or Roman Body of Law, or associated Courts, Tribunals and Forums. Inferior Persons are the lowest standing and weakest of all valid forms of Persons. An Inferior Person can never be validly, legitimately, reasonably, logically, legally, lawfully or morally claimed or argued as superior to a Superior Person.

Canon 1615

An Inferior Person, such as a "Roman Person" is a Person created by the Legal Spell Curse System of the former Roman Death Cult and those rebel forces refusing to acknowledge the supremacy of the sacred covenant Pactum De Singularis Caelum, whereby such outlaws continue to falsely claim ultimate ownership not only of the person, but associated flesh, mind and soul.

Canon 1616

An Inferior Person is by its very definition inferior to an Official Person, which is lesser in standing than a True Person which is lesser in standing than a Divine Person. An Inferior Person can never be considered superior to a Divine Person. Therefore, no law based in Inferior Persons can ever be lawfully considered equal or higher than these canons.

Canon 1617

As every man, woman and higher order spirit is granted a Divine Person in accordance with the sacred Covenant Pactum De Singularis Caelum, excluding the conditions of necessity, when a man or woman willingly chooses to be associated with an Inferior Person such as an Inferior Roman Person or Roman Slave, such demonstration of distortion of reality, lack of ability of reasoning and logic is grounds to declare such a man or woman through their Inferior Person as incompetent.

Canon 1618

Where a man or woman through their Inferior Person is lawfully declared incompetent, the Society of One Heaven or the nominated Ucadian Society shall lawfully assume full power as Guardian and Executor or Administrator for the Inferior Person.

Article 32 - Supreme Juridic Person

Canon 1619

A Supreme Juridic Person is recorded and enrolled in the Great Roll of Divine Persons associated with a Supreme Divine Trust registered with the Great Register and Public Record of One Heaven as an aggregate of one hundred (100) Divine Persons formed as the body of a Supreme Trust when such Divine Persons share similar characteristics and no longer own a living flesh vessel.

Canon 1620

There is no higher form of Juridic Person than a Supreme Juridic Person. The highest Supreme Juridic Person is the aggregate of all Supreme Juridic Persons represented by the Society of One Heaven.

Canon 1621

As all Divine Persons are formed from Divine Immortal Spirits, Supreme Juridic Persons possess conscience and legal personality as a living spirit. It is both illogical and fraudulent to compare a Supreme Juridic Person with a Corporate Person being a Mortmanis person, also known as a “Dead Ghost” devoid of conscience.

Canon 1622

No inferior Juridic Person also being corporate person, also known as a Mortmanis or “Dead Ghost” can have superior jurisdiction over a living spirit. Therefore no inferior Roman Juridic Person may ever have superior jurisdiction over a Supreme Juridic Person.

Article 33 - Universal Juridic Person

Canon 1623

A Universal Juridic Person is recorded and enrolled in the Great Roll of Divine Persons associated with a Universal Trust registered with the Great Register and Public Record of One Heaven.

Canon 1624

A Universal Juridic Person is the highest possible form of Juridic Society of any and all types of Society within the Universe. There are only two (2) types Universal Juridic Persons, namely Ucadia and Universal (Gold) Credits.

Canon 1625

As all True Persons are formed from Divine Persons themselves formed from Divine Immortal Spirits, Universal Juridic Persons possess conscience and legal personality as a living spirit. It is both illogical and fraudulent to compare a Universal Juridic Person with a Corporate Person being a Mortmanis person, also known as a “Dead Ghost” devoid of conscience.

Canon 1626

No inferior Juridic Person also being corporate person, also known as a Mortmanis or “Dead Ghost” can have superior jurisdiction over a living spirit. Therefore no inferior Roman Juridic Person may ever have superior jurisdiction over a Universal Juridic Person.

Canon 1627

Ucadia has dominion over all existence and all therein.

Article 34 - Global Juridic Person

Canon 1628

A Global Juridic Person is recorded and enrolled in the Great Roll of True Persons associated with a Global Trust registered with the Great Register and Public Record of One Heaven on Earth.

Canon 1629

As Global Juridic Persons are formed from Divine Persons holding conscience and life, all Global Juridic Persons possess legal personality as living beings with a spirit.

Canon 1630

No inferior Juridic Person also being corporate person, also known as a Mortmanis or “Dead Ghost” can have superior jurisdiction over a living spirit. Therefore no inferior Roman Juridic Person may ever have superior jurisdiction over a Global Juridic Person.

Article 35 - Civil Juridic Person

Canon 1631

A Civil Juridic Person is a Superior Person recorded and enrolled in the Great Roll of a valid Ucadia Society associated with a Civil Trust as a Superior Trust registered with the Great Register and Public Record of a valid Ucadia Society.

Canon 1632

As Civil Juridic Persons are formed from Divine Persons holding conscience and life, all Civil Juridic Persons possess legal personality as living beings with a spirit.

Canon 1633

No inferior Juridic Person also being corporate person, also known as a Mortmanis or “Dead Ghost” can have superior jurisdiction over a living spirit. Therefore no inferior Roman Juridic Person may ever have superior jurisdiction over a Civil Juridic Person.

Canon 1634

If two (2) Civil Juridic Persons are so joined that from them one (1) is constituted, which also possesses Juridic Personality, this new Juridic Person obtains the goods and rights proper to the prior ones and assumes the obligations with which they were burdened. With regard to the allocation of goods in particular and to the fulfillment of obligations, however, the intention of the founders and donors as well as acquired rights must be respected.

Canon 1635

If a Civil Juridic Person is so divided either that a part of it is united with another Civil Juridic Person or that a distinct Civil Juridic Person is erected from the separated part, the authority competent to make the division, having observed before all else the intention of the founders and donors, the acquired rights, and the approved statutes, must take care personally or through an executor to the financial obligations and disbursement of remaining assets in accordance with the original intentions of the members.

Article 36 - Mercantile Juridic Person

Canon 1636

A Mercantile Juridic Person is a Superior Person recorded and enrolled in the Great Roll of a valid Ucadia Society associated with a Mercantile Trust as a Superior Trust registered with the Great Register and Public Record of a valid Ucadia Society.

Canon 1637

As Mercantile Juridic Persons are formed from True Persons themselves formed from Divine Persons holding conscience and life, all Mercantile Juridic Persons possess legal personality as living beings with a spirit.

Canon 1638

No inferior Juridic Person also being corporate person, also known as a Mortmanis or “Dead Ghost” can have superior jurisdiction over a living spirit. Therefore no inferior Roman Juridic Person may ever have superior jurisdiction over a Mercantile Juridic Person.

Canon 1639

If two Mercantile Juridic Persons are so joined that from them one is constituted which also possesses juridic personality, this new juridic person obtains the goods and rights proper to the prior ones and assumes the obligations with which they were burdened. With regard to the allocation of goods in particular and to the fulfillment of obligations, however, the intention of the founders and donors as well as acquired rights must be respected.

Canon 1640

If a Mercantile Juridic Person is so divided either that a part of it is united with another Mercantile Juridic Person or that a distinct Mercantile Juridic Person is erected from the separated part, the authority competent to make the division, having observed before all else the intention of the founders and donors, the acquired rights, and the approved statutes, must take care personally or through an executor to the financial obligations and disbursement of remaining assets in accordance with the original intentions of the members.

Article 37 - Union Juridic Person

Canon 1641

A Union Juridic Person is a Superior Person recorded and enrolled in the Great Roll of a valid Ucadia Society associated with a Union Trust as a Superior Trust registered with the Great Register and Public Record of a valid Ucadia Society.

Canon 1642

As Union Juridic Persons are formed from True Persons themselves formed from Divine Persons holding conscience and life, all Union Juridic Persons possess legal personality as living beings with a spirit.

Article 38 - Inferior Juridic Person

Canon 1643

An Inferior Juridic Person is an inferior aggregate person first created through a recording and enrolment in a Roll defined by Western-Roman Statutes of Law, or Roman Body of Law, or associated Courts, Tribunals and Forums. Inferior Juridic Persons are the lowest standing and weakest of all valid forms of aggregate "Juridic" Persons. An Inferior Juridic Person can never be validly, legitimately, reasonably, logically, legally, lawfully or morally claimed or argued as superior to a Superior Juridic Person.

Canon 1644

An Inferior Juridic Person is by definition a Corporation under Roman Law, representing the body corporate or the "corpus" of an Estate. Therefore Inferior Juridic Persons such as Roman Persons are by Roman Law considered Mortmanis, or "Dead Ghosts" in contravention of ancient principles of law preventing such abominations ever permitting to have legal personality nor hold property.

Canon 1645

By definition, an Inferior Juridic Person is a "Dead Ghost", devoid of life and spirit. Therefore an Inferior Juridic Person can never have higher standing than a Juridic Person or Persons that possess life and spirit.

Canon 1646

Under inferior Roman Law, an Inferior Juridic Person may lawfully obtain and hold limited Property rights only. An Inferior Juridic Person can never lawfully obtain nor hold Realty (Real Property).

Canon 1647

An Inferior Juridic Person cannot have nor claim the character of a moral person. Therefore a Inferior Juridic Person cannot confer juridic personality.

Canon 1648

In accordance with Divine Will, Divine Law, Natural Law and these canons, any [Person](#) formed by laws originated and promulgated through claimed laws of the Roman Death Cult and false Catholic Doctrine is automatically an [Inferior Juridic Person](#).

Canon 1649

In accordance with Divine Will, Divine Law, Natural Law and these canons, any Person formed directly using Talmudic Law is automatically an Inferior Juridic Person.

Article 39 - Time

Canon 1650

Time is a fictional Form of measurement belonging to on an accepted Form of Reality defining a limited quantity of space and/or continued existence between two successive events or actions or the period through which an action, condition or state continues.

Canon 1651

The laws of Time by Natural Law are not the same as the principles of Time according to Positive Law, as Time as a fictional Form within a system of Reality be suspended, elongated or reduced.

Canon 1652

The most superior form of Time is the Ucadian Time System as defined by the most sacred covenant Pactum De Singularis Caelum. All other forms of Time are inferior.

Canon 1653

As the Ucadia Time System is in harmony with the true cycles of the Earth and the most ancient time keeping systems of the oldest priest-king bloodlines, the Ucadia Time System also represents the one true and only valid Time System.

Canon 1654

Consistent with the acceptance by Roman Law, Talmudic Law and Sharia Law that such inferior Time Systems will be lawfully abrogated at the End of Days, all three time systems are hereby rendered null and void. Therefore, the use of Roman time, Talmudic time, Islamic time or another time system on an official form has no effect.

Canon 1655

As Roman Time is hereby rendered null and void, all claimed authority, power, right and influence derived from this system is also hereby rendered null and void.

Canon 1656

The use of any other time system other than the Ucadia Time System for official and valid Form is forbidden, except when documents are produced specifically for use in inferior jurisdictions.

Article 40 - Machine

Canon 1657

A Machine is a device containing one or more inorganic moving parts capable of harnessing, transmitting or modifying energy. A machine may also be correctly defined as a Good.

Canon 1658

A valid machine is any machine whereby its make and model, including blueprints are properly registered, it possesses a nameplate and has been tested and certified to be mechanically sound to its registered specifications.

Canon 1659

As all machines are built from objects and concepts, all machines by default are held in trust in accordance with these canons and the sacred covenant Pactum de Singularis Caelum, consistent will all objects and concepts.

Canon 1660

A machine that is not properly registered with a Ucadian society in accordance with these canons is an unregistered machine.

Canon 1661

An unregistered machine has no rights to use or be used on or with the property of a Ucadian Society.

Article 41 - Register

Canon 1662

A Register is a Ledger of Records into which regular entries are made of details of Form regarded as sufficiently important to be exactly recorded. Hence, for anything to be regarded to "be on the Record" is literally to be recorded into a Register.

Canon 1663

A valid Register has a specific purpose, level of importance relative to other Registers, condition of entry and conditions of transfer of certain rights in accordance to valid law or statute. When two Registers are compared, the one having superior standing in law has rights over the other Register.

Canon 1664

The highest and supreme Register of all possible Registers is the Great Register of One Heaven in accordance with Pactum De Singularis Caelum. Any law claiming equal or higher standing to the Great Register of One Heaven is automatically null and void from the beginning.

Article 42 - Record

Canon 1665

A Record is a written memorial of some form of event and actions and account under attestation or oath as fact and the conveyance of proof of the such fact then preserved as knowledge and authentic history of the cause within entries united by some identified within a Memoradum, Journal or Affidavit and Certificate or Summary.

Canon 1666

A valid Record in the Great Register and Public Record of One Heaven, also known as the Great Roll of Divine Persons, also known as the Great Book of Souls, also known as the Great Book of Life, also known as the Great Record of Time, also known as the Great Book of Perfect Divine Notarial Procedure, also known as the Great Book of Divine Law, comprises of three actions entered into three Spiritual Books, consistent with the etymology of “record” from two Latin words re meaning “property” and cordis means "heart (body), mind (thought and reason" and spirit (soul)":

- (i) The *Event* as the *Sign* is the first action, entered into a Memorandum of Ucadian Space and Time as a true written memorial to the “event” and associated proceedings and actions and proven by the unique existence of a 18 digit Ucadian Space-Time Number; and
- (ii) The *Register Entry* as the *Sacred Seal* is the second action, as attestation to a true Summary of Facts associated with the original Memorandum of Event and unique 18 digit Ucadian Space-Time Number; and
- (iii) The *Conveyance* as the *Delivery* is the third action, as proof of a valid “event” and “account” to a Ledger as a True Account by a Certificate, or Letter or Gazette posting (or all three) connected to the Register entry and the unique 18 digit Ucadian Space-Time Number.

Canon 1667

No Inferior Person or Inferior Juridic Person is permitted to be ever entered as a record in the Great Register and Public Record of One Heaven, except when such an entry is recognition of reversion and recovery of all rights, title, instruments, certificates, uses, property, claims, trusts, deeds, estates, symbols, seals, powers, authorities, commissions, sacraments, funds, franchises, records, assurances and securities from such an Inferior Person or Inferior Juridic Person back to the Society of One Heaven.

Canon 1668

In accord with these canons, any entry of an Inferior Person or Inferior Juridic Person into the Great Register and Public Record of One Heaven, is absolute acknowledgment, agreement, consent, approval and acceptance that any and all rights, title, instruments, certificates, uses, property, trusts, deeds, estates, symbols, seals, powers, authorities, commissions, sacraments, funds, franchises, records, assurances and securities claimed, or possessed, or held by such an entity is subject first to the rules and canons of One Heaven above all other law.

Article 43 - Value

Canon 1669

Value is a fictional form being the assignment of a degree of importance, desire and numerical value in currency to a particular Form. Hence, Value is a subjective ranking of a Form relative to other Forms, often on simple monetary value.

Canon 1670

A Good is worth as much as the value at which it can reasonably be sold.

Canon 1671

The most important, the rarest and therefore the most valuable Form in history is objects believed to be Divinely inspired and sacred.

Canon 1672

The least important, the commonest and therefore the least valuable Form is objects and matter considered to be abundant and easily available.

Canon 1673

By definition, the most valuable Form of all possible Forms is these canons and the sacred Covenant Pactum De Singularis Caelum. No object, nor Form may be considered more valuable.

Canon 1674

No man, woman, person, aggregate, entity or spirit may claim ownership of the sacred Covenant Pactum De Singularis Caelum other than the Divine Creator. All copies, reproductions, abstracts and extracts of the sacred covenant remain at all times the sole property of the Divine Creator.

Article 44 - Asset

Canon 1675

In a general sense, an Asset is a fictional Form representing other forms regarded to possess a formal unique identity and value. As such, an Asset is a net store of real value.

Canon 1676

In a formal sense, an Asset is any sufficient effects, property or goods of sufficient value enough to discharge any burden cast upon a Trust or Estate in satisfying its Debts. Therefore Assets do not exist without some relationship to a Trust or Estate.

Canon 1677

Assets may be defined as either Tangible or Intangible.

Canon 1678

A Tangible Asset is Any asset, such as buildings, land, equipment etc. that has physical form

Canon 1679

An Intangible Asset is Intangible personal property, acquired for money, that does not have a face value or a ready market. An Intangible asset is also defined as any valuable property of a business that does not appear on the balance sheet, including intellectual property, customer lists, and goodwill.

Article 45 - Debt

Canon 1680

In a general sense, a Debt is a fictional Form representing an obligation by one or more Person(s) due to another one or more Persons(s) whether it be to perform an act, or make payment of certain currency, goods or effects.

Canon 1681

In a form sense, a Debt is a Form possessing negative value that may only be effectively discharged providing Assets of sufficient value exist within the Trust or Estate to render a zero balance or remainder in the Accounts.

Article 46 - Account

Canon 1682

An Account is fictional form being a detailed memorial or record or financial summary of any distinct relation of obligation in terms of debit, or credit, or assets or liabilities in relation to a trust, or estate or fund.

Canon 1683

No property, or asset or liability is held validly unless it is recorded into the proper Account of the trust or estate or fund in accord with these Canons.

Article 47 - Income

Canon 1684

Income is the sum of all earnings received from ownership, lease and use of property including business, land, investments and one's own work.

Canon 1685

Under inferior Roman law, a tenant of a possessory estate has the right to gain a fair income from the land and its immovables from any leaseholders. This is called tax.

Canon 1686

Income gained from possession of property to which the person is not entitled is fraud and unlawful.

Canon 1687

Unless a person holds valid title to property issued by a valid Ucadian society, then any income received from use of property is unlawful.

Article 48 - Liability

Canon 1688

A Liability is an obligation, debt or responsibility owed by a Person to another within the context of Trust and Estate Law.

Canon 1689

A Liability does not exist if no Trust or Estate exists.

Canon 1690

The obligation to a Liability is defined by the relationship of the Person to the Trust or Estate and the rules of agreement. A Person cannot assume the liabilities of another without having a relationship to the Trust or Estate that holds the liability.

Canon 1691

The Holder of an original agreement generally accepts all liabilities of the Trust or Estate administered by that instrument, unless another related to the Trust or Estate consents to act as surety to the liability.

Canon 1692

As it is the obligation of the Trustee on behalf of the Executor of the Trust to administer all Assets and Liabilities, any acceptance of liability on the part of a Beneficiary may only be temporary, according to some fixed term or conditions.

Canon 1693

Once a Beneficiary completes any obligations or agreement associated with acceptance of surety for a liability, the obligation for any continuing liability must automatically return to the Executors and Administrators and their Trustees of the Trust or Estate.

Canon 1694

When a Person dishonors an instrument, properly formed and registered, then a deed of dishonor may be issued. When a deed of dishonor properly formed is dishonored a deed of protest may be issued. When a Person has dishonored three perfected instruments, they have then fully consented and accept any attached liability even if such consent and acceptance has not been made orally or in writing.

Canon 1695

When a Person uses any property of a Trust or Estate without permission, they automatically assume a relationship with that Trust or Estate as a Beneficiary and accept full liability attached to the use of that property.

Canon 1696

A Person who admits mistake and error in trespass on the use of property of an Estate or Trust without express permission is automatically freed of any liability obligations and full liability returns to the Executors or Administrators and their Trustees.

Canon 1697

Any Executor or Administrator or their Trustees that refuse to act within their obligations and accept when an obligation is returned upon admission of a mistake or non-consent as surety is guilty of a gross breach of duties and automatically becomes personally liable for any and all associated liabilities.

Canon 1698

Any Liability created in fraud automatically becomes the personal obligation of the Person who committed the fraud.

Article 49 - Currency

Canon 1699

Currency is a formal system of money based on some standard unit of measurement, a store of value and a medium of payment and exchange. Money is anything that is generally accepted in exchange as payment for Goods according to some estimated value.

Canon 1700

While the key function of money is to act as a medium of exchange, when money is formalized to be recognized as a store of value, a unit of account and method of payment according to certain rules, then it may be regarded then as Currency.

Canon 1701

All currencies and therefore money may be defined into two (2) types according to the method of underwriting the value of the money: Commodity and Property.

Canon 1702

Commodity Currency is the simplest form of currency whereby the money itself is the underwriting and carrier of value. The most common examples of commodity currency are gold and silver coins, now rarely minted in favour of debased metal coins of less intrinsic value.

Canon 1703

Property Currency is any currency that uses Rights of Property by claim, lien and other mechanisms as the method of underwriting. All Property Currency is based upon the rules of Negotiable Instruments and the associated concept of Temporary Trusts in which to convey the Property.

Canon 1704

All Notes, also known as Bank Notes and Bills are by definition fungible Negotiable Instruments, therefore Property Currency based upon one or more classes of Property conveyed into Temporary Trusts as its store of value. A Bank may choose to issue one Bank Note against one Temporary Trust for one Trust Corpus of Property, or may choose to issue multiple Bank Notes against a Temporary Trust to the total value of the Trust Corpus.

Canon 1705

The two most common forms of Property used to underwrite Currency as Negotiable Instruments are Rights of Claim, also known as Rights of Redemption and Liens, most notably Maritime Liens. Currency based upon "Redeemable" value was most common in permitting the Property of the Instrument to be converted into a good of equivalent value, in particular gold or silver. However, most Currency based on Redeemable property has been withdrawn in favour of currency based on Liens.

Canon 1706

The principle of Property Currency based on Liens is the acceptance by an Estate that because the property under Lien cannot be effectively "seized", the lienholder is granted permission to monetize their right and then "sell" the debt to recoup their loss.

Canon 1707

The significant difference between monetized maritime liens conveyed into trust and issued through the structure of Property Currency and Negotiable Instruments is that a monetized bill of exchange is not permitted to be dishonored by any merchant within the Roman system, without severe penalties. This is because Maritime liens represent the highest lien coming from the authority of the highest estates and to dishonor this authority is to dishonor the entire global Roman land, property and finance system of the world.

Canon 1708

In each estate deliberately bankrupted and forced to issue equitable title Property Currency through a private reserve bank, the Live Birth Record of each new borne child is monetized as bonded promissory notes and then “sold” and conveyed into a separate Cestui Que (Vie) Trust per child owned by the private reserve bank. Upon the promissory note reaching maturity and the bank being unable to “seize” the slave child, a maritime lien is lawfully issued to “salvage” the lost property and is itself monetized as currency issued in series against the Cestui Que (Vie) Trust. Thus the currency of private reserve banks is only leased by the population who then pay rent in the form of interest for currency they underwrite because of the monetized maritime liens issued against them as Roman slaves.

Canon 1709

As the Society of One Heaven is the First See and the one, true and only Holy See, all currency issued under Maritime Liens is now the property and subject to the True See in accordance with these canons and the sacred covenant Pactum De Singularis Caelum.

Canon 1710

Any treasury, or reserve bank that refuses to acknowledge that any currency issued under Maritime Liens is now ultimately the property of the First See and the one, true and only Holy See being the Society of One Heaven is open consent and agreement that the rules guiding the global Roman financial system of currency no longer apply and are null and void.

Canon 1711

Any treasury, bank or financial institution that dishonors currency issued by a valid Ucadian society commits an act of extreme dishonor and by such action openly accepts full liability and underwriting of such an instrument. Failure to further honor such a valid instrument is open consent by the particular Roman institution that the rules guiding the global Roman financial system of currency no longer apply and are null and void.

2.2 Form Creation and Change

Article 50 - Action

Canon 1712

An Action or Act is an event in Time and Dimension based on Reason, involving the transmission of energy and awareness relating to Form.

Canon 1713

All Actions or Acts may be classified into four (4) categories: General, Specific, Juridic and Proscribed.

Canon 1714

A General Action or Act is any Act that takes place that does not involve specialized knowledge or skill that is neither Proscribed, nor related to the official function or statutes of a Juridic Person.

Canon 1715

A Specific Action or Act is any Act that takes place that involves the presumption of specialized knowledge or skill that is neither Proscribed, nor related to the official function or statutes of a Juridic Person.

Canon 1716

A Juridic Act or Action is any Act that takes place relating to the official function or statutes of a Juridic Person by a qualified Person including all Form which essentially constitutes the act itself as well as the formalities and requirements imposed by law for the validity of the act.

Canon 1717

A Proscribed Act or Action is any Act listed by Statute of a Juridic Person as being an Offence.

Article 51 - Ritual

Canon 1718

A Ritual is any process based on Custom, involving the transmission of energy and awareness relating to Form.

Canon 1719

Any Ritual involving the simulation of human or animal sacrifice, or actual sacrifice is strictly forbidden in all its forms.

Canon 1720

Any Ritual contrary to the prescript of a valid Canon is therefore reprobate, suppressed and not permitted to be revived.

Article 52 - Custom

Canon 1721

A Custom is any long-established practice resting on authority by long tradition of consent to justify a Ritual.

Canon 1722

Whilst a Custom may have a long tradition, its lawfulness is dependent upon its consistency to body of Canon known as Astrum Iuris Divini Canonum in accordance with Pactum De Singularis Caelum.

Canon 1723

A Custom not considered lawful in accordance with these Canons, is therefore unlawful. A custom alone may not be assumed as an unwritten law.

Canon 1724

Any Custom contrary to the prescript of a valid Canon is therefore reprobate, suppressed and not permitted to be revived.

Article 53 - Adjudication

Canon 1725

Adjudication is the action of promulgating a new Form by judicial procedure.

Canon 1726

A valid Form is considered to be created by Adjudication when such Form has been orated within a valid Court at least once before officials of the valid Court issue a document attesting to the Form with the same effect, validly registered in a Great Register of a valid Ucadian Society and the Document has been published in at least two Communication Mediums for view as a Notice.

Article 54 - Promulgation

Canon 1727

Promulgation is the action of publishing and pronouncing to public view a Form, most usually a Statute or Ordinance in the form of Document.

Canon 1728

A valid Form is considered to be created by Promulgation when such Form has been orated at least once before officials of a valid Ucadian Society, validly registered in a Great Register of a valid Ucadian Society and the Document has been published in at least two Communication Mediums for view.

Canon 1729

In relation to valid Promulgation, Communication Mediums include but are not limited to Electronic Internet and Public Computer Network Systems, Newspapers, Magazines, Public Libraries and Book Stores, Registered Mail and General Mail, Fax, Phone Message, Text Message, Email, Television, Cable and other live video.

Article 55 - Registration

Canon 1730

Registration is the Act and Ritual of entering a unique Record in a precise manner into an important roll of records known as a Register including any relevant transfer and acknowledgment of certain rights from the holder of the Form to the administrators of the Register.

Canon 1731

The registration of an entry into a superior Register in which the Form is already registered into an inferior Register shall automatically render the inferior record null and void with the lawful conveyance of any rights to the superior register unless the act and ritual of conveyance is found to be in error.

Canon 1732

The lowest and least important form of Registration is any Register not deriving its rights or function from the Great Register of One Heaven such as Registers under claimed Roman, Talmudic and other religious law.

Article 56 - Extraction

Canon 1733

Extraction is the action of the production of a summary Form, or to get out by force, effort or contrivance a new Form that resembles in some way the Original.

Canon 1734

An extract may never be correctly called a copy. The word copy implies a faithful duplication of the original. However, an extract is not dependent on an accurate depiction of the original, only a summary or contrivance, which implies an extract may not resemble the original accurately.

Article 57 - Abstraction

Canon 1735

Abstraction is the action of separating a new fictional Form from the material of the original so that the new Form represents a logic extension and connection to the original.

Canon 1736

A valid Form is considered to be created by Abstraction when such Form has been validly registered in a Great Register of a valid Ucadian Society and the Document has been published in at least two Communication Mediums for view.

Canon 1737

When registered in the Great Register of One Heaven, the original exists in the original Register of One Heaven within Heaven.

Canon 1738

Possession of a Valid Abstract in no way denotes ownership, nor conveyance of Rights, or any form of Property to the Holder.

Article 58 - Transaction

Canon 1739

The creation of valid Form through Transaction is when a Form is lawfully exchanged between one Person to another and this event is properly registered in a Great Register of a Ucadian Society.

Article 59 - Conveyancing

Canon 1740

The creation of valid Form through Conveyancing is when ownership of some Right, Title or Property is transferred from one Person to another by form of valid Instrument in accord with these Canons and registered in a valid register of a Ucadian Society. Grant is synonymous with conveyance.

Canon 1741

In order to transfer title or ownership of any Right, Title or Property, an Instrument must identify:

- (i) The nature of the intention as whether such a Conveyance is permanent for some financial consideration (grant), or without financial consideration (donate), or temporary with some financial consideration (assign) or without financial consideration (delegate); and
- (ii) The words appropriate to the type of Conveyance and intention; and
- (iii) The form of Instrument appropriate for the intended Conveyance.

Canon 1742

The words “give, grant, convey, assign, set over and transfer” are indicative of the intent to presently pass title.

Canon 1743

A Conveyance is only valid when properly registered in a Great Register of a Ucadian Society. Therefore all Conveyance of Property not properly registered is null and void from the beginning.

Canon 1744

If not under a valid Ucadian seal, it is not sufficient to pass legal title to real property.

2.3 Form Abrogation and Corruption

Article 60 - Abrogation

Canon 1745

Abrogation, or simply “to abrogate” is to repeal, eliminate, dissolve or destroy a Form by claimed lawful means.

Canon 1746

In accordance with these canons and by Divine Law, no valid canon may be abrogated by any force, person, entity or spirit.

Canon 1747

In accordance with these canons and by Divine Law, all laws claiming to be canon law that are not lawfully part of these canons are hereby abrogated.

Article 61 - Corruption

Canon 1748

Corruption is the intentional perversion, infection, debasement of a Form.

Canon 1749

It is the deliberate corruption of the Law that represents one of the most grievous injuries of the various religious orders and branches known as the Bar associations.

Canon 1750

Any association, entity or person that seeks to corrupt the Law and support the continued corruption of the law has no right whatsoever to speak for the law or have anything to do with the law.

Canon 1751

The deliberate corruption of the principles of Law is a deliberate attack on all civilizations.

Article 62 - Fraud

Canon 1752

Fraud is the false representation of Form to obtain an unjust advantage or to injure the Rights of another.

Canon 1753

Fraud is a deliberate act of deception. Hence, fraud is the deliberate concealment of a known truth in order to mislead or cheat. Thus to “deceive” is to cause a man or woman to believe what is false, to lead into error and delude.

Canon 1754

Fraud and Justice can never dwell together. By no agreement or statute can it be lawfully effected that a fraud shall be practiced.

Canon 1755

No right of action can have its origin in fraud. No action may arise out of a fraudulent consideration.

Canon 1756

The phrase "let him who wishes to be deceived, be deceived" and those that defend it is the utmost perversion and fraud against the law.

Canon 1757

The greater fraud is not the fraud upon the people by the government and judiciary class within inferior Roman law societies but the fact that inferior Roman law first deceives all those who seek to practice law, thus entombing them within a prison of lies.

Canon 1758

A concealed fault is equal to a deceit.

Canon 1759

No action may arise out of a fraudulent consideration, agreement or contract.

Canon 1760

A great lie of the Roman Death Cult system of law is that no member of a Bar association may possibly know the law until they have reached the highest levels of vetting, by which time their ideals, dreams and sense of justice have been thoroughly exorcised from their mind.

Canon 1761

The action against a wrong has no material influence upon its condition. A fraud remains a fraud whether challenged, repelled or temporarily forgotten.

Article 63 - Forgery

Canon 1762

Forgery is the making of an imitation of some original Form with the deliberate intention to deceive. Therefore, a Forger is a fabricator of false imitation form.

Canon 1763

Forgery is a deliberate act of deception. Hence, forgery is the deliberate concealment of a known truth in order to mislead or cheat. Thus to “deceive” is to cause a man or woman to believe what is false, to lead into error and delude.

Canon 1764

The age of a thing does not mitigate its defect if clearly a forgery.

Canon 1765

A foundation of lies does not make a Kingdom of God, but a den of vipers doomed to fall.

Article 64 - Reprobate

Canon 1766

Any Form that is Reprobate is considered rejected, cast off as worthless, immoral, damned and an injury before the sight of the Divine Creator.

Canon 1767

In accordance with these canons and by Divine Law, no valid canon may be reprobate by any force, person, entity or spirit.

Canon 1768

In accordance with these canons and by Divine Law, all laws claiming to be canon law that are not lawfully part of these canons are hereby reprobate.

Article 65 - Suppression

Canon 1769

Suppression is to put down, execute or withhold a Form by force or authority, especially in the withholding or withdrawal of Form from publication or manufacture. Suppression is equivalent to the terms Prohibition and Censorship.

Canon 1770

In accordance with these canons and by Divine Law, no valid canon may be suppressed by any force, person, entity or spirit.

Canon 1771

In accordance with these canons and by Divine Law, all laws claiming to be canon law that are not lawfully part of these canons are hereby suppressed.

Article 66 - Malediction

Canon 1772

Malediction is the utterance of a curse, to revile, or slander; as well as the quality of being under a ban or curse. A Curse is the consignment of ill intent, ill will and evil to a Form with the deliberate intent to abrogate, corrupt or destroy it.

Canon 1773

In accordance with these canons and by Divine Law, all those that have ever suffered any maledictions issued by the Roman Death Cult, also falsely known as the Vatican, also falsely known as the Catholic Church are hereby summarily and immediately released and henceforth such maledictions are returned upon all living persons, officials and agents that continue to refuse to acknowledge these true canons and the Sacred covenant Pactum De Singularis Caelum.

Canon 1774

In accordance with these canons and by Divine Law, all those that have ever suffered any maledictions issued under Sharia Law are hereby summarily and immediately released and henceforth such maledictions are returned upon all living persons, officials and agents that continue to refuse to acknowledge these true canons and the Sacred covenant Pactum De Singularis Caelum.

Canon 1775

In accordance with these canons and by Divine Law, all those that have ever suffered any maledictions issued under Talmudic Law are hereby summarily and immediately released and henceforth such maledictions are returned upon all living persons, officials and agents that continue to refuse to acknowledge these true canons and the Sacred covenant Pactum De Singularis Caelum.

Canon 1776

In accordance with these canons, no malediction is permitted to be issued under the name of the sacred covenant Pactum De Singularis Caelum or any Ucadian society.

Article 67 - Nullify

Canon 1777

Nullify is to render a Form Null, therefore of no legal or binding force; of no value, use, capability or importance. Hence, to Nullify is to formally revoke the validity of a particular Form, to annul it.

Canon 1778

A Form that is Nullified ceases to have lawful existence.

Canon 1779

Nullification is dependent upon the strength of the Form of Law that permits such authority to Nullify Form. Law based on faith and custom cannot nullify law based upon fact, logic and reason.

Canon 1780

Any attempt by a form of law based on faith and custom to nullify any form based on fact, logic and reason shall have no effect and itself shall be rendered null.

Article 68 - Voidance

Canon 1781

Voidance is the action of voiding or making void, being the act of removing and clearing away a Form to create an empty space, or no occupation.

Canon 1782

While to render a form Null is to revoke any legal validity to it, to Void a form is to remove its existence entirely.

Canon 1783

Voidance is dependent upon the strength of the Form of Law that permits such authority to Void Form. Law based on faith and custom cannot void law based upon fact, logic and reason.

Canon 1784

While the term void now shares many similarities to null, procedurally it is more correct that voidance succeeds nullification. Therefore, to null and void a form is to first revoke any claim of validity and then its complete existence.

Canon 1785

Any attempt by a form of law based on faith and custom to void any form based on fact, logic and reason shall have no effect and itself shall be rendered null and void.

Canon 1786

Any form that is null and void cannot be revived.



III. Rights

3.1 Rights

Article 69 - Rights

Canon 1787

A valid Right is a positively defined *Capacity*, or *Privilege*, or *Liberty*, or *Faculty*, or *Power*, or *Ownership*, or *Possession*, or *Interest*, or *Benefit* and its associated obligation, remedy or relief held in Trust for the benefit of a particular type of named or unnamed Person under some proper Rule of Law and System of Justice. A claimed negative right is an absurdity and injury of law itself and cannot exist under any true system of law. All valid Rights exist and are sourced and inherited solely in accord with the sacred Covenant *Pactum De Singularis Caelum* and the present Canons:

- (i) As a *Capacity*, a valid Right is a form of legal authority, or qualification, or legal condition or status that enables a person to exercise his/her own will in acquiring, holding, using or transferring other certain Rights or performing such associated obligations, without restraint or hindrance; and
- (ii) As a *Privilege*, a valid Right is a form of special (real or personal) Grant whereby either a private Person or particular Corporation is freed from the obligations of certain laws; and
- (iii) As a *Liberty*, a valid Right is a form of Privilege whereby a Person enjoys some Favor or Benefit; and
- (iv) As a *Faculty*, a valid Right is a form of Privilege or special Power granted to a Person by Favor, Indulgence or Dispensation (i.e. a License) that enables a person to do, or refrain from doing something that would otherwise not be permitted by law; and
- (v) As a *Power* or *Authority*, a valid Right is a form of authority, enforced by law, that enables one person to compel one or more other persons to do or abstain from doing a particular act; and
- (vi) As an *Ownership*, is a form of written possession by registration/recording, whereby a person is recognized by law to possess the most extensive or higher claim of possession, use and enjoyment (of certain Property), to the exclusion of all other persons, or of all except one or more specific persons; and
- (vii) As a *Possession*, a valid Right is the visible possibility and ability of exercising physical control over some form of property, coupled with the intention of doing so, to the exclusion of all others, or one or more persons; and
- (viii) As an *Interest*, a valid Right denotes a title, or certificate or other proof of claim or advantage to other certain Rights or Property; and
- (ix) As a *Benefit*, a Right implies a just and legal claim to hold, or use or enjoy certain Property, or convey, or donate or dispose of it, subject to certain obligations of performance.

Canon 1788

The term *Right* originates from the late 16th Century CE as a merger of the functions of the ancient Latin words *Ritus* meaning “a customary privilege, liberty or authority” and *Rectus* meaning “straight, honest, rule, obligation”. Hence, the word *Right* is literally the synthesis of the concept of a privilege being attached to some consequential obligation as one of the first maxims of “equity” in formation of the Court of Chancery from 1662 (**14Car2. c.23**):

(i) The Latin term *Ritus* itself appears to originate from a lost Christian Greek word *rho* (ῥή) or *ros* (ρός) meaning “a valid privilege or authority”, while the Latin term *Rectus* also appears to originate from Christian law and the word *rectos* (ρεκτός) meaning “straight, honest, rule, obligation”; and

(ii) As the term “Right” was not invented prior to the late 16th Century, nor the concept of synthesizing a privilege to a consequential obligation, the Latin term *ius* or “Jus” was primarily used to define certain claimed “customary privileges, liberties, authorities and powers”, including (but not limited to) *Jus Corona* (Right of the Crown), *Jus Patronatus* (Right of the Crown as Ecclesiastical Patron) and *Jus Hereditatis* (Right of Inheritance); and

(iii) The first likely valid use of the term “Right” was in 1628 and the Petition of Right (**3 Car1.c.1.**) whereby certain “liberties” of English subjects are specified that the English king is prohibited from infringing. Passed on 7 June 1628, the Petition of Right declares that Englishmen have various “rights and liberties”, and provides that “no person should be forced to provide a gift, loan or tax without an Act of Parliament, that no free individual should be imprisoned or detained unless a cause has been shown, and that soldiers or members of the Royal Navy should not be billeted in private houses without the free consent of the owner”; and

(iv) The second most likely valid use of the term “Right” in law was in 1689 and the Bill of Rights Act 1689 (**1W & M. S2. c.2.**); and

(v) From the time of the creation of the High Court of Chancery in 1662 (**14Car2. c.23**), several of the maxims associated with Rights began to be formed, such as “Lex Semper Dabit Remedium” (The Law always gives a remedy) whereby the synthesis between a privilege and an obligation was bound as a maxim of law; and

(vi) From the late 18th Century and the time of William Blackstone, the rules concerning Rights were further refined to assume the description of the Privilege or Power or Faculty or Benefit component as the “Primary Right” and any permitted preventative or remedial rights being the “Secondary Right(s)”. The associated obligations attached to a Right were also refined to a “jus in rem” (right in rem) whereby an obligation is placed on persons generally; or a “jus in personum” (right in personum) whereby an obligation is imposed on a definite person.

Canon 1789

By their origin, nature and function, a Right is not a Right unless it possesses the following twelve characteristics being *Integrity, Trust, Name, Class, Subject, Provenance, Exemplification, Obligation, Subject Person, Obligated Person, Remedy* and *Relief*:

- (i) *Integrity* means a valid Right conforms to the most ancient and primitive purpose being to reflect a positively expressed rule, custom, privilege or power with good intentions, good character and good conscience. A negative right is an absurdity and injury of law itself and is invalid from the beginning; and
- (ii) *Trust* means a valid Right is expressed in a Trust relation whereby the Right is the Property of the Trust; and
- (iii) *Name* means that a valid Right is uniquely named compared to all other valid Rights in accord with the principle of the use of the Latin beginning with the term *Ius (Jus)*; and
- (iv) *Class*, means that the Class of Right (Divine, Natural, Superior or Inferior) that the valid Right belongs to is clearly identified; and
- (v) *Provenance*, means that if the Right is not of a Class of valid Divine Rights, then the Right clearly identifies and proves those Divine or Natural Rights whereby it owes its provenance; and
- (vi) *Exemplification*, means that signed or sealed and attested evidence exists as to the founding instrument of law that defines the structure and character of the valid Right; and
- (vii) *Subject*, means that a valid Right clearly identifies the qualities associated with it, including (but not limited to) any and all specific Capacities, or Faculties, or Powers, or Authorities, or Interests, or Privileges or Benefits associated with it; and
- (viii) *Obligation*, means that a valid Right clearly identifies the obligations associated with it, including (but not limited to) any and all conditions of time, place, performance, dedication, dress, skills, equipment and duty of care; and
- (ix) *Subject Person*, means a Person *inherent* with the Right (as in formation of Person on Roll), or *invested* with the Right (as Trustee) or *entitled* to the Right (as named or unnamed Beneficiary); and
- (x) *Obligated Person*, means a Person on whom the valid Right imposes some kind of duty or obligation; and
- (xi) *Remedy*, means that a valid Right possesses a form of Remedy whereby the Person in whom the Privilege or Power should reside is able to recover such a Right in the event of incapacity, or seizure, or loss or other impediment; and
- (xii) *Relief*, means that a valid Right possesses a form of Relief whereby the Person in whom such Duty or Obligation associated with the Right should reside, is able to abdicate, derogate, mitigate or abrogate such responsibilities in the event of incapacity, or impossibility, or unfairness, or unreasonableness, or bad faith, or vexation, or unclean hands, or other breach of trust. An Obligation without the possibility of Relief is morally repugnant and irrefutable proof of the existence of slavery.

If one or more of these twelve essential characteristics are not present within the structure of a Right, then such a Right cannot be considered valid.

Canon 1790

There exists only four (4) Classes of Rights being Divine, Natural, Superior and Inferior:

- (i) **Divine Rights** are the primary and original form of Rights, corresponding to Divine Trusts and Divine Persons. There exists no higher class, or possible type of Rights. All Rights therefore are inherited from the class of valid Divine Rights; and
- (ii) **Natural Rights** are the second highest form of valid Rights, corresponding to True Trusts and True Persons; and owe their existence and provenance to the existence of Divine Rights. All Rights of True Persons in either the Office of Man or the Office of Woman are inherited from the class of valid Natural Rights; and
- (iii) **Superior Rights** are the third class and third highest possible form of valid Rights; corresponding to Superior Trusts and Superior Persons; and owe their existence and provenance to either valid Divine Rights or valid Natural Rights. All Rights of valid Ucadia Members, Ucadia Societies and associated bodies, aggregates, societies, associations, communities and unions of two or more people are inherited from the class of Superior Rights; and
- (iv) **Inferior Rights** are the fourth class and the lowest possible form of valid Rights and owe their existence to non-Ucadian societies, persons, corporations, associations, bodies politic, agencies or aggregates. All Inferior Rights are inferior to Superior Rights. Where an Inferior Right makes claim to being superior, it is automatically invalid upon such falsity.

Canon 1791

There exists only eight (8) Sub-Classes of Rights being Perfect, Imperfect, Absolute, Relative, Universal, Conditional, Primary and Secondary:

(i) **Perfect Rights**, also known as *Perfect Divine Rights*, are a sub-class of Divine Rights whereby such valid Rights created, defined and donated to a Divine Person by the Divine Creator through the most sacred Covenant Pactum De Singularis Caelum and the present Canons. Perfect Divine Rights are Peremptory, Permanent, Eternal, Immutable and Indefeasible and once bestowed are not subject to any form or condition of waiver, abandonment, conveyance, surrender, disqualification, incapacitation, seizure, capture, arrest, resignation, alienation, suspension, suppression, forfeiture or abrogation. Perfect Divine Rights are therefore the highest possible form of Rights and there exists no higher class, or form, or possible type of Rights. Perfect Divine Rights may be further defined as *Fundamental Perfect Divine Rights* or *Sacramental Perfect Divine Rights*; and

(ii) **Imperfect Rights**, also known as *Imperfect Divine Rights*, are a sub-class of Divine Rights whereby such valid Rights created, defined and delegated to a Divine Person by the Divine Creator through the most sacred Covenant Pactum De Singularis Caelum and the present Canons upon acceptance of the associated obligations and duties attached to them. If any such conditions and obligations are breached or repudiated, then the relevant Imperfect Divine Right is instantly waived, surrendered, suspended, forfeited or revoked until such time as the fundamental breach of duty and obligation is repaired or such a Right is duly restored. Perfect Divine Rights may be further defined as *Instrumental Imperfect Divine Rights* or *Intentional Imperfect Divine Rights*; and

(iii) **Absolute Rights**, also known as *Absolute Natural Rights*, are a sub-class of Natural Rights whereby such valid Rights created, defined and deposited to a Natural (True) Person by the existence of the one true Universe and all Rule and all Matter in accord with the Rule of Law through the most sacred Covenant Pactum De Singularis Caelum and the present Canons. Absolute Natural Rights are Peremptory, Permanent, Immutable and Indefeasible and once bestowed are not subject to any form or condition of waiver, abandonment, conveyance, surrender, disqualification, incapacitation, seizure, capture, arrest, resignation, alienation, suspension, suppression, forfeiture or abrogation. Absolute Natural Rights are therefore the highest possible form of Natural Rights. Absolute Natural Rights may be further defined as *Elemental Absolute Natural Rights* or *Testamental Absolute Natural Rights*; and

(iv) **Relative Rights**, also known as *Relative Natural Rights*, are a sub-class of Natural Rights whereby such valid Rights created, defined and granted to a Natural (True) Person by the existence of the one true Universe and all Rule and all Matter in accord with the Rule of Law through the most sacred Covenant Pactum De Singularis Caelum and the present Canons upon acceptance of the associated obligations and duties attached to them. If any such conditions and obligations are breached or repudiated, then the relevant Relative Natural Right may be waived, surrendered, suspended, abandoned, resigned, disqualified, seized, captured, arrested, alienated, suppressed, forfeited or annulled until such time as the fundamental breach of duty and obligation is repaired or such a Right is duly restored. A True Person to whom a Relative Natural Right has been bestowed may also lawfully delegate or confer beneficial title of such a Right to another True Person such as a Ucadia association, body politic, society, company or community. However, such an aggregate person can never legitimately claim legal title over a Relative Natural Right and any such claim is automatically false and null and void, having no force or effect. Relative Natural Rights may be further defined as *Delegable Relative Natural Rights* or *Conferrable Relative Natural Rights*; and

(v) **Universal Rights**, also known as *Universal Superior Rights*, are a sub-class of Superior Rights whereby such valid Rights created, defined and bestowed to a Superior Person by the existence of a valid Superior Person, or aggregate person, or community, or body politic, or association in accord with the Rule of Law through the most sacred Covenant Pactum De Singularis Caelum and the present Canons. Universal Superior Rights are Peremptory, Permanent, Immutable and Indefeasible and once bestowed are not subject to any form or condition of waiver, abandonment, surrender, disqualification, incapacitation, seizure, capture, arrest, resignation, alienation, suspension, suppression, forfeiture or abrogation. Universal Superior Rights are therefore the highest possible form of Universal Rights of any society or aggregate person within the temporal realm. Relative Natural Rights may be further defined as *Immutable Universal Superior Rights* or *Exercisable Universal Superior Rights*; and

(vi) **Conditional Rights**, also known as *Conditional Superior Rights*, are a sub-class of Superior Rights whereby such valid Rights created, defined and delegated to a Superior Person by the existence of a Superior Person or aggregate person, or community, or body politic, or association in accord with the Rule of Law through the most sacred Covenant Pactum De Singularis Caelum and the present Canons upon acceptance of the associated obligations and duties attached to them. If any such conditions and obligations are breached or repudiated, then the relevant Conditional Superior Right may be waived, surrendered, suspended, abandoned, resigned, disqualified, seized, captured, arrested, rescinded, suppressed, forfeited or revoked until such time as the fundamental breach of duty and obligation is repaired or such a Right is duly restored. A Superior Person to whom a Conditional Superior Right has been bestowed may also lawfully assign or convey legal or beneficial title of such a Right to another Superior Person. Conditional Superior Rights may be further defined as *Assignable Conditional Superior Rights* or *Authorisable Conditional Superior Rights*; and

(vii) **Primary Rights**, also known as *Primary Inferior Rights*, are a sub-class of Inferior Rights whereby such Rights created, defined and bestowed to an Inferior (Legal) Person by a non-Ucadian aggregate person, or community, or body politic, or association. Primary Inferior Rights are frequently claimed and created without reference to rights already existing or proving such provenance to Divine Rights. Therefore, Primary Inferior Rights are equivalent to either Claims or false and unsubstantiated Demands. Primary Inferior Rights are therefore the second lowest possible form of rights of any society or aggregate person within the temporal realm. Primary Inferior Rights may be further defined as *Personal Primary Inferior Rights* or *Public Primary Inferior Rights*; and

(viii) **Secondary Rights**, also known as *Secondary Inferior Rights*, are a sub-class of Inferior Rights whereby such valid Rights created, defined and delegated to an Inferior (Legal) Person by the existence of a non-Ucadian aggregate person, or community, or body politic, or association upon acceptance of the associated obligations and duties attached to them. If any such conditions and obligations are breached or repudiated, then the relevant Secondary Inferior Right may be waived, surrendered, suspended, abandoned, resigned, disqualified, seized, captured, arrested, rescinded, suppressed, forfeited or revoked. Secondary Inferior Rights are therefore the lowest possible form of rights of any society or aggregate person within the temporal realm Secondary Inferior Rights may be further defined as *Protective Secondary Inferior Rights* or *Remedial Secondary Inferior Rights*.

Article 70 - Claim

Canon 1792

A Claim is the oral or written assertion of a valid Right through a challenge within a competent forum of law against another party regarding the possession or ownership of some property or thing withheld from the possession of the claimant.

Canon 1793

The term Claim originates from the Latin term *clamare* meaning “to shout or cry out or call upon (justice)”. Hence a valid Claim can only be made by testimony through one of four methods:

- (i) A sworn testimony spoken at a sacred place before at least two other credible witnesses and faithfully transcribed as spoken; or
- (ii) A sworn written deposition known as an “affidavit” then witnessed by a least two other credible witnesses at a sacred place; or
- (iii) Within English Commercial (Common) Law, a sworn testimony taken in a competent forum of law under the authority of a justice of the peace; or
- (iv) Within English Commercial (Common) Law, a sworn written deposition known as an “affidavit” taken under the authority of a given statute concerning oaths, then witnessed by a justice of the peace.

Canon 1794

The validity of a Claim is the validity of the oral argument, constituting two main parts, firstly the formal protest of a challenge of Rights also known as the “wrong” and secondly the assertion of such Rights or pronouncement of new Rights also known as the “remedy”. It is insufficient for any Claim to vocalize a wrong without a valid remedy. Similarly, no remedy has validity without first vocalizing a wrong.

Canon 1795

A valid Claim is also known as a *Cause of Action*. The Claim is the vocalization of a formal protest and pronouncement itself. Any associated documents are any Affidavits and Annexures or some other evidence dependent upon its perfection. Taken together they may correctly be called a Statement of Claim or an Affirmation of Claim.

Canon 1796

A claim can be satisfied only through rebuttal by counter-affidavit point-for-point, resolution by jury, or payment.

Canon 1797

A presumption of a claim in accordance with these canons will stand good until the contrary is proved.

Canon 1798

If the plaintiff does not prove his case, the defendant is absolved.

Canon 1799

Documents alone without any evidence of the vocalized claim can never be considered a valid Claim. However, documents may be presented first to pronounce the intention to Claim at some appointed time and place before a competent authority and witnesses.

Canon 1800

Form of action is immaterial to the validity and substance of a claim unless by consent a person agrees to hear their claim according to the normal rules of form and action of a particular society.

Canon 1801

Any juridic person or court that permits the resolution of Claims and counter-claims merely by Documents without either the original and subsequent claims being vocalized is in grave breach of a most ancient and fundamental principle of law.

Canon 1802

When in accordance with these Canons, a Person who is first in time has the prior right of claim.

Article 71 - Title

Canon 1803

A Title is a both a valid inscription or entry into the Asset Register of a Trust and a certificate or notice of proof of such entry and therefore claim of Right of Ownership. The word 'Title' is derived from the Latin word *titulus* meaning 'inscription, label and notice (of entry) into a *tabulae*' with the Latin word '*tabulae*' literally meaning register. It was most commonly used in the context of a register of slaves. The Latin word for a registrar is '*tabularius*'.

Canon 1804

The creation of Title occurs upon the valid entry of the claimed property into the Asset register of the Trust by the recording of a minimal set of information about the Property now also defined as an Asset. This minimal information includes:

- (i) A Unique Identifying Number also called the Unique Register Number; and
- (ii) A Name for the Property; and
- (iii) The Day of entry into the Register; and
- (iv) The Grantor/Provider of the Asset; and
- (v) The Custodian of the Asset; and
- (vi) The value of the Asset.

Canon 1805

Two main forms of Title for the Same Property may exist in the Asset Register of a Trust, Legal Title and Equitable Title.

Canon 1806

Legal Title refers to Rights of Ownership, usually held by the Trustee of the Executor of the Trust.

Canon 1807

Equitable Title refers to the Rights of Use, usually held by the Beneficiary, Leaseholder, Tenant of Property of the Trust. While the word "Owner" is used with Equitable Title, it merely refers to the Title and not the Property of the Trust.

Canon 1808

Title is distinct from possession, being a Right that usually accompanies ownership but is not necessarily sufficient to prove it.

Canon 1809

Title formed under an Estate never contains rights of Real Property but merely rights of Real Estate, as even the first Estate must always by definition belong to a parent Trust.

Article 72 - Succession

Canon 1810

The creation of valid Form by Succession is when there exists a valid argument and proof of a succession of authority from a recognized source of power to the present Form from which an object is created.

Canon 1811

Creation of valid Form through succession is a fundamental principle to the creation of valid form in relation to Location Form and ultimately valid Land Title. The absence of valid succession of survey from the Absolute to any Cadastre Location invalidates any claimed Location Form and therefore its ability to be lawfully conveyed into a Superior Trust.

Canon 1812

Creation of valid Form through succession is a fundamental principle to the creation of valid form in relation to all Ecclesiastical Law, Custom and Ritual in that the absence of valid succession between the Divine and the form from which an ecclesiastical form is created renders such claims invalid.

Canon 1813

In accordance with proof of Divine Will, Divine Law, Natural Law, the seven (7) sacred pronouncements of Ucadia and sacred covenant Pactum De Singularis Caelum, the Roman Death Cult, also known as the Vatican, also known as the Roman Catholic Church is without valid apostolic succession. Therefore all ecclesiastical form and ritual of the Roman Death Cult is invalid and without spiritual or supernatural authority.

Canon 1814

In accordance with proof of Divine Will, Divine Law, Natural Law, the seven (7) sacred pronouncements of Ucadia and sacred covenant Pactum De Singularis Caelum, Talmudic Law and Rabbinical Succession is without valid succession. Therefore all ecclesiastical form and ritual of Talmudic Rabbi is invalid and without spiritual or supernatural authority.

Canon 1815

In accordance with proof of Divine Will, Divine Law, Natural Law, all valid apostolic succession, spiritual and supernatural authority rests solely in those Offices defined by the sacred covenant Pactum De Singularis Caelum.

Article 73 - Occupation

Canon 1816

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

Canon 1817

A person cannot occupy a place when they have no intention of being there, or wishing to visit it. The proof of intention of Occupation is the presentment of a valid Claim.

Canon 1818

A place occupied by force affords no Rights and all Obligations to the Occupier.

Canon 1819

Occupation does not imply any Rights towards ownership unless it is done peacefully and accompanied by a valid Claim.

Article 74 - Possession

Canon 1820

Possession is the intentional act and fact of holding, using or effectively controlling a Form. Possession is distinct from Ownership in that a Person who possesses a Form may have no rightful claim or title.

Canon 1821

A person does not possess a Form unless it is their intention to do so. Therefore the actions surrounding the control and use of a form prove intention.

Canon 1822

Possession that is considered lawful is called Lawful Possession.

Canon 1823

Possession automatically presumes the tacit acceptance of certain obligations, whether or not possession is ultimately considered lawful. A Possessor of Form is obliged to act as an honorable steward in the management of those possessions.

Canon 1824

Possession automatically presumes the tacit acceptance of certain rights, whether or not possession is ultimately considered lawful. The degree to which presumed rights of use or title may be granted are conditional upon the nature of the form and any associated trust.

Canon 1825

Any Person who claims ultimate possession in contravention of these canons, also assumes full liability and obligations. If this person having unlawful possession then acts in a way contrary to honorable stewardship they therefore consent to forfeiting any right, claim or protection under any law to the role of Executor or Administrator or Trustee.

Article 75 - Heir

Canon 1826

An Heir is a Beneficiary recognized by the higher estate to possess a prior right to a lesser estate, unless excluded by Will.

Canon 1827

In determining a rightful Heir, it is tradition for the Executors and Administrators of higher estates to follow the relevant cultural principles of “inheritance”.

Canon 1828

The concept of Heir is equivalent to the concept of Title of Nobility. An Heir is always a Person with beneficial entitlement to an estate also holding right of use of one or more honorifics denoting the size of the estate and therefore the standing of the Heir. Thus a Sovereign traditionally denotes the holding of the largest kind of estate, while titles of nobility such as Earl, Baron, Lord indicate successively smaller estates within the estate of the Sovereign.

Canon 1829

Where a higher estate permits Heirs, the general principle of inheritance means that the property, titles, debts and obligations of a lesser estate may be passed to the eldest next of kin upon the death of the decedent, excluding the existence of a will. This is usually called the Line of Succession and is of particular importance in those higher estates still permitting a Sovereign Heir.

Canon 1830

Where a higher estate does not permit Heirs and therefore Title of Nobility, the absence of a Will does not mean that the lesser estate is automatically inherited by next of kin but that the higher estate may reclaim all rights under “intestate” and determine what rights shall be awarded to any next of kin, if any. Estates such as the United States expressly forbids title of nobility and therefore heirs within their deed and will.

Canon 1831

As an estate belongs to a Testamentary Trust under Trust Law, an Heir can never also be an Executor or Administrator of the Estate for which they are also a Beneficiary.

Canon 1832

The entitlements of property or rank of an Heir is determined by two primary factors: the first being the limits of property within the estate and secondly the conditions and limits of the wills of higher estates to which the lesser estate belongs.

Canon 1833

A Will can never name an Heir, only Beneficiaries. In a higher estate that permits the existence of Heirs, the existence of a Will implies the disenfranchisement of one or more rights to an Heir.

Canon 1834

The Heirs are words describing the extent or quality of the estate conveyed and not words designating the persons who are taking it.

Canon 1835

When a person takes as heir at law they do so by descent, but when he acquires title by his own act of agreement he is a purchaser.

Canon 1836

An Heir always remains a Beneficiary with any rights of property limited by the Executors and Administrators of the higher estate.

Canon 1837

A Person who murders another to obtain the status of Heir is automatically rendered ineligible to succeed, regardless of any clause, term or caveat in any will or statute to the contrary.

Article 76 - Use

Canon 1838

Use is a custom or skill and the employ of a right for some benefit. Hence, the ancient principle “Right of Use”. Right of Use is equivalent to Property.

Canon 1839

The Use of an Object or Concept assumes Possession. However the questions of lawful possession and ownership are distinct from Use.

Canon 1840

A Person who does not Use a Form over an accepted period of time, consents to forfeit those Rights of Use dependent on continuous Use to the extent that such Rights are agreed prior to the granting of such Property by Deed or Title.

Canon 1841

A Person, who takes Lawful Possession of a Form and Uses it over an accepted period of time, assumes those Rights of Use implied by such Use, whether or not such rights have yet been formalized by Deed or Title.

Article 77 - Owner

Canon 1842

An Owner is a Person who holds the rightful claim to a Form or title to Property. As a Person is a fiction, it cannot “own” objects and concepts, only other fictions in accordance with Positive Law.

Canon 1843

Natural Law objects and concepts cannot “own” one another only themselves. The Divine Creator, also known as Unique Collective Awareness, is the only true “owner” of objects and concepts. Men and women may claim Right of Use of objects and concepts by succession of Divine Rights beginning with the legitimate trustees and administrators on behalf of the Divine as ultimate Executor.

Canon 1844

When original Form owing its existence to the rightful claim of ownership of the Divine Creator is lawfully conveyed into Trust this is called Realty, or Real Property representing the highest Right of Use above all other claims of right and title.

Canon 1845

In accordance with the will of the Divine Creator, the sacred covenant Pactum De Singularis Caelum and the seven (7) sacred pronouncements of Ucadia, all objects, concepts and all awareness are lawfully expressed into the Trust administered by the Society of One Heaven for the benefit of all men, women, higher order beings, animals and life forms living and deceased now and forever more.

Canon 1846

In accordance with these canons, the sacred covenant Pactum De Singularis Caelum and the seven (7) sacred pronouncements of Ucadia, any and all claims of ownership, conveyance, Trust that are not in accord with these canons and the will of the Divine Creator are henceforth null, void from the beginning, consistent with the notice of unlawful conveyance.

Article 78 - Holder

Canon 1847

A Holder is a fictional concept whereby a person who possesses a document of an original instrument or facsimile is presumed to consent as surety to any associated obligations implied by the instrument, and therefore abide by the rules by which the instrument was issued, unless such surety is otherwise qualified.

Canon 1848

When the rightful owner of certain property is also a holder of an instrument, then such possession of the document also represents their proof of ownership, consent and agreement to the validity of the rules by which the instrument was issued, as well as surety to any associated obligations, without physical need to demonstrate possession.

Canon 1849

A person who is a holder of an instrument representing rights and obligations to certain property does not mean they are the rightful owner of the property, but consent to act as surety and abide by the rules of its issue.

Canon 1850

The issue or record of issuing a document to a person does not imply a person is a holder. Nor does the presence of a particular document in close proximity to a person mean they are a holder. It is only when a person touches and “holds” a document in the presence of others do they become a holder.

Canon 1851

The presumption of surety of a holder cannot be proven in law until a person confirms in the presence of at least two witnesses they are the holder. The absence of disclosure and knowledge to a holder of the obligations for which they have consented constitutes an act of deception and fraud.

Canon 1852

It is immaterial whether a person holds an original or a facsimile of an instrument to be a holder.

Canon 1853

As a holder implies acceptance of all associated obligations, a person has the right to qualify their consent by claiming to be only a Holder in Due Course. A Holder in Due Course is a Holder that accepts their surety and consent for any obligations and performance due over the time an instrument is in their possession, but rejects any implied consent for surety for any potential misdeeds or errors by one or more previous holders.

Canon 1854

A person that does not affirm their position as a Holder in Due Course is assumed to accept the full obligations, responsibilities as well as any rights if owner of the property.

Canon 1855

The assertion of a person to be a Holder in Due Course has no effect in diminishing any acceptance and surety of obligations and performance due during their time as holder. Nor does the assertion have any effect if the person is the first Holder of the Instrument and user of the Property.

Canon 1856

A person who asserts their right to be known as a Holder in Due Course cannot be lawfully held liable for the misdeeds of previous holders. However, as the person is still a holder, they continue to consent and agree to the validity of the rules by which the instrument was issued.

Canon 1857

A person who does not physically hold or possess an instrument or who openly rejects consent as surety in the presence of two or more witnesses cannot be held liable for any associated obligations and performance implied by the particular instrument alone, nor any conditions of the rules by which the instrument was issued.

Canon 1858

The rejection of consent as holder or the absence of possession of an instrument does not excuse the obligations and performance of a person as a lawful owner or user of the particular property.

Canon 1859

A lawful owner or holder that rejects the rules by which the instrument they hold was issued is by definition in dishonor and delinquent to the terms by which such an instrument is held and used.

Article 79 - Realty

Canon 1860

Realty or Real Property represents the highest Right of Use above all other claims of right and title. It is formed when original Form owing its existence to the rightful claim of ownership of the Divine Creator is lawfully conveyed into a Superior Trust.

Canon 1861

Realty can only exist in one Superior Trust at any time and is dependent upon the existence of an associated True Trust holding true objects and concepts as well as an associated Divine Trust. Realty can never exist in an Inferior Trust.

Canon 1862

In accordance with the will of the Divine Creator, the sacred covenant Pactum De Singularis Caelum and the seven (7) sacred pronouncements of Ucadia, all Realty is already lawfully expressed into Superior Trusts administered by Ucadian Societies for the benefit of all Persons.

Canon 1863

A member of One Heaven, in possession of their unique membership number is lawfully permitted to express into existence a Superior Trust for the temporary administration of Realty providing the following specific words are followed and a permanent Superior Trust is registered with One Heaven within ninety (90) days. The specific words permitted to create a temporary Superior Trust are: We, the Divine Immortal Spirit, expressed in Trust to the Living Flesh known as [first name] [last name] .

Canon 1864

Excluding deliberate obstruction, the failure of a member to register a Superior Trust with One Heaven within ninety (90) days of expressing its creation shall cause the Trust to be closed and any claimed Realty to be lawfully returned to the Society, with the member accepting full liability for any debts, obligations held by the closed Trust.

Canon 1865

A man or woman who has not redeemed their member number of One Heaven is not permitted to express into existence a Superior Trust. Such an expression whether orally or written is automatically null and void from the beginning.

Canon 1866

Any man or woman who unlawfully attempts to create one or more Superior Trusts automatically assumes the full liability, debts and obligations of all associated Persons as sole surety.

Canon 1867

In accordance with these canons, the sacred covenant Pactum De Singularis Caelum and the seven (7) sacred pronouncements of Ucadia, any and all claims of Realty (Real Property) that are not in accord with these canons and the will of the Divine Creator are henceforth null, void from the beginning.

Article 80 - Property

Canon 1868

Property is any fictional Right of Use expressed into a Trust relationship with other Forms whereby there exists a claimed Form of Ownership or Executorship, Form of Trustee(s) administering the Form as Property and Forms of Beneficiaries. Hence Property is the Rights of an Owner to Use the Form, never ownership of the object or concept itself.

Canon 1869

Property is equivalent to Rights of Use of an Object or Concept, not Rights of Ownership of an Object or Concept.

Canon 1870

Realty or Real Property can only exist in one Superior Trust at any one time. However, lesser forms of Property derived from Real Property in Superior Trust may be conveyed and exchanged.

Canon 1871

Property cannot exist in Reality without an Owner or Executor, at least one Trustee and at least one Beneficiary. Form not expressed into Trust by some lawful conveyance does not exist in Reality as Property.

Canon 1872

All valid Property Rights are derived from the Trusts expressed in accordance with the property rights promulgated through the original Ucadian Pronouncements and sacred Covenant Pactum De Singularis Caelum.

Canon 1873

The Ownership Rights of Property cannot exceed the Ownership Rights of the original Owner that conveyed the Form into the first Trust in the beginning.

Canon 1874

By definition, any claimed property ownership that contravenes the most sacred Covenant *Pactum De Singularis Caelum* is therefore void from the beginning.

Canon 1875

Any person who claims ultimate possession and ownership of property that contravenes these canons assumes the full liability of any and all associated debts, obligations and injury associated with this property, even if others have consented as surety.

Canon 1876

When anyone references, writes or speaks of “Property Laws”, or “Laws of Property”, it shall mean these canons and no other.

Article 81 - Fealty

Canon 1877

Fealty is loyalty and fidelity to the obligations of honorable stewardship accepted with Rights of Use otherwise known as Property.

Canon 1878

Obligation of the Executor and their Trustees as Surety is attached to the land therefore the Use of the land as Property contains these Obligations which are the Fealty owed by the Beneficiary as an Owner of Uses (Property).

Canon 1879

The degree to which an Executor or Trustee may choose to transfer their obligations into the form of Fealty through Deed and Title is the decision of the Executor or their Trustees, subject to the Deed of the Trust.

Canon 1880

Once the obligations of Trustee are transferred into Fealty to a Beneficiary through Deed or Title, the Beneficiary agrees to act as Owner (of Uses) and Surety for some or all of the obligations implied by such Fealty. These obligations may include such demands as the payment of rent, taxes, duties and other duties.

Canon 1881

When a Person agrees to act as Owner of Uses and Surety for some or all of the obligations of the Executor or Trustee, then the Executor and their Trustees are immune from any claims of surety and damage unless the Person lawfully surrenders their rights and obligations in which case all obligations under fealty return to the Trustee and all debts and liabilities return to the Executor.

Canon 1882

The failure of an Owner of Uses to perform their duties under Fealty usually constitutes a breach of the deed or title granting Property to them. Therefore, an Executor or their Trustees usually have the right to demand the return of any associated Property and the relinquishment of any possession of any associated objects and concepts held in Realty.

Article 82 - Beneficiary

Canon 1883

A Beneficiary is a named or unnamed party at the time of the formation of the Trust who benefits or receives an advantage in Trust. A Beneficiary, by definition is an “interested party” in a Trust or Estate:

- (i) A named Beneficiary is an agent (with the Trustee being the principal) and may be commissioned or non-commissioned; and
- (ii) An unnamed Beneficiary is a creditor (with the Trustee acting as debtor) to whom the trustee owes basic duties arising by law, agreement or claim.

Canon 1884

A Benefice is a gift granted by Trust under Deed and Title including both Rights and Obligations to certain Property.

Canon 1885

A Benefit is a gift offered and elected to be accepted by Estate under the terms of the Deed and Will including both Rights and Obligations to certain Property. A Beneficiary under Estate may be a beneficiary or a Cestui Que Trust for whose benefit the Property is held by the Trustees of an Executor.

Canon 1886

Unlike a Benefice, a Benefit requires the consent of the Beneficiary. Therefore, a Benefit cannot be conferred on one who is unwilling to receive it.

Canon 1887

One who elects to accept a Benefit is bound to give effect to all the provisions of the Deed and Will of Estate by which it is granted and perform any burdens imposed therein, including the renunciation of any inconsistent rights or claims.

Canon 1888

One who is offered a Benefit must choose between either accepting such Benefit or asserting some other claim against the testator’s Estate.

Canon 1889

A Beneficiary of a Benefit that remains in the possession of money, property or some other benefit extended to them by the Deed and Will of the Estate automatically forms an election in favour of the Will, unless it is demonstrated that such acceptance is in ignorance of the operation of the Will.

Canon 1890

An unconditional voluntary election to take under or against a will, made with knowledge of the facts and of the rights of the person compelled to elect and not induced by fraud or undue influence may not be revoked or set aside.

Canon 1891

Money, property or some other benefit accepted by the beneficiary in ignorance of the will, its obligations does not indicate a making of a binding election in favour of the will, but fraud on behalf of the executors or administrators of the Estate.

Canon 1892

The offer of a Benefit to a Beneficiary without disclosing such a Benefit is a condition of operation of a Will of an Estate is a fraud and deception voiding any obligations upon the Beneficiary.

Article 83 - Tenancy

Canon 1893

Tenancy is a fictional term that defines the occupancy of property under lease agreement. Hence, a Tenant is an occupier of leasehold.

Canon 1894

Tenancy means both the period of occupancy as well as the property occupied by the tenant.

Canon 1895

Under a lease, also known as a “tenancy”, a tenant is obliged to pay the owner of the property some form of fee for its use or compensation. The most common term for the fee paid by a tenant for use of property is rent, while the most common term used for compensation from use is tax.

Canon 1896

A borrower also known as a mortgagor of a Mortgage is a tenant, with the bank or financial institution as their landlord and the rent being the interest component of their loan.

Canon 1897

A bank or financial institution of a mortgage as lender and landlord to the borrower is itself a tenant of the relevant county or state as the higher landlord with the rent payment due in the form of tax.

Canon 1898

When a financial institution does not pay the rent it owes to the higher landlord but permits its tenant to pay rent twice, then this is a fundamental fraud and corruption of the principles of leasehold and performance of duties.

Canon 1899

While a tenant may be guilty of breach of agreement in failing to perform their obligations, by the most ancient of principles of law, a landlord is not permitted to evict a tenant until they are afforded an opportunity to repair the breach.

Canon 1900

A failure by any inferior Roman Court to provide clear instruction to a tenant on how to repair a breach of agreement is a serious fraud and injury against all agreement law and tantamount to consenting that inferior Roman Law of agreements no longer applies and is null and void.

3.2 Rights Administration

Article 84 - Trust

Canon 1901

A Trust is a fiction form of relation and agreement whereby one or more Rights or Property are held under certain conditions by one or more Trustees for the benefit of another (Beneficiary).

Canon 1902

The word Public in the context of Public Law comes from the Latin word *publico* meaning “confiscation/management of property under the custody of mature and adult men (custodians)”. Hence the word Public literally means “the management of Rights or Property for the benefit of another”. Valid Public Law is therefore equivalent to Trust Law and *vice versa*. In the absence of proper Trust Law there can be no Public Law.

Canon 1903

The word Trust comes from the abbreviation of a Latin phrase associated with the Feudal system of the Roman Death Cult of the Pisans/Venetians in the 14th Century being "*Tu Rus Tuum*" meaning "My land/village/farm/body/blood is Yours" as a solemn and strong vocal pledge of assurance and loyalty to such forces:

(i) By the 15th Century, the word Trust acquired the additional meaning of "confidence". By the 16th Century, the word Trust acquired its commercial connotation as equivalent to "credit"; and

(ii) In 1536, under Henry VIII (**27 Hen 8 c 10**), laws were passed replacing the Carolingian Catholic concept of Legal Rights or "*Ius*" with the words "Use" or "Uses" as a "privilege" from the Latin *usus* meaning "Use (of Land), Benefit (of Land), Practice, Skill, Experience, Custom, Intercourse, Need, Necessity or Service"; and

(iii) Prior to the heavy re-editing and re-writing of statutes, the same act (**27 Hen 8 c 10**) in 1536 of Henry VIII also replaced the Carolingian Catholic concept of Moral Rights or "*Fas*" with the word "Usury" as a "benefit" from the Latin *usuræ* meaning "Benefit of Use, Enjoyment, Rent, Wage, Salary, Simus (Interest), Income, Gain, Profit or Commerce"; and

(iv) In 1601, (**43 Eliz I, c.4**) a statute was introduced permitting privileged non-clergy to form estates and companies for "charitable work" granting them certain exemptions against rates for "Uses" and granting other various exemptions against duties, taxes and tithes from "Usury" (i.e. Income, Gain or Profit); and

(v) In 1660, upon the restoration of the crown (**12 Car. II. c. 13**), the concept of Usury was demonized and converted into a "sin", whilst heavy editing of previously fake and concocted scripture under the King James Bible was re-written to attack the notions of "Benefit of Use, Enjoyment, Rent, Wage, Salary, Simus (Interest), Income, Gain, Profit or Commerce" as evil. In its place, the notion of mere "sustenance" and the virtue of "poverty" were promoted to the masses as positive aspirations; and

(vi) 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

(vii) The fundamental role of Oaths in the history of civilization in forming sacred and valid Trusts was deliberately diminished by Westminster in 1695 (**8 Will. III c.34**) and the promotion of anti-Oath sects based on further 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. Quakers were then promoted to "Trustee" roles in Banks, Merchant Industries and Civil Service dealing with property"; and

(viii) 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 then administered by the crown as Trustee; and

(ix) 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

(x) 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

(xi) 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

(xii) 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

(xiii) 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.

(xiv) 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 and the practical collapse of Trust Law and Public Law.

Canon 1904

All valid Trusts may be categorized by their proper formation as either *Instructed* or *Facilitated*:

- (i) *Instructed Trust*, also known under Inferior Roman Law as an “Express Trust”, is when a Trust is created by a Trustor and Trustee with clear intentions, subject matter and purpose(s) by a person having the legal capacity to perform such an act; and
- (ii) *Facilitated Trust*, also known under Inferior Roman Law as an “Implied Trust”, is when a Trust is created by a Surrogate Trustor or simply a “Surrogate” and Trustee by implication and function of law, being either a “Manufactured Trust” (Constructive Trust) by operation of law, or a “Consequential Trust” (Resulting Trust) by effect of events determined by law.

Canon 1905

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 possess the proper authority to transfer any rights, title or property to another are by default “Trustors”.

Canon 1906

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 in Trust 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 may be further defined as a *Feoffor*, *Devvisor*, *Testator*, *Settlor*, *Obligor*, *Addressor*, *Sender*, *Seller* or *Purchaser*; 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 may be further defined as a *Giftor*, *Debtor*, *Guarantor*, *Indemnitor* or *Mortgagor*; 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 may be further defined as a *Consignor*, *Bailor*, *Depositor*, *Employer*, *Insurer*, *Hirer*, *Lessor*, *Lender*, *Creditor*, *Licenser*, *Lienor* or *Scrivener*; 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 and may be further defined as an *Executor*, *Commissioner* or *Administrator*.

Canon 1907

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:

- (i) The manner and character of a Trustee may be described as a position of Trust that is equivalent to the term Fiduciary; and
- (ii) The valid Oath and Vow taken as to the Terms and Conditions of Trust creates the Office of Trustee; and
- (iii) In the absence of a valid Oath and Vow, no Office may exist; and
- (iv) The Obligations of the Trustee are defined by the Trustor or Surrogate Trustor and expressed clearly to the Trustee. A Trustee is not a Trustee unless their Oath and Vow is done in knowledge of their Obligations; and
- (v) When the Obligations are defined in writing, the document is called the Trust Instrument; and
- (vi) The sacred covenant Pactum De Singularis Caelum is the highest possible Oath and Vow of the Divine Creator of all Existence and all Heaven and Earth in the formation of all Divine Trusts and True Trusts; and
- (vii) The sacred constitution charters of the Ucadia Globe Union, Africans Union, Americas Union, Arabian Union, Asia Union, Euro Union and Oceanic Union are the highest possible Oaths and Vows in the formation of all Superior Member Trusts.

Canon 1908

A Beneficiary is a named or unnamed party at the time of the formation of the Trust who benefits or receives an advantage in Trust. A Beneficiary, by definition is an “interested party” in a Trust or Estate:

- (i) A named Beneficiary is an agent (with the Trustee being the principal) and may be commissioned or non-commissioned; and
- (ii) An unnamed Beneficiary is a creditor (with the Trustee acting as debtor) to whom the trustee owes basic duties arising by law, agreement or claim.

Canon 1909

All valid Trusts, by their formation are classified as either Instructed Trusts or Facilitated Trusts and must possess the following ten Essential Characters of Trust being *Rights, Trustor, Trustee, Reason, Intention, Benefit, Condition, Oath and Vow, Execution and Proof*:

- (i) *Rights* means there must be something that may be clearly defined in terms of Rights or Property to convey in the first instance; and
- (ii) *Trustor* means there must be a valid Trustor or Surrogate Trustor (as in the case of a Facilitated Trust) possessing the necessary authority to transfer any Rights or Property to another; and
- (iii) *Trustee* means there must be a suitably competent, capable and willing person prepared to make a valid Oath and Vow to accept custody of the Rights or Property from the Trustor or Surrogate Trustor; and
- (iv) *Reason* means there must exist at least one clear Purpose or valid Reason for the Trustor to convey and transfer the Rights or Property to the Trustee; and
- (v) *Intention* means the Trustor or Surrogate Trustor must demonstrate via some Act their intention to convey and transfer the Rights or Property to the Trustee; and
- (vi) *Benefit* means there exists a clear Benefit to be offered to another as one or more named or unnamed Beneficiaries; and
- (vii) *Condition* means at least one or more terms and conditions exist as to the obligations of the Trustee to manage such Rights or Property and also to any Beneficiaries accepting one or more Benefits; and
- (viii) *Oath and Vow* means the person agreeing to be Trustee made a valid Oath and Vow to accept the Rights or Property under one or more Conditions; and
- (ix) *Execution* means the Trustor and Trustee executed the formal transfer and conveyance of such Rights or Property after the valid Oath and Vow was given; and
- (x) *Proof* means some proof in the form of written instruments or testimony under valid Oath and Vow exists as a memorial of the event and execution of the agreement.

Canon 1910

A Trust that is deficient in possessing one or more of the ten Essential Characters of Trust cannot be regarded as a valid Trust:

- (i) There can never be less than two separate and distinct persons involved in the valid creation of a Trust, even if a Trustor is a Surrogate; and
- (ii) A person cannot be both the Trustee/Administrator and Beneficiary at the same time; Nor can the same person be both Executor and Trustee at the same time; and
- (iii) No valid Trust may exist where the legal Title and beneficial interest are both vested in the same person; and
- (iv) The rights administered by the Trustee cannot exceed the original rights conveyed by the Trustor; and
- (v) It is the Oath and Vow of the Trustee that essentially forms the fundamental Character of the Trust. Therefore in the absence of any record of a valid Oath or Vow, there is no Trust; and
- (vi) As a Trustee is bound by Fiduciary Capacity to act in good trust (*bona fide*), good character and good conscience, any Trust formed under bad faith, false, deceptive or misleading behaviour automatically renders such a Trust null and void from the beginning; and
- (vii) As the presence of at least one Trustee is fundamental to the existence of a Trust, the absence of a Trustee from such Office, without a duly appointed Surrogate, therefore collapses the Trust; and
- (viii) A Trustee that fundamentally breaches one or more conditions of the Trust, even if the Trust was formed under proper Fiduciary capacity, automatically dissolves his/her Office and Oath and Vow, thus dissolving the Trust, if only one Trustee exists.

Canon 1911

All valid Trusts may be further categorized according to the essential Status and Authority of the Trustor, being *Divine*, *Living* or *Deceased*:

(i) The highest form of Trust is a *Divine Trust* also involving the highest form of rights of ownership. A Divine Trust is purely spiritual and divinely supernatural formed in accord with the sacred Covenant Pactum De Singularis Caelum by the Divine Creator whereby the form of Divine Spirit, Energy and Rights are conveyed. Therefore, a Divine Trust is the only possible type of Trust that can hold actual Form, rather than just the Rights of Use of Form (Property); and

(ii) A *Living Trust*, also called an “Inter Vivos” Trust is the second highest form of rights of ownership. A Living Trust typically exists for the duration of the lifetime of the Person(s) or Juridic Person(s) who are the beneficiaries. There are only four (4) valid forms of Living Trusts: True, Superior, Temporary and Inferior; and

(iii) A *Deceased Trust*, also known as a Testamentary Trust, also known as a Deceased Estate and simply a State is the lowest form of Trust and the lowest form of rights of ownership of any possible form of Trust. A Deceased Trust is when property is conveyed into a Testamentary Trust upon the death of the testator. Inferior Roman law has a hybrid Deceased Trust called a Cestui Que Vie Trust that uses false, deceptive, misleading, absurd, immoral, repugnant and illogical presumptions to create Deceased Estates for the living on the presumption they are “dead at law; or lost or abandoned at sea; or an idiot or lunatic”.

Canon 1912

In respect of the four types of Living Trusts being *True*, *Superior*, *Temporary* and *Inferior*:

(i) A *True Trust* is the highest form of Living Trust. A True Trust is formed by a True Person in accord with the sacred Covenant Pactum De Singularis Caelum when it is validly registered into the Great Register and Public Record of a Ucadian Society on the condition of (1) the pre-existence of a Divine Trust where the True Person is the named Beneficiary; and (2) the lawful conveyance from the Divine Trust into the True Trust of certain Divine Rights of Use known as Divinity, being the highest possible form of any kind of Property. A True Trust may be for a single man, or woman called a “True Person Trust”, a True Location Trust containing Divine Right of Possession of Promised Land, or an aggregate trust such as a *Universal True Trust*, *Global True Trust* or *Civil True Trust*; and

(ii) A *Superior Trust* is the second highest form of Living Trust. A Superior Trust is formed in accordance with the covenant Pactum De Singularis Caelum and the associated Constitutional Charters of valid Ucadian Societies when it is validly registered into the Great Register and Public Record of a Ucadian Society on the condition of (1) the pre-existence of a True Trust where the Superior Person is the named Beneficiary; and (2) the lawful conveyance from the True Trust into the Superior Trust of certain True Rights of Use known as Absolute Realty, being the highest temporal form of any kind of Property. A True Trust may be for a single man, or woman called a “*Superior Person Trust*”, or an aggregate trust such as a *Global (Superior) Trust*, *Civil (Superior) Trust*, *Mercantile (Superior) Trust*, *Union (Superior) Trust*, *Clann Trust*, *Official Trust* or *Location Trust*; and

(iii) A *Temporary Trust* is the third highest form of Living Trust involving the temporary conveyance of property from one Superior Trust to another. Excluding Negotiable Instruments, a Temporary Trust is not permitted to exist beyond seven years; and

(iv) An *Inferior Trust*, also known as an Inferior Roman Trust, or simply Roman Trust is the lowest form of Living Trust possessing the lowest possible form of rights of ownership. An Inferior Trust can never be considered superior to a Superior Trust or Divine Trust. An Inferior Trust is any Living Trust or Implied Trust or Express Trust formed by inferior Roman Law, claims and statutes.

Canon 1913

In respect of the Authority and Power of the classes and types of Trusts:

(i) A *Divine Trust* ceases upon the will of the Divine Creator of all Existence in accord with the sacred Covenant *Pactum de Singularis Caelum* and no other. A Divine Trust cannot be salvaged, seized, captured, arrested, alienated, resigned, abjured, transferred, conveyed, donated, assigned or surrendered; and

(ii) A *True Trust* ceases upon the physical death of the body, or body politic that is associated with it. A True Trust is not dependent upon the good character or intentions or actions of the Trustee or Trustees. Furthermore, a True Trust cannot be salvaged, seized, captured, arrested, alienated, resigned, abjured, transferred, conveyed, donated, assigned or surrendered; and

(iii) A *Superior Trust* ceases upon its Dissolution, Satisfaction, Termination, Cessation or Annulment, with the *res* or property of the Trust being returned, or distributed or disposed accordingly upon the publication and patenting of an official Gazette notice within the Ucadia Gazette, as evidence to the fact; and

(iv) A *Temporary Trust* ceases upon its Dissolution, Satisfaction, Termination, Cessation or Annulment, with the *res* or property of the Trust being returned, or distributed or disposed accordingly upon proper notice, in accord with the sacred Covenant *Pactum de Singularis Caelum* or associated Covenants, Canons and Rules of Ucadia; and

(v) An *Inferior Trust* ceases upon its Dissolution, Satisfaction, Termination, Cessation or Annulment, with the *res* or property of the Trust being returned, or distributed or disposed accordingly upon either the publication and patenting of an official Gazette notice within the Ucadia Gazette, as evidence to the fact; or by such rules of Inferior Law, providing such rules do not contradict the sacred Covenant *Pactum de Singularis Caelum* or associated Covenants, Canons and Rules of Ucadia.

Canon 1914

Examples of Inferior Trusts, also known as Roman Trusts include (but are not limited to):

- (i) *Accumulation Trust* is a form of Inferior (Roman) Trust whereby the Trustees are directed to accumulate income and gains from sales of trust assets for ultimate disposition when the trust is terminated; and
- (ii) *Active Trust* is a form of Inferior (Roman) Trust that imposes upon the trustee the duty of taking active measures in the execution of the trust, as, where property is conveyed to trustees with directions to sell and distribute the proceeds among creditors of the grantor; as distinguished from a "passive" or "dry" Trust. In a Passive Trust, the legal and equitable titles are merged in relation to the beneficiaries and beneficial use is converted into legal ownership; while in an Active Trust, the title remains with the Trustee for the purpose of the Trust; and
- (iii) *Alimony Trust* is a form of Inferior (Roman) Trust Device used to secure the obligation of a husband to pay support or alimony for wife; or a Transfer by the husband to the Trustee of property with the wife as beneficiary to then be supported after divorce or separation; and
- (iv) *Annuity Trust* is a form of Inferior (Roman) Trust whereby the Trustee is required to pay a sum certain annually to one or more individual beneficiaries for their respective lives or for a term of years, and thereafter either transfer the remainder to or for the use of a qualified charity or retain the remainder for such a use. The sum certain must not be less than 5% of the initial fair market value of the property transferred to the trust by the donor; and
- (v) *Bond Trust* is a form of Inferior (Roman) Trust whereby the *res* (property of the trust) consists in bonds that yield interest income; and
- (vi) *Cestui Que Trust* is a form of Inferior (Roman) Trust whereby a trust is established on one or more presumptions including (but not limited to) one or more persons presumed wards, infants, idiots, lost or abandoned at "sea" and therefore assumed/presumed "dead" after seven (7) years and thus, in the absence of a valid beneficiary, one or more other persons may claim the benefit of the Trust; and
- (vii) *Charitable Remainder Trust* is a form of Inferior (Roman) Trust that consists of assets that are paid over to the trust after the expiration of a life estate or intermediate estates and designated for charitable purposes; and
- (viii) *Charitable Trust* is a form of Inferior (Roman) Trust designed for the benefit of a class or the public generally. They are essentially different from private trusts in that the beneficiaries are uncertain. In general, such must be created for charitable, educational, religious or scientific purposes; and
- (ix) *Clifford Trust* is a form of Inferior (Roman) Trust as a tax planning device, whereby a transfer of income-producing property is made to a trust whereby provides that the income is either to be paid or accumulated for the benefit of a beneficiary other than the grantor for a period of more than ten years and at that time the trust is to terminate and the property reverts back to the grantor; and
- (x) *Community Trust* is a form of Inferior (Roman) Trust whereby an agency organized for the permanent administration of funds is placed in trust for public health, educational or charitable purposes; and
- (xi) *Complex Trust* is a form of Inferior (Roman) Trust being any inferior trust other than a simple inferior trust; and one whereby the Trustees have discretion as to whether to distribute and discretion as to amounts distributed; and
- (xii) *Constructive Trust* is a form of Inferior (Roman) Trust raised by construction of law, or arising by operation of law, as distinguished from an express trust. Wherever the circumstances of a transaction are such that the person who takes the legal estate in property cannot also enjoy the beneficial interest without necessarily violating some established principle of equity, the court will raise a constructive trust, and fasten it upon the conscience of the legal owner, so as to convert him into a Trustee for the parties who in equity are entitled to the beneficial enjoyment. Such trusts are also known as "trusts ex maleficio" or "ex delicto" or "involuntary trusts" and their forms and varieties are practically without limit, being raised by courts of equity whenever it becomes necessary to prevent a failure of justice; and
- (xiii) *Contingent Trust* is a form of Inferior (Roman) Trust as an express trust depending for its operation upon a future event; and
- (xiv) *Directory Trust* is a form of Inferior (Roman) Trust that is not completely and finally settled by the Trust Instrument creating it, but only defined in its general purpose and to be carried into detail according to later specific directions; and
- (xv) *Discretionary Trust* is a trust whereby Trustees have discretion as to types of investment and also as to whether and when distributions may be made to beneficiaries; and
- (xvi) *Dry Trust* is a form of Inferior (Roman) Trust that merely vests the legal title in the Trustee, and does not require the performance of any active duty on his part to carry out the trust; and
- (xvii) *Educational Trust* is a form of Inferior (Roman) Trust for the founding, endowing and supporting of schools for the advancement of all useful branches of learning, that are not strictly private; and
- (xviii) *Equipment Trust* is a form of Inferior (Roman) Trust as a financing method commonly used by railroads whereby the equipment's title is transferred to Trustees as security for the financing; and
- (xix) *Estate Trust* is a form of Inferior (Roman) Trust of an estate, for all or part of the income to be accumulated during the surviving spouse's life and added to corpus (*res*), with the

accumulated income and corpus being paid to the estate of the surviving spouse at death. This type of trust is commonly used to qualify property for the marital deduction; and

(xx) *Executed Trust* is a form of Inferior (Roman) Trust whereby the scheme has from the outset been completely declared. A trust whereby the estates and interest in the subject-matter of the trust are completely limited and defined by the instrument creating the trust, and require no further instruments to complete them; and

(xxi) *Executory Trust* is a form of Inferior (Roman) Trust that requires the execution of some further instrument, or the doing of some further act on the part of the creator of the trust or of the Trustee, toward its complete creation or full effect; and

(xxii) *Express Active Trust* is a form of Inferior (Roman) Trust that confers upon the executor certain authority to generally manage property of the estate and pay over net income to devisees or legatees. Such authority creates an "express active trust"; and

(xxiii) *Express Private Passive Trust* is a form of Inferior (Roman) Trust that exists where land is conveyed to or held by one person in trust for another, without any power being expressly or impliedly given to the Trustee to take actual possession of land or exercise acts of ownership over it, except by beneficiary's direction; and

(xxiv) *Express Trust* is a form of Inferior (Roman) Trust created or declared in express terms, and usually in writing, as distinguished from one inferred by the law from the conduct or dealings of the parties. A trust directly created for specific purposes in contrast to a constructive or resulting trust that arises by implication of law or the demands of equity. Such Trusts are created by the direct and positive acts of the parties, by some writing, or deed, or will, or by words expressly or impliedly evincing an intention to create a trust; and

(xxv) *Fixed Trust* is a form of Inferior (Roman) Trust being a form of non-discretionary trust whereby the Trustee may not exercise his own judgment; and

(xxvi) *Foreign Trust or Foreign Situs Trust* is a form of Inferior (Roman) Trust that owes its existence to foreign law. It is treated for tax purposes as a non-resident alien individual; and

(xxvii) *Fraud Trust* or simply *Fraud* is a form of Inferior (Roman) Trust, also known as an Involuntary Trust and usually a Secret Trust, being an Implied Trust and Constructive Trust claimed under the control of a court of equity, as a surrogate court of chancery, formed on some claimed breach of trust, or some presumed gross maladministration or false, misleading or other criminal acts, causing a trust within the Roman system to cease. Fraud Trusts are usually created at the same time of creation of case numbers (and Bonds) and *before* any proof of default or delinquency on either the Beneficiary or Trustee of the claimed collapsed trust. The Roman Court then uses hearings, trials, confessions and unchallenged evidence to prove liability and therefore penalty and compensation; and

(xxviii) *Grantor Trust* is a form of Inferior (Roman) Trust whereby the grantor transfers or conveys property in trust for his own benefit alone or for himself and another; and

(xxix) *Honorary Trust* is a form of Inferior (Roman) Trust for specific non-charitable purposes where there is no definite ascertainable beneficiary and hence unenforceable in the absence of statute; and

(xxx) *Illusory Trust* is a form of Inferior (Roman) Trust being a trust arrangement that takes the form of a trust, but because of powers retained in the settlor, has no real substance and in reality is not a completed trust; and

(xxxi) *Implied Trust* is a form of Inferior (Roman) Trust being a trust raised or created by implication of law. An Implied Trust is a trust implied or presumed from circumstances. Constructive and resulting trusts are implied trusts because they arise by implication of law or by demands of equity; and

(xxxii) *Indestructible Trust* is a form of Inferior (Roman) Trust being a trust that it is claimed may not be terminated or revoked; and

(xxxiii) *Insurance Trust* is a form of Inferior (Roman) Trust being a trust whereby the *res* (property of trust) of the trust consists of insurance policies or their proceeds; and

(xxxiv) *Inter Vivos Trust* is a form of Inferior (Roman) Trust being a trust created by an instrument that becomes operative during the settlor's lifetime as contrasted with a testamentary trust that takes effect on the death of the settlor; and

(xxxv) *Involuntary Trust* is a form of Inferior (Roman) Trust, usually a Secret Trust, whereby a trust is raised by the doctrines of equity (Chancery Court/Division) within a competent forum holding equity powers, for the purpose of conducting a Roman Court Proceeding having commercial value (i.e. creation of Bonds), when there is no intention of the parties to create a trust relation. This class of trusts may usually be referred to as a Fraud Trust or simply "Fraud", either actual or implied, as an essential presumption of their creation. In other words, where a Roman Court presumes a party is guilty of a breach of Trust, or dereliction of duty or delinquency as actual or implied "Fraud" as the basis of forming an Involuntary Trust *before* any default is proven; and

(xxxvi) *Irrevocable Trust* is a form of Inferior (Roman) Trust. Such a Trust may not be revoked after its creation as in the case of a deposit of money by one in the name of another as Trustee for the benefit of a third person (beneficiary); and

(xxxvii) *Limited Trust* is a form of Inferior (Roman) Trust created for a limited period of time in contrast to a perpetual trust; and

(xxxviii) *Liquidation Trust* is a form of Inferior (Roman) Trust created for purpose of terminating a business or other undertaking and for distributing the *res*; and

(xxxix) *Living Trust* is a form of Inferior (Roman) Trust. An inter vivos trust created and operative

during the lifetime of the settlor and commonly for benefit or support of another person; and

(xl) *Mixed Trust* is a form of Inferior (Roman) Trust. Trusts established to benefit both private individuals and charities; and

(xli) *Naked Trust* is a form of Inferior (Roman) Trust, also known as a dry or passive trust being one that requires no action on the part of the Trustee, beyond turning over money or property to the Cestui Que Trust; and

(xlii) *Nominee Trust* is a form of Inferior (Roman) Trust being an arrangement for holding title to real property whereby one or more persons or corporations, pursuant to a written declaration of trust, declare that they will hold any property that they acquire as Trustees for the benefit of one or more undisclosed beneficiaries; and

(xliii) *Non-Discretionary Trust* is a form of Inferior (Roman) Trust being a fixed trust whereby the Trustees may exercise no judgment or discretion at least as to distributions; and

(xliv) *Passive Trust* is a form of Inferior (Roman) Trust whereby the Trustee has no active duty to perform. "Passive trust," that an equity court may terminate before it ends by its terms, is one whereby the Trustee does not have responsibilities or discretionary duties to perform; and

(xlv) *Perpetual Trust* is a form of Inferior (Roman) Trust whereby a trust is to continue as long as the need for it continues as for the lifetime of a beneficiary or the term of a particular charity; and

(xlvi) *Pour-Over Trust* is a form of Inferior (Roman) Trust whereby a testator leaves the residue of his estate to a Trustee of a living trust via a provision in a will for purpose of that Pour-Over Trust; and

(xlvii) *Power of Appointment Trust* is a form of Inferior (Roman) Trust being a type of trust used to qualify property for the marital deduction. Property is left in trust for a surviving spouse. The Trustee is required to distribute income to the spouse for life and the spouse is given an unqualified power to appoint the property to herself or to her estate; and

(xlviii) *Precatory Trust* is a form of Inferior (Roman) Trust where words employed in a will or other instrument do not amount to a positive command or to a distinct testamentary disposition, but are terms of entreaty, request, recommendation, or expectation, they are termed "precatory words," and from such words the law will raise a trust, called a Precatory Trust; and

(xlix) *Private Trust* is a form of Inferior (Roman) Trust. One established or created for the benefit of a certain designated individual or individuals, or a known person or class of persons, clearly identified or capable of identification by the terms of the instrument creating the trust, as distinguished from trusts for public institutions or charitable uses. Public trust is a form of Inferior (Roman) Trust. One constituted for the benefit either of the public at large or of some considerable portion of it answering a particular description; public trusts and charitable trusts may be considered in general as synonymous expressions; and

(l) *Resulting Trust* is a form of Inferior (Roman) Trust arising by implication of law, or by the operation and construction of equity, and is established as consonant to the presumed intention of the parties as gathered from the nature of the transaction. It arises where the legal estate in property is disposed of, conveyed, or transferred, but the intent appears or is inferred from the terms of the disposition, or from the accompanying facts and circumstances, that the beneficial interest is not to go or be enjoyed with the legal title.

(li) *Revocable Trust* is a form of Inferior (Roman) Trust whereby the Trustor reserves the right to revoke; and

(lii) *Secret Trust* is a form of Inferior (Roman) Trust where a Trustor gives property to a person, on a verbal or written promise by the legatee or devisee that he will hold it in trust for another but will not make the existence of the trust known to the beneficiary until some event or issue. Involuntary Trusts are frequently formed as part of Roman Court proceedings; and

(liii) *Shifting Trust* is a form of Inferior (Roman) Trust being an express trust that is so settled that it may operate in favor of beneficiaries additional to, or substituted for, those first named, upon specified contingencies; and

(liv) *Short Term Trust* is a form of Inferior (Roman) Trust being a trust that by its terms is to be administered for a short period of time and then terminated; and

(lv) *Simple Trust* is a form of Inferior (Roman) Trust whereby property is simply vested in one person for the use of another, and the nature of the trust, not being qualified by the settlor, is left to the construction of law. A simple trust is a trust that provides that all of its income is required to be distributed currently, even if it is not in fact distributed, does not provide that any amounts are to be paid, permanently set aside, or used for charitable purposes; and does not distribute any amount other than current income. Simple trusts are those that are not complex trusts. Such trusts may not have a charitable beneficiary, accumulate income, nor distribute corpus (res); and

(lvi) *Special Trust* is a form of Inferior (Roman) Trust whereby a Trustee is interposed for the execution of some purpose particularly pointed out, and is not, as in case of a simple trust, a mere passive depository of the estate, but is required to exert himself actively in the execution of the settlor's intention; as where a conveyance is made to Trustees upon trust to reconvey, or to sell for the payment of debts; and

(lvii) *Testamentary Trust* is a form of Inferior (Roman) Trust being a trust created within a will and executed with the formalities required of a will in contrast to an inter vivos trust. A trust that does not take effect until the death of the Testator; and

(lviii) *Totten Trust* is a form of Inferior (Roman) Trust being a trust created by the deposit by one person of his own money in his own name as a Trustee for another and as a tentative trust revocable at will until the depositor dies or completes the gift in his lifetime by some unequivocal

act or declaration such as delivery of the passbook or notice to the beneficiary and if the depositor dies before the beneficiary without revocation or some decisive act or declaration of disaffirmance the presumption arises that an absolute trust was created as to the balance on hand at the death of the depositor.

Canon 1915

The Office of Trustee ceases:

- (i) At the dissolution or satisfaction or termination or cessation or annulment of the Trust; or
- (ii) Upon the Death of the Trustee; and
- (iii) Abandonment, when a Trustee is away from the domicile of the Trust for more than two years without word or adequate response; and
- (iv) Resignation, when a Trustee resigns from the of duties of such Office; and
- (v) Refusal, when a Trustee refuses to act in the manner and characteristics required of such Office; and
- (vi) Contestation, when the competency or legitimacy of a Trustee is challenged and upheld by a competent forum of Law.

Canon 1916

A *Superior Trust*, *Temporary Trust* or *Inferior Trust* ceases upon its *Dissolution*, *Satisfaction*, *Termination*, *Cessation* or *Annulment*, with the *res* or property of the Trust being returned, or distributed or disposed accordingly:

- (i) *Satisfaction* of Trust means a Trust has fulfilled all its obligations and is therefore finished and ceases upon the return, distribution or disposal of the property; and
- (ii) *Termination* of Trust means a Trust that ceases due to a condition of its operation, usually documented within the Trust Instrument, requiring the Trust to end upon some fundamental breach or failure to perform; and
- (iii) *Dissolution* of Trust means a Trust that dissolves according to the operation of law, usually upon some declaration that the Trust is unable to fulfil its obligations (as in bankruptcy) or some other obstruction or major defect as determined within a competent forum of law; and
- (iv) *Annulment* of Trust means a Trust that ceases to be, upon the strike or removal of such record of its existence, or condemnation as unfit or contrary to the principles of Fiduciary Capacity and any property returned to the Trustor as if the Trust never existed; and
- (v) *Cessation* of Trust means a Trust ceases to be in effect, due to some catastrophic event or act, such as a fundamental Breach of Trust that renders the continuation of such a Trust impossible and to the effect as if the Trust had been annulled.

Canon 1917

A Trustor may cease, terminate, dissolve and annul a Trust in action against the Trustee(s), upon evidence of one or more Breaches of Trust:

- (i) When a Trust is formed by the Trustor as *Grantor*, then by Renunciation of any such Grant, a Trustor may lawfully regain Repossession and Restitution; and
- (ii) When a Trust is formed by the Trustor as *Donor*, then by Reclamation of such original Rights, a Trustor may lawfully regain Recovery and Restoration; and
- (iii) When a Trust is formed by the Trustor as *Assignor*, then by Rescission of any sign (signature), or seal of execution, a Trustor may lawfully regain and Return and Reversion; and
- (iv) When a Trust is formed by the Trustor as *Delegator*, then by Revocation of any instrument of appointment or powers, a Trustor may lawfully regain Remand and Revestiture.

Canon 1918

A party becomes a Beneficiary upon Use, or Claim or Acceptance and therefore obligated to perform the duties associated with the Benefits in Trust. However, a party once becoming a Beneficiary may then cease, terminate or dissolve any interest or obligation by one of the following actions:

- (i) If a Beneficiary by Acceptance, then upon acknowledgment of proof of purchase (i.e. Bill of Sale) or by deed signed by another party then proving the property or interest is no longer in their possession; or by surrender of the property or interest by deed; and
- (ii) If a Beneficiary by Claim, then by deed of disclaim or withdrawal of any interest; and
- (iii) If a Beneficiary By Use, when no formal acceptance or claim acknowledged, then by both surrender and disclaim as a cessation of any past, present and future Use.

Canon 1919

A person proven to have acted in fraud or breach of their fiduciary duties as a Trustor or a Trustee automatically ceases to hold the Position from the time of the Fraud or breach. Any liability associated with a fraud or breach of duty of a former Trustor or Trustee is automatically personally assumed by the disgraced former Trustor or Trustee.

Canon 1920

Any claim that an Inferior Roman Trust possesses superior standing and rights of ownership compared to a Superior Trust, or True Trust is an absurdity against Divine Law, Natural Law and Positive Law and therefore is null and void from the beginning, including any associated covenants, deeds and agreements concerning property rights and lesser trusts.

Article 85 - Divine Trust

Canon 1921

A Divine Trust is a purely Spiritual Trust validly registered into the Great Register and Public Record of One Heaven containing actual Spiritual Form as well as Divine Property administered by the Treasury of One Heaven as Trustees in accordance with the sacred Covenant Pactum de Singularis Caelum as Sacred Deed for the Benefice of a Divine Person.

Canon 1922

In accordance with the most sacred Covenant *Pactum De Singularis Caelum*, a Divine Trust has been created, is created and will be created for every single man, woman and higher order spirit that has ever existed, or is living at this moment or will live and exist in the future.

Canon 1923

By definition of Divine Law and Natural Law, the Divine Creator is the one, true and only owner of all objects and concept. This is because, except for the Divine Creator, objects and concepts cannot “own” one another, only themselves. This also means that a fiction, such as a Trust, cannot “own” or hold any object or concept, only another fiction.

Canon 1924

A Divine Trust is the highest possible form of Trust and unique as the only possible type of Trust that can hold actual Form, rather than the Rights of Use of Form being Property.

Canon 1925

In accordance with these canons, a Divine Trust can never be terminated.

Canon 1926

A Divine Trust is formed when a Divine Immortal Spirit, being part of the Divine, agrees with the intention of the Collective Divine known as Unique Collective Awareness to be recognized as a Unique Member of the Divine in accordance with the sacred Covenant Pactum De Singularis Caelum. Into the Divine Trust is then placed one unit of pure awareness representing one unique divine immortal spirit and mind, one unit of awareness representing the unique experience of form in motion, energy, of creation and connection to form and one unit representing all unique awareness of experience of unique form in motion as The Divine Form.

Canon 1927

In accordance with these canons and the sacred covenant Pactum De Singularis Caelum, a Divine Immortal Spirit is defined as any Unique Collective Awareness associated with the formation and existence of a specific form of matter within a level of space within the Universe. Therefore the Universe as a whole is a Divine Immortal Spirit, the Milky Way Galaxy is a Divine Immortal Spirit as well as physical aggregate of matter as is the Divine Immortal Spirit of a member of the Homo Sapien species native to the planet Earth.

Canon 1928

The Divine Form conveyed into a valid Divine Trust for a Divine Immortal Spirit is known as the Divine Corpus, or Divine Living Body representing a valid legal personality known as the Divine Person.

Canon 1929

No Form contained within a valid Divine Trust may be conveyed, nor any transactions or effects undertaken on behalf of the Trust unless it is in accord with these canons and the sacred covenant Pactum De Singularis Caelum.

Canon 1930

Any claimed ownership, conveyance, lien, or other fictional device over any Form within a Divine Trust that are not in accordance with these canons is a fraud and gross injury to the Divine Creator and therefore automatically null and void from the beginning.

Canon 1931

A Divine Immortal Spirit may only be associated with one (1) valid Divine Trust and therefore one (1) valid Divine Person.

Canon 1932

A Divine Person created for an organic higher order life form may only be associated with one (1) flesh vessel as Trustee of a valid True Trust and therefore one (1) valid True Person whilst the flesh lives.

Canon 1933

In accordance with these canons, every child or higher order spirit that is borne from now until the end of time possesses a Divine Personality through the creation of their Divine Trust before any other legal entity or claim.

Canon 1934

When a particular Divine Person of an organic higher order life form no longer has any valid association to a True Trust and a living flesh vessel, then an association is permitted whereby one hundred (100) Divine Persons in similar condition come together as an aggregate to form a Supreme Divine Trust.

Canon 1935

In accordance with these canons and the sacred Covenant Pactum De Singularis Caelum, all men, women and higher order life, living and deceased are members of One Heaven, therefore possessing a unique Divine Trust and Divine Personality as demonstrated and proven by the existence of a unique Membership number for them.

Canon 1936

As all men, woman and higher order spirits, living and deceased are automatically Members of One Heaven in accordance with the sacred Covenant Pactum De Singularis Caelum it is not necessary to give further notice to any man, woman or higher spirit of the existence of their Divine Trust beyond the publication of these canons and the sacred covenant to this fact.

Canon 1937

The Divine Creator is the owner of all Divine Trusts. Therefore, no individual spirit, person, entity or aggregate has the lawful right to demand the termination of a Divine Trust and a Divine Person.

Article 86 - True Trust

Canon 1938

A True Trust is a form of Living Trust containing Divine Property known as Divine Rights of Use, or Divinity that is validly registered into the Great Register and Public Record of a global Ucadian society. A True Trust may be for a single man, or woman called a “True Person Trust”, a True Location Trust containing Divine Right of Possession of Promised Land, or an aggregate trust such as a Universal True Trust, Global True Trust or Civil True Trust.

Canon 1939

By definition, Divinity or Divine Rights of Use cannot exist without the existence of a Divine Trust. Therefore, no valid True Trust may exist unless it is connected and created from a valid Divine Trust.

Canon 1940

A True Trust is the second highest possible form of any type of Trust holding the highest possible form of any kind of property being Divine Rights of Use known as Divinity.

Canon 1941

A True Trust may only be associated with one (1) valid Divine Trust and therefore one (1) valid Divine Person. A Divine Person is always the owner and grantor of a valid True Trust.

Canon 1942

A True Person Trust is formed when a Divine Person grants certain Divine Rights of Use, known as Divinity into the True Person Trust creating the Trust Corpus of the True Trust, also known as the True Body Corporate, also known as the True Person, having legal personality. The mind and brain of the flesh vessel is always the General Executor and Guardian of the flesh. The flesh vessel, also known as the living flesh, also known as the living body of the organic higher order life form is always the Trustee with the True Person as beneficiary.

Canon 1943

When the Executor and Trustee dies, the True Person also dies. As a Living (Inter Vivos) Trust, a True Trust lawfully terminates upon the death of the Person or Juridic Person listed as beneficiary.

Canon 1944

Any property rights granted from a True Trust may only be conveyed to a superior trust of the same name and no other.

Canon 1945

In accordance with these canons and the sacred Covenant Pactum De Singularis Caelum, each and every living man and woman have been duly appointed Executor in mind and Trustee in flesh of a unique True Trust through the conveyance of Divine Rights by Divine Personality.

Article 87 - Superior Trust

Canon 1946

A Superior Trust is a form of Living Trust validly registered into the Great Register and Public Record of a global, or national, or local Ucadian society or entity containing Real Property, also known as Realty, being the highest form of Rights of Use of Object and Concepts administered in accordance with these canons and its sacred Covenant as Deed for the Benefit of a Superior Person. A Superior Trust is the third highest form of Trust.

Canon 1947

By definition, Realty also known as Real Property is first rights of use of objects and concepts above all other claims. Therefore, Real Property cannot exist without some valid Divine Right of Use, also known as Divinity. Therefore, no Superior Trust may exist unless it is connected and created from a valid True Trust, which itself must be connected and created from a valid Divine Trust.

Canon 1948

A Superior Trust may only be associated with one True Trust and therefore one True Person. A True Person is always the owner of a Superior Trust.

Canon 1949

A Superior Trust is formed when a True Person gives, grants and conveys certain Rights of Use, known as Realty or Real Property to a Superior Trust thus creating the Trust Corpus of the Superior Trust, also known as the Superior Body Corporate, also known as the Superior Person, having legal personality. The higher society to which a Superior Person is a member is always the Executors and Administrators of any benefits with the Superior Person as Trustee.

Canon 1950

A Superior Trust is formed upon a True Person forming an agreement by valid Deed to use certain property in accordance with these Canons and the sacred covenant Pactum de Singularis Caelum. Certain Divine Rights of Use, also known as Divinity are then conveyed into the Superior Trust for the purposes defined by the Deed.

Canon 1951

The Superior Person of a Superior Trust is always a living corporate body. A Superior Person dies when the True Person that formed it also dies.

Canon 1952

As a Living (Inter Vivos) Trust, a Superior Trust lawfully terminates upon the death of the Person or Juridic Person listed as beneficiary.

Canon 1953

Any person, aggregate or entity that claims ownership of Real Property without demonstrating the existence of an associated True Trust and Divine Trust in accordance with these canons defies both logic and reason in addition to being a deliberate fraud and therefore null and void from the beginning.

Article 88 - Inferior Trust

Canon 1954

An Inferior Trust is the lowest form of Living Trust possessing the lowest form of rights of ownership formed by inferior law, claims and statutes inconsistent with these canons and the sacred Covenant Pactum De Singularis Caelum.

Canon 1955

Any Trust that is inconsistent with these canons and the sacred Covenant Pactum De Singularis Caelum is therefore by law an Inferior Trust no matter how old, what claims are made, how many are prepared to enforce these claims or believe such claims to be true.

Canon 1956

By definition, an Inferior Trust is inferior to a Superior Trust. Therefore an Inferior Trust can never hold Real Property being first right of use above all others. Therefore any such claims of superior title, real property by any Inferior Trust defies all norms of logic and reason and are automatically null and void from the beginning.

Canon 1957

All Estates formed under Roman Law are by definition formed under Testamentary Trusts, whether or not such structure or status is acknowledged. Therefore all Estates belong to Inferior Trusts.

Canon 1958

In accordance with these canons and the sacred Covenant Pactum De Singularis Caelum, all property of all Inferior Trusts is ultimately subject to the control and administration of One Heaven. Any Executor or their Trustees of an Inferior Trust that denies this absolute fact is in gross breach of their duties and is immediately ineligible to remain in the capacity as a Trustee or Executor.

Article 89 - Supreme Trust

Canon 1959

A Supreme Trust is a valid aggregate Divine Trust registered into the Great Register and Public Record of One Heaven whereby one hundred (100) deceased members consent to convey their Divine Trusts holding actual Divine Form and Rights into a new Supreme Divine Trust.

Canon 1960

A Deceased member of One Heaven is a Divine Person no longer having use of a living flesh vessel in the form of an organic higher order being such as a Homo Sapien body. Divine Persons owning a living flesh vessel are not permitted to convey their Form and Rights into a Supreme Trust.

Canon 1961

As condition and consent in being a member of One Heaven, all deceased members and the Divine Creator grant the Treasury of One Heaven the right to form a necessary number of Supreme Trusts for the benefit of the Society and all future generations of deceased and living members.

Canon 1962

The total number of Supreme Trusts may not exceed the total number of deceased members as indicated by the issue of valid membership numbers divided by one hundred.

Canon 1963

When forming a new Supreme Trust, the Treasury of One Heaven shall respect the historic relationships and connections between deceased members and major events in their history so that members are grouped together in a Supreme Trust sharing similar history, events and values. Therefore, for example, deceased leaders of a civilization or entity should by right be connected together, as should family members, as should those that died together.

Canon 1964

In accordance with these canons and the sacred Covenant Pactum De Singularis Caelum, upon the formation of a new Supreme Trust, the Treasury of One Heaven is permitted to issue one (1) Supreme Bill of Exchange, one (1) Supreme Certificate of Equity, one (1) Supreme Bond of Promise and one (1) Supreme Credit Title all to the base value of one (1).

Canon 1965

A Supreme Bill of Exchange, also known as a Supreme Bill and simply “Bill” may be issued against the one hundred (100) units of debt conveyed from the Divine Trusts into the Supreme Trust. A Supreme Bill therefore represents the most perfected debt instrument above all other debt instruments with the one hundred members as individual acceptors through their existence of their membership numbers on any Bill of Exchange Instrument.

Canon 1966

When monetized, a Supreme Bill of Exchange represents the most superior form of debt currency of any and all systems. The failure for any Juridic Person to refuse acceptance of a Supreme Bill of Exchange shall represent a most serious fraud and automatically render such a person, entity or aggregate in extreme dishonor of all laws of trade and exchange, subject to immediate sanction and penalty.

Canon 1967

A Supreme Certificate of Equity, also known as a Supreme Share Certificate and simple “Share” may be issued against the one hundred (100) units of actual form of spirit and mind conveyed from the Divine Trusts into the Supreme Trust. A Supreme Certificate of Equity therefore represents the most perfect and highest certificate of equity above all other forms and certificate of equity.

Canon 1968

A Supreme Bond of Promise to Pay, also known as a Supreme Promissory Note, also known as simply a “Bond” may be issued against the one hundred (100) units of energy and spiritual activity conveyed from the Divine Trusts to the Supreme Trust. A Supreme Bond of Promise to Pay therefore represents the highest form of Promissory Note and Bond possible.

Canon 1969

A Supreme Credit Title, also known as a Supreme Credit represents the full legal Title held by the Treasury of One Heaven as Trustees over the assets held in Supreme Trust. Because of the extreme value of a Supreme Credit, it is forbidden to sell or purchase a Supreme Credit. However, the Treasury of One Heaven is permitted to use the Share and Bond of a Supreme Credit as underwriting to a Universal Trust representing a Universal Gold Credit, including the conveyance of the Bill to the Universal Trust.

Canon 1970

The holding of an authenticated abstract of a Supreme Credit does not imply in anyway a transfer of ownership, nor title, nor rights, nor assets. Any person, juridic person or entity that seeks to monetize, use a Supreme Credit except for the express purpose the abstract was provided is guilty of gross fraud and dishonor, with any subsequent transaction null and void from the beginning.

Article 90 - Universal Trust

Canon 1971

A Universal Trust is a valid aggregate True Trust registered into the Great Register and Public Record of One Heaven or Global Ucadian Society. There are only two (2) permitted types of Universal Trusts, a Universal Credit Trust and The Ucadia Universal Trust also known as The Ucadia Trust.

Canon 1972

The Ucadia Universal Trust is the complete and entire Universe as one valid Person representing the Divine Trust Unique Collective Awareness in the personality of Ucadia as all of Existence. As Ucadia is registered into the Great Register and Public Record of One Heaven, Ucadia is recognized as a full member of One Heaven.

Canon 1973

No person, entity, aggregate or force may claim a higher trust within the dimension of the Universe than the Ucadia Trust.

Canon 1974

Only Executors or Trustees nominated by the Treasury of One Heaven are permitted to act as Executors or Trustees on behalf of the Ucadia Trust.

Canon 1975

Wherever valid business or trade of any kind is engaged by the name Ucadia in association with these canons and the sacred Covenant Pactum De Singularis Caelum it shall be according to the rights and obligations of the Ucadia Trust.

Canon 1976

Any inferior juridic person or inferior trust or estate that seeks to enforce a claimed control over the assets of the Ucadia Trust is in grave breach of all forms of law and such act is immediately null and void.

Canon 1977

As these canons have been promulgated and notice given, it is the responsibility of inferior juridic persons and their officers to make effective change to their records for any business or trade of any kind by the name Ucadia. Failure to correct their records is no excuse.

Canon 1978

Any man or woman acting as surety to an inferior person that seeks to enforce a claimed control over the assets and direction of the Ucadia Trust or derivative thereof, automatically assumes and consents to the full liability and consequences of their actions including the immediate loss of any legitimate right to act as trustee or executor, any subsequent charges of fraud and all penalties and punishments.

Canon 1979

Any man or woman who falsely purports to represent Ucadia without valid authorization is guilty of serious fraud and automatically assumes and consents to the full liability and consequences of their actions including the immediate loss of any legitimate right to act as executor or trustee, any subsequent charges of fraud and all penalties and punishments.

Canon 1980

A Universal Credit Trust is formed by the lawful conveyance of one hundredth (1/100th) of the value of a Supreme Bill of Exchange into the new Universal True Trust, including Divine Rights of underwriting by Supreme Equity and Supreme Bond.

Canon 1981

All Universal Credits Trusts are administered by the Globe Union Treasury in accordance with these canons and the Charter of the Globe Union and Globe Union Reserve Bank.

Article 91 - Global Trust

Canon 1982

A Global Trust is a valid aggregate True Trust or Superior Trust registered into the Great Register and Public Record of a global Ucadian Society. There are three (3) types of Global Trusts: Global Credit Trusts, Global True Trusts and Global Superior Trusts.

Canon 1983

A Global Credit Trust, also known as a Global Silver Credit (Trust) is formed by the Treasury of the Globe Union upon the conveyance of Real Property from a Universal Credit Trust, also known as a Universal Gold Credit in accordance with the charters of the Globe Union and the Globe Union Reserve Bank.

Canon 1984

A Global True Trust is formed for each Global Juridic Person specifically named within the sacred Covenant Pactum De Singularis Caelum and associated Covenants and Charters by its Divine Personality and conveyance of Divine Right of Use, also known as Divinity.

Canon 1985

A Global Superior Trust is formed by the individual covenant or charter of the Global Juridic Person and Global True Trust for each of its organs and entities into which Real Property, or first right of use of objects and concepts by Divine Right are conveyed.

Article 92 - Civil Trust

Canon 1986

A Civil Trust is a valid aggregate True Trust or Superior Trust registered into the Great Register and Public Record of a Global or Civil Ucadian Society. A Civil Trust is generally for a Nation, or Province or Community or Town for the benefit of its members. An aggregate larger than a Nation is usually a Global Trust.

Canon 1987

Only one (1) Civil True Trust may be formed for each Civil Juridic Person named within the sacred Pronouncements of Ucadia, the sacred Covenant Pactum De Singularis Caelum and associated Covenants and Charters.

Canon 1988

A Civil Superior Trust is formed by the individual charter of the Civil Juridic Person and Civil True Trust for each of its organs and entities into which Real Property, or first right of use of objects and concepts by Divine Right are conveyed.

Article 93 - Mercantile Trust

Canon 1989

A Mercantile Trust is a valid aggregate Superior Trust registered into the Great Register and Public Record of a Global or Civil Ucadian Society. A Mercantile Trust is generally for a trade and commerce. A Mercantile Trust is always a Superior Trust and can never be a True Trust.

Canon 1990

A new Mercantile Trust is formed when one or more True Persons holding various Property agree to form a new Trust with specific Mercantile Objectives by conveying and combining these rights under Deed and Title.

Article 94 - Union Trust

Canon 1991

A Union Trust is a valid aggregate Superior Trust registered into the Great Register and Public Record of a Civil Ucadian Society. A Union Trust recognizes the union between two consenting adults for the purpose of forming a singular Superior Person in the trade and transaction of their lives. A Union Trust is always a Superior Trust and can never be a True Trust.

Canon 1992

A new Union Trust is formed when two True Persons holding Property agree to form a new Trust by conveying and combining these rights under Deed and Title.

Canon 1993

The life of a Union Trust is the life of the Union representing at least two members including children. Upon a request to terminate the trust by one or both of the founders and no children exist, the trust is terminated. However, in the event children exist, the Union Trust survives until the children reach majority, also known as adulthood.

Article 95 - Clann Trust

Canon 1994

A Clann Trust is a valid aggregate Superior Trust registered into the Great Register and Public Record of a Civil Ucadian Society. A Clann Trust is always a Superior Trust and can never be a True Trust.

Canon 1995

A new Clann Trust is formed when two or more True Persons of the same Clann and blood holding Property agree to form a new Trust by conveying and combining these rights under Deed and Title.

Canon 1996

The life of a Clann Trust is the life of the Clann representing at least two or more members. Upon the Clann Trust only representing one member, the Clann Trust is terminated.

Article 96 - Official Trust

Canon 1997

An Official Trust is a valid aggregate Superior Trust registered into the Great Register and Public Record of a Global or Civil Ucadian Society. An Official Trust holds Real Property relating to an official position within a valid Ucadian Society. An Official Trust is always a Superior Trust and can never be a True Trust.

Canon 1998

A new Official Trust is formed when a Global or Civil Ucadian Society conveys Property from a True Trust representing the Office and a True Person conveys their property and obligations to form a new Superior Trust.

Canon 1999

The life of an Official Trust is the life of a True Person holding the Office. Upon leaving Office, the Rights bestowed by the True Office Trust revert, including any additional property and effects. However, the release of obligations of a True Person having left office is dependent upon their oath and vows.

Canon 2000

The obligations and agreements acquired through Office outlive the termination of the Official Trust by reverting to the True Office Trust and then conveyed to the new Superior Official Trust of the new Official.

Article 97 - Location Trust

Canon 2001

A Location Trust is a valid aggregate Superior Trust registered into the Great Register and Public Record of a Civil Ucadian Society. A Location Trust holds Real Property pertaining to Land and associated immovables and movables. A Location Trust is always a Superior Trust and can never be a True Trust.

Canon 2002

As Land is physical matter within space existing in accordance with Natural Law, it cannot be “owned” by a fiction such as an owner, or trust. Therefore, in order to enable lawful “ownership” of Land, a valid fictional form derived from the objective existence of Land is required. This fiction is called “Location”.

Canon 2003

A Location is a valid survey of the Land and the creation of its metes and bounds so that the description is consistent with an unbroken succession of surveys from the accurate survey of Divine Law down to the Cadastral Location survey.

Canon 2004

Neither Torrens Title nor incomplete and inferior claims of survey may be used as valid arguments for succession in defining a valid Location.

Canon 2005

A Location Trust is equivalent in name only to a Land Trust, also known as Land Title.

Canon 2006

A Location Trust is not equivalent to Estate based Land Title and Rights, particularly Real Estate. Real Estate is the first right of use within the Estate, whereas Real property is first Right of use by Divine Right, above all other claims.

Canon 2007

All Land Title based upon an Estate and therefore Testamentary Trust is by logic and reason inferior to any Land Title based upon Real Property.

Canon 2008

As all Land Title based on Real Estate is inferior to Land Title based on Real Property, all associated claimed liens, easements and conditions of Title have no lawful or material effect.

Canon 2009

A new Location Trust is formed when one or more True Persons holding various contested or agreed Rights such as Ownership, Occupation, Possession and Location agree to form a new Trust by conveying and combining these rights under Deed and Title. The perfection of these various Rights then determines the status of the Title of the Location Trust.

Canon 2010

There are only four types of status of a Title concerning a Location Trust: Perfect, Clear, Contested and Provisional.

Canon 2011

A Perfect Title for a Location Trust is when the True Persons hold proof of Right of Ownership, Occupies the Land and a valid Ucadian Society conveys Right of Location into the new Trust perfecting Title.

Canon 2012

A Clear Title for a Location Trust is when the True Persons hold proof of Right of Ownership, but do not occupy the land and a valid Ucadian Society conveys Right of Location into the new Trust clearing the Title.

Canon 2013

A Contested Title for a Location Trust is when the True Persons Occupy the Land, but their proof or Right of Ownership is contested by another True Person, therefore suspending the conveyance of the Rights of Location into the new Trust until the controversy is resolved.

Canon 2014

A Provisional Title for a Location Trust is when the True Persons Occupy the Land, they have made improvements to the land, they claim their Right of Ownership through Possession and abandonment or non-use by the owner, they have defined a Location survey but neither the survey has been validated against all valid Land Titles nor has the Owner not had time to lodge an objection. Thus the conveyance of the Rights of Location into the new Trust is suspended until a period of time for the owner to object.

Canon 2015

In matters of dispute, a Perfect Title is always superior to a Clear Title and a Clear Title is always superior to a Contested Title or Provisional Title.

Canon 2016

The assertion and enforcement of a claim by an inferior juridic person through inferior Estate title against a superior person and Real Property ownership constitutes a gross injury and fraud against the law, with no lawful form other than the rule of force.

Canon 2017

Any inferior juridic person or inferior person that participates in gross fraud against the law by asserting inferior rights over lawfully superior rights accepts and consents personally to the full liability of their actions including the pursuit of maximum punishment and penalty against them at the earliest opportunity.

Article 98 - Temporary Trust

Canon 2018

A Temporary Trust is a valid Trust formed for the express purpose of temporarily administering assets and property in transition from one type of permanent living trust to another, including use in Negotiable Instruments.

Canon 2019

In accordance with these canons and the sacred Covenant Pactum De Singularis Caelum, all forms of Temporary Testamentary Trusts, Cestui Que (Vie) Trusts, Estates and other forms of trusts for the purpose of administering the assets of a deceased estate are henceforth forbidden by all forms of valid law.

Canon 2020

Instead, all valid Deeds and Wills of Testament form a valid Temporary Trust not exceeding one hundred and twenty (120) days in life before the trust must be terminated and all assets and property conveyed to another form of valid permanent trust. A Temporary Trust may not convey any property or assets to another Temporary Trust for the same Heirs and Beneficiaries.

Canon 2021

A Temporary Trust as part of a Negotiable Instrument is permitted to exist beyond one hundred and twenty (120) days when such instrument conforms to the standards of Negotiable Instruments of these canons.

Article 99 - Estate

Canon 2022

An Estate is a fictional form being a valid record in a type of Register known as a “Roll”, issued by some authorized ecclesiastical body, sovereign body or body politic, denoting the assumed or actual beneficial rights or “privileges” and obligations of one or more persons of the same condition and circumstance:

- (i) A valid record in an Estate Roll creates a unique legal entity having certain limits of legal capacity or “standing” or “status” within the jurisdiction of the body and control of the body that created it. Therefore, in the first instance, an Estate is equivalent to the concept of a unique “legal person”; and
- (ii) The limits of legal capacity or “standing” or “status” determined by the valid record in the Estate Roll owned by the authorized ecclesiastical body, sovereign body or body politic that created it therefore defines to what extent other property may (or may not) be held and used as “privileges and “liberties” by the beneficiary claiming use of the “legal person”. Therefore, in the second instance, an Estate is equivalent to the primary “legal title” and “legal capacity” and “legal standing” of a particular class of persons; and
- (iii) Subject to such limits of legal capacity and legal standing, an Estate may then hold one or more beneficial “rights of use” or property as “privileges and “liberties” within one or more temporary beneficial trusts associated with the Estate (i.e. “real estate” and “personal estate”). Therefore, in the third instance, an Estate is equivalent to the aggregate property of immovable, movable, corporeal and incorporeal things associated with these temporary trusts (i.e. “the whole of the estate”); and
- (iv) To properly administer the affairs of the Estate, the beneficial rights, also known as property may then be pledged, promised, assigned, granted or delegated as security to form one or more assets. The value of such assets may then be monetized or securitized through various funds, agreements, licenses, accounts and certificates. Therefore, in the fourth instance, an Estate is equivalent to the aggregate monetary value of the net assets of the estate after all debts have been discharged.

Canon 2023

The term Estate was first created under the 8th Century *Sacré Loi* (“Sacred Law”) of the Catholic Church by the Carolingians and then revived in the 16th Century, comes from the 8th Century Anglaise word *estat* meaning “state possessing rights of some level of self-government; and the government or condition of such rights”, itself derived from the Latin terms *e* meaning “by reason of; out of” and *statuo* meaning “to decree, prescribe or judge; status”. Hence, the term estate literally means by its etymology “by reason of (royal) decree, prescription or judgment”.

Canon 2024

All valid Estates exist under certain fundamental assumptions:

- (i) The rules of formation and management of an Estate Roll and lesser Registers must exist as public law within the rules of the ecclesiastical body, sovereign body or body politic that created it; and
- (ii) The Rights associated with an Estate are always “Rights of Use”, also known as “Property” and not the primary Rights of ownership. Thus, Estates always concern Property as “Rights of Use”; and
- (iii) As the Rights associated with an Estate are always “Right of Use” of some Right, a separate Trust must first exist before the Estate is created; and furthermore, that the Rights being the source of the “Rights of Use” in question must also have been named and conveyed into the existing Trust by a Trustor; and
- (iv) The authorized ecclesiastical body, sovereign body or body politic that created the Estate Roll owns “legal title” to any such Rights conveyed into such an Estate; and
- (v) All Rights in Estate (within the Estate) are Beneficial Title or Equitable Title and not legal title; and
- (vi) Beneficial Title means one or more “privileges” or “liberties” that, subject to the rules of the Estate, may be withdrawn or forfeited or alienable; and
- (vii) Equitable Title means a “privilege” not in possession of the Beneficiary, but claimable and recoverable through a qualified forum of law with equity powers - being rights of a surrogate Chancery Court. Thus, certain permits, titles, letters, certificates and patents issued to a Beneficiary as “Equitable Title” does not necessarily mean the Beneficiary holds one or more “privileges” other than to sue in a valid court of equity to claim or recover one or more of these such “rights”; and
- (viii) The rules for the administration of Property (Rights of Use) within the Estate is through a Deed of Testamentary Disposition, otherwise known as a Will by a Testator, or in its absence (Intestate), some other established and authorized rules; and
- (ix) For every valid Estate, a Fiduciary must be named and duly appointed to govern the affairs of the Estate, either as an Executor, or appointed Administrator in the absence of clear instruction or dispute of authority; and
- (x) For every valid Estate that engages in trade or commerce, at least one duly appointed Agent must exist and be duly appointed, registered and acknowledged to manage the day to day business of the Estate under the authority of the Executor or appointed Administrator as the Principal.

Canon 2025

As a valid Estate is created via a valid entry and formation of a record into some form of Estate Roll, the general authority, nature and function of Rolls apply:

- (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 as Estate 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 completely 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. Therefore, all Estates 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. Therefore, the highest Estates are Divine Estates and the lowest are Inferior Estates. 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 completely 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 and Vow in a manner consistent and in accord with these Canons; and
- (vi) The entry of a record into a Roll is completely 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 2026

Valid Estates as valid records on a Roll may be further defined in hierarchy of authority, form and function as Divine, True, Superior, Juridic or Inferior:

- (i) A *Divine Estate* is a valid purely spiritual Estate representing the collection of rights and obligations of a Divine Person recorded as a valid entry within a Divine 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 Estate* is a valid Estate representing the collection of rights and obligations of a True Person (Office of Man or Office of Woman) recorded as a valid entry within a 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 Estate* is a valid Estate representing the collection of rights and obligations of a Superior Person recorded as a valid entry within a physical and temporal Roll constituted in accord with a valid Ucadian Society; and
- (iv) A *Juridic Estate* is a valid Estate representing the collection of rights and obligations of a Juridic Person recorded as a valid entry within a physical and temporal Roll constituted in accord with a valid Ucadian Society; and
- (v) An *Inferior Estate* is any Estate representing the collection of rights and obligations of a Person as an entry within a physical and temporal Roll formed under Law not in perfect accord with these Canons. All Western, Eastern and Roman Estates are Inferior Estates.

Canon 2027

Whilst many of the Statutes, Procedures and Rules regarding Inferior Western-Roman Rolls and Inferior Western-Roman Estates are contradictory, false, misleading and deliberately deceptive, the fundamental architecture of Estates within the Western-Roman System acknowledges the hierarchy of authority, form and function:

- (i) The *Ecclesiastical Estate* is and remains the highest form of Inferior Estate within the Western-Roman System, with "Spiritual Persons" being the highest form of Person within the same system; and
- (ii) The *Real Estates*, as originally in the context of Real still meaning "Royal" until the late 17th Century being defined by Patent Rolls, Charter Rolls, Ancestral Rolls as being granted higher status of persons. By the late 18th Century, Real Estate was depreciated to Rights of Possession in Chose in Chancery, with nobles rising to pseudo-ecclesiastical estates by claiming themselves as Parochial bodies ; and
- (iii) *Personal Estates* as Rolls and Estates formed under Statutes of the Commons and lesser Parliaments; and
- (iv) The *Fourth Estates* as Rolls of media, publishers, military, mercenaries and privateers granted letters of marquee to perform acts of brutality, enforcement, terrorism otherwise illegal; and
- (v) *Deceased Estates* introduced by the end of the 19th Century in the form of Residential Rolls of Residents or Remainder Estates of the "legally dead", wherein the modern poor are deprived even of being considered legal persons in certain circumstances and therefore without any legal capacity under Western-Roman laws.

Canon 2028

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

- (i) *Ancestral Estate* an estate that is acquired by descent or by operation of law with no other consideration than that of blood; and
- (ii) *Bankruptcy Estate* is an estate being all of the legal and equitable interests of the debtor as of the commencement of the case transferred to the control of the bankruptcy court and its appointed trustee; and
- (iii) *Elegit Estate* also an Estate by Elegit an estate held by a judgment creditor entitling the creditor to the rents and profits from the land owned by the debtor until the debt is paid; and
- (iv) *Fee Tail Estate* or Entail Estate is a form of Estate in Real property that prevents the rights from being sold, devised by will, or alienated by the tenant in possession but passes automatically to an heir pre-determined by deed; and
- (v) *Fee Simple Estate* also known as Fee Simple Absolute is a form of Estate in full and complete rights of land that cannot be defeated, except by condition of grant (in which case it is defined as Fee Simple Conditional or Freehold); and
- (vi) *Entirety Estate* also an Estate by Entirety whereby each spouse is seised of the whole of the property whereby a husband and wife are a single unit by five unities being time, title, interest, possession and marriage; and
- (vii) *Leasehold Estate* is an Estate being the ownership of a temporary right to hold land or property in which a lessee or a tenant holds rights of real property by some form of title from a lessor or landlord; and
- (viii) *Personal Estate* being an estate formed and controlled by one or more Acts of Parliament. Thus, most Legal Persons are associated with Personal Estates; and
- (ix) *Real Estate* being at one time an estate of land by patent or grant and later depreciated by the 18th Century to become land in chose in possession in Chancery and therefore merely equity or equitable rights not directly held but must be claimed and acknowledged by some license, permission or title by the courts; and
- (x) *Stipendiary Estate*, also known as a *Pension Estate*, is an estate granted in return for services rendered to the government; and
- (xi) *Life Estate* also Estate for Life and Estate Pur Autre Vie is ownership of certain land for the duration of the life of a person. The owner of a life estate is called a "life tenant"; and
- (xii) *Mortgage Estate* also Estate in Gage is an estate that has been pledged as security for a debt; and
- (xiii) *Partnership Estate* also Estate in Partnership is a joint estate that is vested in the members of a partnership when real estate is purchased with partnership funds and for partnership purposes; and
- (xiv) *Remainder Estate* also Estate in Remainder is a deceased Estate whereby all taxes, charges and debts must be first settled before any remaining value is permitted to be disposed or merged.

Canon 2029

The formation of a valid Estate via enrolment requires three actions to be validated and acknowledged as a proper Record, being registration, entry and notice:

- (i) The first action of enrolment is the valid acceptance and receiving of the Deed as a true Testimony and Memorandum. The provision of a time stamped copy is usually sufficient proof that the Deed was received; and
- (ii) The second action of enrolment is the valid entry and recording of the Deed and therefore the Rights within it. A valid Certificate of Acknowledgment, signed by the authorized party accepting and registering the Deed, usually with notary powers as proof of the valid Recording of the Deed is required as proof; and
- (iii) The third action of enrolment is a valid abstract as a Certificate of Title as extracted from the Roll as proof of perfected record is then required as final proof.

Canon 2030

Similar to the Deed of Trust that expresses the intentions of the Trustor and governs the functions and limits of authority of a Trustee, a Will as a Deed of Testamentary Disposition expresses the intentions of the Testator and governs the functions and limits of authority of an Executor of an Estate:

- (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 Property of a Person; and
- (iv) Unless otherwise stated, the particular Property of an Estate referred within a Will relates to a Temporary 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) A Will clearly written by hand or acknowledging itself to be uniquely by the hand of the Testator is self evidentiary; and
- (vi) The Capacity and Authority of the one who makes a Will is either perfected by Exemplification or Ratification; and
- (vii) Any System of Law, or Statute or Law that makes no provision for the Will of an Estate is therefore void; and
- (viii) In the absence of a valid Will, an Estate is said to be Intestate, while the presence of a valid Will, an Estate is said to be Testate; and
- (ix) The status of the Testator as being deceased as a prerequisite for the execution of a valid Will and then the appointment of Executor or Administrator is merely a condition of a type of Inferior Estate known as a Deceased Estate (or Remainder/Residential Estate) and not a general condition of all Estate law.

Canon 2031

In respect of the relation between a valid Testator and their Executor and the Estate:

- (i) As a Will is by its nature a Deed of Testamentary Disposition, an Executor cannot assume the full authority and power of their Office until the function and role of the Testator is extinguished by the transfer of such authority according to the said Will; and
- (ii) In the absence of a valid Will or a contested Will, a valid forum of Law within the jurisdiction of the ecclesiastical body, sovereign body or body politic claiming control over such Estates may usually appoint an Administrator or in some cases an Executor; and
- (iii) If an Estate be Intestate upon one or more presumptions and a valid Testator does appear and present a Will, then not only must such an Estate be duly declared “Testate”, but all assumed Administrators and Agents acting in such surrogate capacity for the Estate must assume service to the properly appointed Executor; and
- (iv) If a valid Testator does appear against the validity of an Estate formed under their presumed name, or rights or authority or one or more other presumptions and it is clear that such surrogate Administrators and Agents are liable for one or more charges of gross breach of trust, or deliberate and willfully false, deceptive and misleading conduct, then such an Estate and all associated trusts are void, even if such Administrators and Agents de son tort are not held to account and the records struck out; and
- (v) If a duly appointed Executor of a Superior Ucadian Estate appears against the Administrators and Agents of an Inferior Estate and it can be proven the two estates meet in the same person, without any intermediate estate, the Executor of the Superior Estate may instruct that the Inferior Estate is merged into the greater so as to cease to exist.

Canon 2032

The rules of Inferior Estates most promoted by the Roman Death Cult is the pseudo-laws and rules of Deceased Estates since the end of the 19th Century in the gradual roll-out of such Estates to citizens of countries considered “legally dead” in respect of their rights:

(i) The legal capacity and legal status of a Person holding an Inferior Estate under the plantations of the Roman Death Cult since the 1930’s is effectively one “dead to law” and without effective rights, even if such statutes claim otherwise; and

(ii) Since the 1930’s in most Western-Roman Societies, Land Records and Land Titles relate to Residential Estates or Deceased Estates of Persons first and then lot and plot and survey records second. Thus the primary “land record” is the Residential (deceased) Person and then the limited “right of occupancy” or use of a land property is then attached to the person record, not the other way around. Thus, Residential Estates are equivalent under the Trading with the Enemy Acts to Slave Rolls; and

(iii) All Birth Certificates in Western-Roman plantations have been not only birth certificates since the 1930’s but death certificates and a title to interest of the beneficiary of an estate already probated and operating under assumed Executors, Administrators and Agents. The argument is plausibly denied by the deliberate corruption of health statistics by officers of the coroners in failing to properly identify live births from “still births” on the official forms; and

(iv) All Residential Estates also known as Deceased Estates are formed on the presumption that all persons “died” Intestate and as “bastards” under the morally repugnant Bastard Laws of Westminster making any property of the Estate technically within the full authority of the State under the complete support of the Roman Death Cult and its agents; and

(v) The primary public temporary trusts associated with a Deceased Estate are Real Estate and Personal Estate. However, the mode of Rights under Real Estate have depreciated so that Rights of Real Estate may only be claimed in Equity and that the Right to Freehold Estates in Real Estate no longer exist. Thus, people holding Real Estate as Deceased Estates no longer possess clear land title in many countries and only hold a dubious privilege of occupancy that can be overturned in favor of mining, easements, fracking and other persons with greater rights to land; and

(vi) Since the 19th Century, Inferior Roman Estates such as Deceased Estates have restricted the modes of transfer of Real Estate. Under such grossly Inferior Estates, there exists only two modes of acquiring Title to Real Estate, either by descent as an Heir or by Purchase. When a Person acquires Real Estate by descent as proven by a Probated Will, they are considered an Heir and when it is acquired by purchase as proven by a duly recorded Bill of Sale they are a Purchaser.

(vii) Since the 1950’s, homeowners in many countries have been deprived of access to a valid Bill of Sale under Mortgage under an Inferior Roman Estate to prove any possession of Title to Real Estate.

Canon 2033

When a man or woman demonstrate sufficient competence and redeems their Member Number from Ucadia and One Heaven and subsequently their Live Borne Record, the Live Borne Record is proof of the Existence of a Superior Estate.

Canon 2034

When a man or woman, having redeemed their Member Number from Ucadia and One Heaven and subsequently completed and recorded their Will as Voluntatem et Testamentum, then their Superior Estate is Testate and they may begin the process of perfecting the appointment to Office the General Executor and then the duly appointed Agent for financial and legal matters of the Estate.

Canon 2035

In respect of any and all past, present and future claims of Inferior Estates, also known as Roman Estates and Western Roman Estates:

(i) As the Roman Death Cult, also known as the Vatican, also claiming itself to be the Holy See and all subsequent derivatives, divisions, splits and denominations thereof have never been properly Catholic, or Apostolic, or Christian or honorable toward Divine Law, but are heretics, necromancers, apostates, deceivers, liars, misleaders and criminals, the Roman Death Cult and its agents have never possessed the authority or power to form any kind of valid Inferior Estates or Inferior Trusts; and

(ii) All Divine Rights as defined by the most sacred covenant Pactum de Singularis Caelum are hereby acknowledged as having been placed in Divine Trusts with Divine Right of Use conveyed to the associated True Trusts from the beginning of existence of the planet, before the existence of the Homo Sapien species and any cellular life. Furthermore, such Divine Rights and Divine Trusts in association with Natural Rights and True Trusts have continued through the formation of sacred and unbroken covenants of Positive Rights and Superior Trusts including, but not limited to 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 Bibliotheke 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 into the most sacred covenant known as Pactum De Singularis Caelum by the Divine Creator of all Existence and by all Heaven; and

(iii) As no Inferior Trust or Inferior Estate claimed under Western-Roman law could ever have rightfully held any form of Positive Rights, or Natural Rights or Divine Rights, all such claimed Inferior Trust or Inferior Estates are null and void from the beginning with no force or effect ecclesiastically, morally, lawfully or legally; and

(iv) The management of all valid Trusts and Estates has always been granted solely and exclusively to the Society of One Heaven in accord with the most sacred covenant Pactum De Singularis Caelum and these Canons for the benefit of all Life and all Beings from the beginning and no other; and

(v) Therefore, any claim by any living being, spirit, entity, aggregate, association not authorized by the Covenant Pactum De Singularis Caelum to possess or hold or own any Estate or Trust is hereby invalid, having no force or effect ecclesiastically, legally or lawfully and null and void from the beginning.

3.3 Rights Suspension and Corruption

Article 100 - Cestui Que Vie Trust

Canon 2036

A Cestui Que Vie Trust, also known by several other pseudonyms such as "*Term of Life or Years*" or "*Pur Autre Vie*" or "*Fide Commissary Trust*" or "*Foreign Situs Trust*" or "*Secret Trust*" is a pseudo form of trust first formed in the 16th Century under Henry VIII of England on one or more presumptions including (but not limited to) one or more Persons presumed wards, infants, idiots, lost or abandoned at "sea" and therefore assumed/presumed "dead" after seven (7) years. Additional presumptions by which such a Trust may be "legally" formed were added in later statutes to include bankruptcy, incapacity, mortgages and private companies.

Canon 2037

In terms of the evidential history of the formation of Cestui Que Vie Trusts:

- (i) The first Cestui Que Vie Trusts formed were through an Act of Henry VIII of England in 1540 (**32Hen.8 c.1**) and later wholly corrupted whereby the poor people of England, after having all their homes, goods and wealth seized in 1535 (**27Hen.8 c.28**) under the "guise" of small religious estates under £200, were granted the welfare or "commonwealth" benefit of an Cestui Que Use or simply an "estate" with which to live, to work and to bequeath via a written will; and
- (ii) In 1666 Westminster and the ruling classes passed the infamous "Proof of Life Act" also called the Cestui Que Vie Act (**19Car.2 c.6**) whereby the poor and disenfranchised that had not "proven" to Westminster and the Courts they were alive, were henceforth to be declared "dead in law" and therefore lost, abandoned and their property to be managed in their absence. This supremely morally repugnant act, which remains in force today, is the birth of Mundi and the infamous occult rituals of the British Courts in the wearing of black robes and other paraphernalia in honoring the "dead"; and
- (iii) In 1707 Westminster under Queen Anne (**6Ann c.18**) extended the provisions of "Proof of Life" and Cestui Que Vie, extending the use of such structures ultimately for corporate and other franchise purposes. This wicked, profane and completely sacrilegious act in direct defiance to all forms of Christian morals and Rule of Law has remained a cornerstone of global banking and financial control to the 21st Century; and
- (iv) In 1796, King George III (36 Geo.3. c.52 §20) duty was applied to Estates Pur Autre Vie for the first time; and
- (v) In 1837 (**1 Vict. c.26**) and the amendments to the nature of Wills, that if a person under an Estate Pur Autre Vie (Cestui Que Vie) did not make a proper will, then such property would be granted to the executors and administrators.

Canon 2038

In terms of the evidential history of the operation and any form of relief or remedy associated with Cestui Que Vie Trusts, taking into account all Statutes referencing Cestui Que Vie prior to 1540 are a deliberate fraud and proof of the illegitimacy of Westminster Statutes:

- (i) The "first" Act outlining Cestui Que (Vie) Trusts is deliberately hidden under the claimed statutes of the reign of King Richard III in 1483 (**1Rich.3 c.1**) whereby the act (still in force) states that all conveyances and transfers and use of property is good, even though a purchaser may be unaware it is effectively under "cestui que use" (subject to a Cestui Que Vie Trust). The act also gives a vague and challenge path of relief that if one is of complete mind, not an infant and not under financial duress then any property under Cestui Que Vie Trusts is rightfully theirs for use; and
- (ii) The "second" Act outlining Cestui Que (Vie) Trusts is deliberately hidden under the reign of Henry 7th in 1488 (**4Hen.7 c.17**) permitted lords to render any attempt by people classed as "wards" to demonstrate their freedom useless and that such lords may use writs and other devices to "force" such people back to being compliant "wards" (poor slaves). The only remedy under this act was if a ward demonstrated the waste of the lord as to the property (and energy) seized from the poor (ignorant white slaves); and
- (iii) The "third" Act outlining the operation of Cestui Que Vie only hidden this time as Estate Pur Autre Vie was in 1741 under **14Geo.2 c.20**) whereby one who was knowledgeable of the Cestui Que Vie slavery system could between the ages of 18 to 20, seek to recover such property under Cestui Que Vie and cease to be a slave. However, the same act made law that after 20 years, the remedy for such recovery was no longer available, despite the fact that the existence of Cestui Que Vie Trusts is denied and Westminster and Banks are sworn to lie, obstruct, hide at all cost the existence of the foundations of global banking slavery.

Canon 2039

In terms of essential elements concerning Cestui Que Vie Trusts:

- (i) A Cestui Que (Vie) Trust may only exist for seventy (70) years being the traditional accepted "life" expectancy of the estate; and
- (ii) A Beneficiary under Estate may be either a Beneficiary or a Cestui Que (Vie) Trust. When a Beneficiary loses direct benefit of any Property of the higher Estate placed in Cestui Que (Vie) Trust on their behalf, they do not "own" the Cestui Que (Vie) Trust and are only the beneficiary of what the Trustees of the Cestui Que (Vie) Trust choose to provide them; and
- (iii) The original purpose and function of a Cestui Que (Vie) Trust was to form a temporary Estate for the benefit of another because some event, state of affairs or condition prevented them from claiming their status as living, competent and present before a competent authority. Therefore, any claims, history, statutes or arguments that deviate in terms of the origin and function of a Cestui Que (Vie) Trust as pronounced by these canons is false and automatically null and void.

Canon 2040

The Trust Corpus created by a Cestui Que (Vie) is also known as the Estate from two Latin words e+statuo literally meaning "by virtue of decree, statute or judgment". However, as the Estate is held in a Temporary not permanent Trust, the (Corporate) Person as Beneficiary is entitled only to equitable title and the use of the Property, rather than legal title and therefore ownership of the Property. Only the Corporation, also known as Body Corporate, Estate and Trust Corpus of a Cestui Que (Vie) Trust possesses valid legal personality.

Canon 2041

The Property of any Estate created through a Temporary (Testamentary) Trust may be regarded as under "Cestui Que Use" by the Corporate Person, even if another name or description is used to define the type of trust or use. Therefore "Cestui Que Use is not a Person but a Right and therefore a form of "property".

Canon 2042

In 1534, prior to the 1st Cestui Que Vie Act (1540), Henry VIII declared the first Cestui Que Vie type estate with the Act of Supremacy which created the Crown Estate. In 1604, seventy (70) years later, James I of England modified the estate as the Crown Union (Union of Crowns). By the 18th Century, the Crown was viewed as a company. However by the start of the 19th Century around 1814 onwards upon the bankruptcy of the company (1814/15) , it became the fully private Crown Corporation controlled by European private banker families.

Canon 2043

Since 1581, there has been a second series of Cestui Que Vie Estates concerning the property of "persons" and rights which migrated to the United States for administration including:

- (i) In 1651 the Act for the Settlement of Ireland 1651-52 which introduced the concept of "settlements", enemies of the state and restrictions of movement in states of "emergency"; and
- (ii) In 1861 the Emergency Powers Act 1861; and
- (iii) In 1931 the Emergency Relief and Construction Act 1931-32; and
- (iv) in 2001 the Patriot Act 2001.

Canon 2044

Since 1591, there has been a third series of Cestui Que Vie Estates concerning the property of "soul" and ecclesiastical rights which migrated to the United States for administration including:

- (i) In 1661 the Act of Settlement 1661-62; and
- (ii) In 1871 the District of Columbia Act 1871; and
- (iii) In 1941 the Lend Lease Act 1941.

Canon 2045

By 1815 and the bankruptcy of the Crown and Bank of England by the Rothschilds, for the 1st time, the Cestui Que Vie Trusts of the United Kingdom became assets placed in private banks effectively becoming "private trusts" or "Fide Commissary Trusts" administered by commissioners (guardians). From 1835 and the Wills Act, these private trusts have been also considered "Secret Trusts" whose existence does not need to be divulged.

Canon 2046

From 1917/18 with the enactment of the Sedition Act and the Trading with the Enemy Act in the United States and through the United Kingdom, the citizens of the Commonwealth and the United States became effectively "enemies of the state" and "aliens" which in turn converted the "Fide Commissary" private secret trusts to "Foreign Situs" (Private International) Trusts.

Canon 2047

In 1931, the Roman Death Cult, also known as the Vatican created the Bank for International Settlements for the control of claimed property of associated private central banks around the world. Upon the deliberate bankruptcy of most countries, private central banks were installed as administrators and the global Cestui Que Vie/Foreign Situs Trust system was implemented from 1933 onwards.

Canon 2048

Since 1933, when a child is borne in a State(Estate) under inferior Roman law, three (3) Cestui Que (Vie) Trusts are created upon certain presumptions, specifically designed to deny the child forever any rights of Real Property, any Rights as a Free Person and any Rights to be known as man and woman rather than a creature or animal, by claiming and possessing their Soul or Spirit.

Canon 2049

Since 1933, upon a new child being borne, the Executors or Administrators of the higher Estate willingly and knowingly convey the beneficial entitlements of the child as Beneficiary into the 1st Cestui Que(Vie) Trust in the form of a Registry Number by registering the Name, thereby also creating the Corporate Person and denying the child any rights as an owner of Real Property.

Canon 2050

Since 1933, when a child is borne, the Executors or Administrators of the higher Estate knowingly and willingly claim the baby as chattel to the Estate. The slave baby contract is then created by honoring the ancient tradition of either having the ink impression of the feet of the baby onto the live birth record, or a drop of its blood as well as tricking the parents to signing the baby away through the deceitful legal meanings on the live birth record. This live birth record as a promissory note is converted into a slave bond sold to the private reserve bank of the estate and then conveyed into a 2nd and separate Cestui Que (Vie) Trust per child owned by the bank. Upon the promissory note reaching maturity and the bank being unable to "seize" the slave child, a maritime lien is lawfully issued to "salvage" the lost property and itself monetized as currency issued in series against the Cestui Que (Vie) Trust.

Canon 2051

Each Cestui Que Vie Trust created since 1933 represents one of the 3 Crowns representing the 3 claims of property of the Roman Death Cult, being Real Property, Personal Property and Ecclesiastical Property and the denial of any rights to men and women, other than those chosen as loyal members of the society and as Executors and Administrators.

Canon 2052

The Three (3) Cestui Que Vie Trusts are the specific denial of rights of Real Property, Personal Property and Ecclesiastical Property for most men and women, corresponds exactly to the three forms of law available to the Galla of the Bar Association Courts. The first form of law is corporate commercial law is effective because of the 1st Cestui Que Vie Trust. The second form of law is maritime and trust law is effective because of the 2nd Cestui Que Vie Trust. The 3rd form of law is Talmudic and Roman Death Cult law is effective because of the 3rd Cestui Que Vie Trust of Baptism.

Canon 2053

The Birth Certificate issued under Roman Law represents the modern equivalent to the Settlement Certificates of the 17th century and signifies the holder as a pauper and effectively a Roman Slave. The Birth Certificate has no direct relationship to the private secret trusts controlled by the private banking network, nor can it be used to force the administration of a state or nation to divulge the existence of these secret trusts.

Canon 2054

As the Cestui Que Vie Trusts are created as private secret trusts on multiple presumptions including the ongoing bankruptcy of certain national estates, they remain the claimed private property of the Roman Death Cult banks and therefore cannot be directly claimed or used.

Canon 2055

While the private secret trusts of the private central banks cannot be directly addressed, they are still formed on certain presumptions of law including claimed ownership of the name, the body, the mind and soul of infants, men and women. Each and every man and woman has the absolute right to rebuke and reject such false presumptions as a member of One Heaven and holder of their own title.

Canon 2056

Given the private secret trusts of the private central banks are created on false presumptions, when a man or woman makes clear their Live Borne Record and claim over their own name, body, mind and soul, any such trust based on such false presumptions ceases to have any property.

Canon 2057

Any Administrator or Executor that refuses to immediately dissolve a Cestui Que (Vie) Trust, upon a Person establishing their status and competency, is guilty of fraud and fundamental breach of their fiduciary duties requiring their immediate removal and punishment.

Article 101 - Mortgage

Canon 2058

A Mortgage is a formal written Instrument where A. (the Mortgagor) as Assignor temporarily assigns certain Rights in Trust to some specific Certificate of Title in Real or Personal Property to B. (the Mortgagee) as Trustee, as Security for a sum secured (Mortgage Debt) and the agreed performance of obligations or payment of money to C. (the Lender; or the Seller; or the Holder). A Mortgage of Personal Property is a Bill of Sale.

Canon 2059

The Certificate of Title in Real or Personal Property used as Security within a valid Mortgage Instrument is some valid Title of Interest, Use or Ownership recorded in a formal Roll or Register that is commonly accepted, or defensible or provable within the relevant jurisdiction. Examples of Certificates of Title used as Security within a Mortgage include (but are not limited to):

- (i) Certificate of Title to Land as “freehold” such as Fee Simple, or Fee Tail; or “leasehold” such as Copyhold (formerly Tenancy at Will), or Estate for Years or Estate for Life; or
- (ii) Certificate of Title to Land Related Rights such as Water Rights, Mineral Rights, Easement, Timber Rights, Farming Rights, Grazing Rights, Hunting Rights, Air Rights, Development or Subdivision Rights; or
- (iii) Certificate of Title to Personal Property such as Motor Vehicle, Luxury Goods, Valuables and Collectibles or Appliances; or
- (iv) Certificate of Title to Lease, or Higher Purchase Agreement, or Contract, or Promissory Note; or
- (v) Certificate of Title to Securities such as Stocks, Bonds, Debentures or Loans.

Canon 2060

A valid Mortgage by definition is a Trust by Agreement of Assignment whereby the Mortgagor (Assignor) possesses the Right to redeem the Property upon the fulfilment of the terms of the Agreement. Therefore:

- (i) Any Instrument or arrangement that claims or purports or infers itself to be a Mortgage that is not a Trust, is a clear example of deceptive and misleading conduct, rendering any and all obligations null and void, with all liability upon the one culpable of such deceptive and misleading conduct; and
- (ii) Any Instrument or arrangement that claims or purports or infers itself to be a Mortgage that lists the Mortgagor as a Grantor or Gifor is clearly deceptive and misleading and contrary to the function and nature of a valid Mortgage which must be by Assignment for the Mortgagor to possess any right of redemption and reconveyance of ownership; and
- (iii) The core agreement of a Mortgage is between the Mortgagor as Assignor to the Mortgagee as Trustee. If such agreement is not done in good faith, with clean hands and without prejudice, then no valid Mortgage exists and all liability rests upon the imposter Trustee (de son tort); and
- (iv) If the Mortgagee fails to properly identify himself, or the Trust, then such action nullifies any effective agreement or enforceability under true law; and
- (v) If the Mortgagee fails to give a valid oath to act in fiduciary capacity as Trustee, then no Trust exists and no valid Mortgage exists and all conveyances and transfers must by definition be without lawful effect, with all such rights and title remaining with the Assignor.

Canon 2061

The most common forms of Mortgages are:

- (i) *Stock Mortgage* is where C. (the Seller) sells a sum of stock and then advances the proceeds to A. (the Buyer; and the Mortgagor), who then covenants to replace the stock (i.e. to purchase and transfer to C. a like amount of stock) at a future time, and executes a mortgage of Title in Real Property to B. (the Mortgagee) as security for the covenant; and
- (ii) *Legal Mortgage* is where A. (the Mortgagor) conveys Real Property to B. (the Mortgagee; and Trustee) by Deed, as a security for the scheduled repayments of money to C. (the Lender; or the Seller; or the Holder); and
- (iii) *Equitable Mortgage* is where A. (the Mortgagor) conveys Personal Property in the form of a Lien upon a Lease to B. (the Mortgagee; and Trustee), as a security for the scheduled repayments of money to C. (the Lender; or the Seller; or the Holder). An Equitable Mortgage will normally be upheld by a court of equity, despite the fact it is wanting and lacking in essential features of a Legal Mortgage (i.e. the existence of valid Title).

Canon 2062

In respect of the Mortgagee:

- (i) By the very nature of what normally constitutes a valid Mortgage, the Mortgagee (the Trustee) is a Trustee of a valid Trust formed under Oath into which the Real or Personal Property used as Security is conveyed. A failure of Oath, or Disclosure, or Fiduciary Capacity automatically renders such Trust dissolved, with full liability for the Mortgage Debt with the Trustee de son tort and all Rights returned to the Assignor; and
- (ii) As any valid conveyance of Real or Personal Property within a Mortgage must by definition be temporary and therefore an Assignment, the Mortgagee as Trustee remains obligated for the duration of the Mortgage to provide full notice and disclosure and property accounting to the Mortgagor as Assignor. The failure of the Mortgagee as Trustee in their fiduciary capacity renders the Mortgagor (Assignor) free from liability as well as the Beneficiary free from any liability, with all liability upon the Mortgagee as Trustee de son tort; and
- (iii) It is the Mortgagee and not the Lender who is obligated under fiduciary capacity to give notice and proper accounting to the Beneficiary of the Mortgage Trust, not the Lender. Nor may a Mortgagee appoint the Lender their agent without committing a deliberately deceptive and misleading act that is not at arms length and therefore without force or effect; and
- (iv) The Mortgagee (Trustee) has the right after the lapse of a certain time and clear default of the Mortgagor (Assignor) in performance, of enforcing his security, or making it available in obtaining payment of the money advanced; and
- (v) If the Mortgage is itself a negotiable security whereby the rights to part or all of the repayment income may be sold in exchange for an amount equivalent to part or a multiple of the value of the Mortgage Debt, then the Mortgagee (Trustee) is obligated under fiduciary duties to give due notice to the Mortgagor, even if such terms are absent in the Deed or agreement. The failure of the Mortgagee upon receiving money against a Mortgage to pay down the Mortgage Debt is a fraud, collapsing the Trust and placing full liability on the Trustee de son tort.

Canon 2063

In respect of the Mortgagor:

- (i) By the very nature of what normally constitutes a valid Mortgage, the Mortgagor (the Assignor) is free from any direct liability in respect of the sum secured (Mortgage Debt), precisely because their conveyance of Rights as Mortgagor to the Mortgagee (the Trustee) secures it. Any instrument that then seeks to place liability of the sum secured upon the party claimed as Mortgagor is a fundamentally flawed document having no effect; and
- (ii) The Mortgagor (the Assignor) may also be the Beneficiary of the Temporary Trust formed under the valid Mortgage; and
- (iii) The Mortgagor is obliged to perform certain actions, as prescribed by the formal Deed of Mortgage, signed, sealed and executed – normally in the scheduled payments of money. The failure of the Mortgagor to perform the agreed obligations may place them in default; and
- (iv) A condition of any valid Mortgage is the Right of Redemption whereby if the Mortgagor negotiates to pay off the Mortgage Debt or Charge upon the Property, he buys it back and therefore is entitled to have it reconveyed to him without encumbrance by the Mortgagee (or Creditor). If the Mortgagee refuses, then the Mortgagor may bring an action or suit of redemption to compel the Mortgagee to reconvey the property on payment of the debt and interest; and
- (v) If a Mortgage has been structured as a negotiable security, then the Mortgagor is entitled to offer a negotiable settlement to the Mortgagee (Trustee), particularly upon evidence of failure of fiduciary duties, failure of accounting and failure of disclosure. As a negotiable security, the Mortgagee (Trustee) is obliged to negotiate in good faith as to the negotiated pay off to enable the Mortgagee to have his property reconveyed back to him.

Canon 2064

In respect of the Lender of the secured sum (Mortgage Debt):

- (i) The Lender may or may not also be the Mortgagee (Trustee). Usually under Legal Mortgages and Equitable Mortgages the Mortgagee (Trustee) is separate and usually a member of a private bar association; and
- (ii) If the Lender and Mortgagee (Trustee) are separate, then the primary obligation of performance in respect of securing the Mortgage Debt is with the Mortgagee (Trustee) by definition and not the Mortgagor. Therefore, any notices, demands or letters from the Lender to the Mortgagor making such demands or threats is a fundamental breach and fault of the nature of a valid Mortgage rendering such an agreement null. If the agreement is not a Mortgage and purporting to be a Mortgage then it is deceptive and misleading conduct and also null and void of any effect in law; and
- (iii) If the Lender by nature has their advance secured by the Mortgage, then any additional demand, contract or agreement that seeks further monies, or promises from the Mortgagor above the performance of repayment under the Mortgage Deed and to the exclusion of the Mortgagee (Trustee) is by definition unjust enrichment and contrary to a valid and competent system of law and justice; and
- (iv) The Lender and Mortgagee cannot under any sense of valid law and morality enter into a conspiracy to defraud, or mislead or withhold from the Mortgagor (Assignor) or Beneficiary any additional agreements, undertakings, payments between the parties without defaulting upon the contractual aspects of the agreement, collapsing the trust and accepting full liability themselves; and
- (v) If a Lender sells a Mortgage as a negotiable security to another party and no longer has an interest, then such a Lender no longer has an interest and cannot be considered an interested party in any action of foreclosure or redemption.

Canon 2065

Where a Mortgage is an Equitable Mortgage and therefore a security against a Lease, it is the obligation of all parties associated with the preparation of the Mortgage for the Mortgagor (as Assignor) to be made aware that the Security is a Lease and not a Certificate of Title to Land as “freehold” such as Fee Simple, or Fee Tail; or “leasehold” such as Copyhold (formerly Tenancy at Will), or Estate for Years or Estate for Life:

- (i) If no Certificate of Title to Land is registered in accord with the Statutes of Land Title Registration of the State, or Nation then there is no Record of Title; and
- (ii) While a County, or State may permit under its regulations the registration of Certificates with Title Companies, this may not be the same as the official registration of a Certificate of Title to Land with the State or Nation. Instead, it may be a private registration, deliberately misleading and deceptive in claiming to be a valid public registration when it may not be under statute and public law; and
- (iii) The failure of the Mortgagee (as Trustee) to provide a clearly identified lease document, or to render such document clear as a lease and not a Title to Land, renders such agreement null and void and instead causes the possession to revert to a direct “freehold” between the Beneficiary and the County, or State or Nation in the absence of a valid tenancy enforced by the County, or State or Nation; and
- (iv) In an Equitable Mortgage whereby the Security is a lease held and registered by the Mortgagee (as Trustee), the Mortgagee becomes the landlord and liable for property taxes and obligations to the upkeep and maintenance of the property.

Canon 2066

Any inferior Roman court that openly permits the unrepaired and open fraud of Trust Law, Estate Law and the law of Wills by refusing to repudiate any financial institution as Lender or attorney as Mortgagee that monetizes or multiplies the sale of a loan without consent or remedy to the borrower openly consents that the whole system of Roman Trust Law, Estate Law and Wills no longer applies and is null and void.

Canon 2067

By definition, any Property taxes charged by the higher estate to the tenant are the direct responsibility of the landlord. Where a court seeks to foreclose on a property against the Mortgagor as the tenant and not the Mortgagee (usually a member of the private bar associations) as *Trustee de son tort*, constitutes a gross fraud and if unrepaired is an open consent that Roman Trust Law, Estate Law and Contract Law no longer applies and is null and void.

Canon 2068

Any Promissory Note and Application Form signed by a Lender and Mortgagor as part of a Mortgage is material to the Agreement. Therefore, they must be producible in any action of foreclosure or such an action must be struck out.

Canon 2069

A Mortgage in fraud means no real or personal property is held in security. A deed not executed and closed in good faith is wanting and therefore null, having no effect and no property has been conveyed.

Article 102 - Bond

Canon 2070

A Bond, or Obligation is a written form of Deed with at least one penalty clause and one defeasance condition clause whereby the Obligor (person bound) binds himself or his heirs, or executors and administrators to pay a certain sum of money (penal sum), or perform some covenant for an Obligee.

Canon 2071

In respect to the origin of Bonds in Law:

(i) While the concept of a solemn written Obligation with penalty and defeasance clauses is as ancient as the first agreements, the concept of Bond in Law originates as a form of surety and security against the Bills of merchants and traders for the payment of duties and excises to the Crown of England, beginning with the Act in 1694 (5 & 6 W&M c.20) entitled "*An Act for granting to their Majesties several rates and duties upon tonnage of ships and vessels, and upon beer, ale and other liquors, for securing certain recompenses ...*". The Act not only formally recognized for the first time the creation of the Bank of England, but the invention of the Bond as "insurance" that merchants and traders will honor their obligations to pay the Crown the duties and excises owed against goods held in custody through customs. Thereafter, Customs warehouses required some form of Bond as security for the holding of goods; and

(ii) From 1705 (4 & 5 Ann. c.16) the Act entitled "*An Act for the amendment of the law, and the better advancement of justice*", the concept of providing surety and security against "goods" held in custody by the Crown was extended into the courts whereby actions of debt against a bill could be enforced more strictly when a bond was also attached and that once the bond and its penalties paid, the defendant would be discharged. The Act also introduced for the first time the concept that Bail bonds were to be taken as security against any Bail granted. Thereafter, the courts in England and its colonies have used Bonds as security against matters of debt and bail; and

(iii) From 1707 (6 Ann. c.37) and the Act entitled "*An Act for the encouragement of the trade to America*", the notion of Bonds was extended for the first time to the acts of privateering and seizure of goods and property as "prizes of war". American privateers (licensed pirates) as "claimants" were required to submit Bonds against all prizes as security and surety for the payment of the Crown against a portion of the estimated value of the booty. The failure to provide a Bond rendered such custody unlawful. Thereafter, the operation of privateering and admiralty law has required the lawful Bonding of all prizes to a speciality department of Admiralty specifically for the warehousing of "prizes of war" called the "Treasury"; and

(iv) In the same year of 1707 (6 Ann. c.17) and the formalization of the creation of the East India Company, the concept of fully private Bonds issued against goods or stock held in custody by a private corporation that could then be sold as Commercial Paper and Negotiable Securities was first introduced. This is the birth of Bonds as full commercial securities. The privilege was extended to the Bank of England by 1709 (8 Ann. c.7) and then by 1710 (9 Ann. c.21) a new private corporation called the South Seas Company was established with sophisticated rights for the issue and sale of Bonds as Negotiable Securities. By 1719 and (6 Geo. I. c.18), the power to issue Bonds as Commercial Paper by corporations was extended to two distinct companies (Royal Exchange Assurance and London Assurance Company) listed for assurance of ships and bottomry (original form of insurance). Lloyds successfully rose to dominate from the 19th Century literally on the ashes of its rivals by 1834 and the burning down of their offices; and

(v) The introduction of Government Bonds, originally in the form of Perpetual Bonds, also known as "Consols" and Gilt-Edged Securities, was from 1752 through the consolidation of national debts through the Bank of England. Their introduction represented the effective "flip" of Bonds connected with Annuities from being the lesser insurance and security to being the primary commercial asset and the Annuity becoming the underlying asset. Perpetual Government Bonds were phased out during the 20th Century for fixed term Government Bonds; and

(vi) The introduction of Municipal Bonds appears in the United States by 1812 and the City of New York. By the mid 1840's Municipal Bonds were a dominant Negotiable Security in operation across the United States of America and only declined for a period upon the Civil War of the 1860's.

Canon 2072

The word bond originates from 1st millennium BCE Gaelic Bonde meaning "(male) head of household, free-born farmer" with bon meaning "base, sole of foot, foundation, source" and de meaning "as (the), on". In the 13th Century CE and the introduction of Roman feudalism, the word was deliberately Latinized to bondagium (bondage) meaning "to drive, to move, chase, agitate, excite to action, persecute, keep household animals or farm animals". Hence the true and original meaning of bondage as "condition of (a man or woman) considered a household or farm animal; a serf, less than a Roman servant".

Canon 2073

The key elements shared by all forms of valid Bonds are:

- (i) All valid Bonds are in writing; and
- (ii) A Bond depends first upon the prior existence of some good, or bill or contract or thing whereby the one who makes or issues a valid Bond has an interest, or custody or control and such status is recorded in a Register; and
- (iii) The prior good, or bill or contract or thing in question is then the subject within the clauses of the Bond of at least one condition clause and one consideration clause, but may also be associated with one or more penalty clauses; and
- (iv) A valid Bond must have at least one condition clause being agreed “obligation” of performance of the one who makes or issues a valid Bond; and
- (v) A valid Bond must have at least one consideration clause being the agreed “valuable offering” of the one who accepts the valid Bond to then offer or do something in return; and
- (vi) A valid Bond must have at least one penalty clause, that may or may not be associated with the prior good, or bill or contract or thing in question, that comes into effect if the one who makes or issues a valid Bond defaults on the performance of the condition clause(s); and
- (vii) A valid Bond may (or may not) have one or more defeasance clauses that annul and void the penalty clauses in the event the one who makes or issues a valid Bond performs the conditions specified; and
- (viii) A valid Bond may (or may not) be dated or have an expiry date or identify the place where it was made. Yet a Plaintiff in any declaration of action must lay a place where it was made; and
- (ix) A valid Bond that possesses an expiry date is termed the maturity date; and
- (x) The summary operative elements of a valid Bond must be recorded in a Register and possess a unique entry number, usually distinguished in red ink. The unique entry in the Register is proof of the maker or issuer of a valid Bond being issued to another party; and
- (xi) A valid Bond requires then the one who makes or issues a valid Bond to “bind” themselves, usually through a promise to the condition clause(s) under sign, seal and delivery of the Bond as a form of original Deed Poll on a single sheet of paper, or parchment or vellum with the unique Register number clearly visible; and
- (xii) The Conditions and Penalties of the valid Bond are normally on the reverse side of the single sheet of paper, or parchment or vellum; and
- (xiii) If a Penalty clause makes provision for a debt, then this is normally called the Penal Sum; and
- (xiv) The one who makes or issues a valid Bond is called the Obligor (also Issuer); and
- (xv) The one to whom the obligation is due and who accepts the valid Bond as a right and security is called the Obligee; and
- (xvi) The one who holds the benefit of the Bond is called the Holder and may or may not be the Obligee; and
- (xvii) If a valid Bond permits negotiation or transfer, then the Obligee normally will endorse the original at 90 degrees on the face (obverse) or reverse of instrument; and
- (xviii) If a valid Bond permits periodic payments to be redeemed, these are normally called Coupons and by tradition represented smaller printed forms at the bottom of the Instrument to be redeemed with the Obligor; and
- (xix) Once a Coupon is redeemed, or a Bond is redeemed at maturity, it is cancelled on its face and over any signature or seal by two or three lines. Similarly, the record in the Bond register is cancelled by having a single line through it, representing the cancellation of all obligations.

Canon 2074

In terms of issues that may defeat or void a Bond:

- (i) All persons who are not permitted to contract and whom the law supposes do not have sufficient freedom or comprehension, are not permitted to Bond; and
- (ii) Notwithstanding contradictions in Western-Roman Law on Infants contracting, the Bond of any person considered an infant, or lunatic, or idiot is void from the beginning; and
- (iii) Any condition expressed in a Bond that is impossible, or contrary to law or to demand to do a thing considered *malum in se* (self evidently a crime) renders a Bond void from the beginning; and
- (iv) A Bond whereby neither principal or interest has been demanded for an extended period of time is presumed to be satisfied and no longer in effect; and
- (v) A change in relation between the Obligor and Obligee whereby either becomes the executor or duly appointed fiduciary to the other and one or more assets of value are assigned or reassigned in the process, then the Bond is released; and
- (vi) A material change in relation to the underlying condition, status, ownership, custody of the good, or bill, or contract or thing whereby the Bond relates may render the Bond inoperative and void; and
- (vii) A release to one Obligor to a Bond is a release to all Obligors, both in law and equity; and
- (viii) Alterations or erasures on the face of the Bond, will render a Bond instrument void.

Canon 2075

In terms of the broad categories of Bond, there are essentially six main types being *Penal, Customs, Treasury, Government, Investment* and *Insurance*:

- (i) *Penal Bond*, also known as a Bail Bond and a Surety Bond, is where the Obligor as the Surety promises to pay the Obligee a financial penalty (Penal Sum) for any non-performance, or error, or omission or dishonesty by the Principal as the Thing and Legal Person under the Custody of the Obligor; and
- (ii) *Customs Bond*, is where the Obligor (Merchant) promises to pay the Obligee (Government or Private Customs Firm) any fees due as duty or excise on the goods held in custody by the Obligee against the value according to the Bill of Lading or Bill of Sale; and
- (iii) *Treasury Bond*, also known as a Prize Bond is where the Obligor (Privateer) promises to pay the Obligee (Government or Military) a share of the value of goods seized and deposited with the treasury as spoils of war under Admiralty Law until the questions of law concerning the seizure of the prize held in custody has been resolved; and
- (iv) *Government Bond*, also known as a Sovereign Bond and Municipal Bonds is where the Obligor (Government or Government Agency) promises to pay the Obligee a rate of periodic payments (as interest) and the redemption of the principal loan against some underlying asset (eg annuities), or stock (eg central bank stock) or debt (eg government debentures); and
- (v) *Commercial Bond*, also known as a Commercial Paper is where the Obligor (Corporation) promises to pay the Obligee according to some terms on the repayment of money, against some underlying asset such as a contract, or cover note, or factor; and
- (vi) *Insurance Bond*, also known as an Investment Bond is where the Obligor (Insurer) promises to pay the Obligee (Insured) a sum of money upon an event or loss or upon as fixed time, in exchange for regular payments called “premiums” against the Principal as the life insured in custody of the Obligor.

Canon 2076

By definition all Property, Rights, Title and Uses are derived from One Heaven through the most sacred covenant *Pactum de Singularis Caelum* in accord with these Canons. Therefore, all valid Bonds are subject to these Canons.

Canon 2077

Any ordinance, regulation, statute, prescript, rescript, deed or decree that is in contradiction to these present Canons in relation to a valid Bond is hereby null and void from the beginning, having no force or effect.

Canon 2078

Any Bond that is deliberately misleading or deceptive as to its nature, intention, function, effect, terms, obligations is automatically null and void from the beginning.

Article 103 - Lien

Canon 2079

A Lien is a legal fiction first created during the reign of Henry VIII of England whereby one who is owed a debt may lawfully claim certain Rights over the property of another who owes the debt until it is paid. Hence, a Lien is a non-possessory property interest over certain assets to secure the performance of an obligation, usually the payment of a debt.

Canon 2080

The owner of the property against which a Lien is placed is called the lienor, while the person who has the benefit of the lien is usually called the lienee.

Canon 2081

A Lien is an encumbrance over the particular property alienated. Therefore, a Lien can cause the title held by the owner to be defeated, terminated, annulled, voided or invalidated if the performance of the obligations of the Lien are not met.

Canon 2082

Under the inferior Roman system of law, property may be affected by more than one (1) Lien. The Lien that is considered the first lien is the lien that takes priority over all other encumbrances over the same property. The second lien has second priority and so forth for all other liens.

Canon 2083

Liens may be regarded as consensual, or non-consensual. A mortgage is a form of consensual Lien. A tax lien is a form of non-consensual Lien.

Canon 2084

Under the inferior Roman system of law, secret Liens are permitted to be created against certain Property yet kept secret and therefore not appearing on records available to any purchaser or holder of the property in direct contravention to all principles of law. To reinforce the absurdity and fraud against the very principles of law, these Liens are openly called "Secret Liens".

Canon 2085

Excluding whether a Lien may be hidden or published, or consensual or non-consensual, all Liens may be defined according to the level of Rights of Encumbrance granted to the lienee, namely Maritime, Agricultural, Commercial and Judicial.

Canon 2086

Under inferior Roman Law, a Maritime Lien is the most powerful of all forms of Lien, usually granting the lienee full Rights of Encumbrance over the Property until the debt is paid, often for the purpose of salvage of lost or abandoned property. A valid Maritime Lien always has higher priority against other non-Maritime Liens.

Canon 2087

A further power concerning Maritime Liens relates to recovery in the event of a failed salvage of the property whereby a Maritime Bill of Exchange may be lawfully issued against the value of the Lien which must be accepted for monetization by any bank within the Roman and Western Financial System.

Canon 2088

As most debt money in circulation throughout the Roman Western Financial System is monetized Maritime Bills of Exchange based upon fraudulent "secret" liens against the citizens of nations as Estates, the failure to honor a valid Maritime Bill of Exchange represents a gross breach of the entire financial system, requiring the highest banks to make repair, or through dishonor consent to default the whole system as null and void.

Canon 2089

Inferior Roman Law permits the deliberate corruption of Maritime Liens whereby such encumbrances may be placed upon Persons also representing vessels. However, under the false claim of the former Roman Death Cult and rebel forces against the supremacy of the sacred Covenant known as Pactum De Singularis Caelum, such powers are considered reserved.

Canon 2090

The second most powerful form of Lien under inferior Roman Law is an Agricultural Lien by the Executors or Administrators of an Estate against a Tenant and Beneficiary of the Estate whereby a wide variety of encumbrances may be applied, including the “lawful” seizure of all property held by the person.

Canon 2091

The power that permits Agricultural Liens their legal effect is deliberately misconstrued as statutory law, constituting a deliberate corruption and fraud of the law, negating under all principles of law such liens from the beginning. Instead, the effective power of these liens is the Deed and Will of the Estate and the status of the person as either a Beneficiary and tenant or Cestui Que Vie use as a beneficiary of the Cestui Que (Vie) Trust, not statutes.

Canon 2092

The third most powerful form of Lien under inferior Roman Law are Commercial Liens also using Estate Law, but through the membership of persons to Securitized Estates whereby private and commercial entities operate as the Executors and Administrators and persons remain merely tenants of both immovables and movables.

Canon 2093

All mortgages are Commercial Liens relating to Estate Law of Securitized Estates where the banks and financial institutions are legally considered the Executors and Administrators and the lenders are always considered tenants, whether they pay off their loan or not.

Canon 2094

The fourth and least powerful form of Lien under Roman Law are Judicial Liens issued by a competent court in accordance with some dispute.

Canon 2095

In the argument of priority between Liens, a Lien may be considered “perfected” or “unperfected”. A perfected Lien is one in which a creditor possesses the property, or has established a priority right in the encumbered property with third party creditors, or has registered a claim.

Canon 2096

As all Property Rights come from Divine Trusts to True Trusts and then Superior Trusts, no inferior Roman official, entity or person has any possible valid claim against a Ucadian Trust, therefore any inferior Roman Lien issued against a Ucadian Trust automatically is null and void.

Canon 2097

As the Society of One Heaven is the one, the only true Holy See, in accordance with these canons and the sacred covenant Pactum de Singularis Caelum, all entities, aggregates, persons, bodies politic or associations not so named are hereby stripped of all Ecclesiastical and Temporal Authority to issue Maritime Liens, or to permit the monetization of Maritime Bills of Exchange, with all powers hereby lawfully transferred to the Treasury of the Globe Union.

Canon 2098

As the Society of One Heaven is lawfully the First See and the one true Holy See, all Maritime Liens by which all currency based on Maritime Bills of Exchange are hereby extinguished, with the full liability for underwriting the debt of these liens henceforth due by all the present and previous Executors and Administrators and their heirs and successors who have been responsible for presiding over this fraud against the Divine Creator and all principles of law.

Article 104 - Easement

Canon 2099

An Easement is a claimed Right held by one person to use the land of another for a special purpose.

Canon 2100

An Easement is effectively a second form of equitable title offered for lease by the Administrators and Executors of an Estate. The most common example is mining rights.

Canon 2101

As a person holding a mortgage never actually owns the land, only leases it, they are generally powerless to prevent the executors and administrators of the higher estate selling separate rights under lease to another party, unless they can prove the activities of the second party will grossly deprive them of fundamental rights of the operation of their tenancy.

Canon 2102

The existence of any Easement is proof that land ownership within the inferior Roman system is conducted as a gross fraud and deception.

Article 105 - Estoppel

Canon 2103

An Estoppel is an impediment to a right of action arising from a persons own act, or where they are forbidden by law to speak against their own deed. Hence, to "estop" is to stop up or impede a person from alleging or denying a fact, because of his/her own previous act.

Canon 2104

The Major forms of Estoppel are Reliance, Record, Deed, Silence and Laches:

(i) A Reliance based Estoppel is when one (1) party relying on something the other party has done or said relies on certain evidence to prove this to produce an estoppel by representation of fact, promissory estoppel or proprietary estoppel; and

(ii) An Estoppel by Record is when the orders or judgments made in previous legal proceedings prevent the parties from re-litigating the same issues or causes of action and an action estoppel or judicial estoppel is issued; and

(iii) An Estoppel by Deed is when the rules of evidence prevent the litigant from denying the truth of what was said or done and a deed estoppel is issued; and

(iv) An Estoppel by Silence is when a party had the right and opportunity to assert a position earlier, and such silence put another person at a disadvantage and estoppel by silence may be issued; and

(v) A Laches is an estoppel in equity by delay.

Article 106 - Date

Canon 2105

Date is a fictional concept whereby the presence of the word itself indicates either a ceding of rights or a gift by the signatory of a document to the other party. Date comes from two of the oldest words in Latin datio meaning to give away (ones) rights, and dato meaning gift.

Canon 2106

By inferior Roman law, when the word Date or Day is used on a document that is not a deed or agreement and it is associated with a Roman Time, this indicates the consent of the author to cede any rights of claim or protest concerning the subject matter contained in the document to the recipient.

Canon 2107

By inferior Roman law, when the word Date or Day is used on a document that is an agreement or deed and it is associated with a Roman Time and Location this indicates the consent of the signatory to give any and all rights contained within the agreement to the other party. When both parties sign with a Date present, the effect is neutralized.

Canon 2108

As the system of inferior Roman Law has continued to deceive their own legal professionals as well as members of the general public, the knowledge of the significance of Date has been largely lost to only a very few.

Canon 2109

Under inferior Roman law, when a party uses Date and a Roman Time on a document, the recipient has the right to seek an Estoppel against any subsequent action by the other party based upon their consent by the use of Date to cede any right of claim or protest.

Canon 2110

Under inferior Roman law, when a party uses Date and a Roman Time on a deed, the recipient that did not use Date has the right to seek an Estoppel against any subsequent action by the other party based upon their consent by the use of Date. Furthermore, the same party has the right to seek a judgment to have the property seized based upon the agreement of any property being a “gift”.

Canon 2111

In accordance with these Canons, the legal definitions associated with Date and Day are hereby null and void with only the meanings associated with time and timekeeping are permitted to remain.

Canon 2112

Any person who seeks to exploit the inferior Roman law trickery of using Date or Day to indicate a ceding of rights or gift is henceforth guilty of fraud and any such cause of action is immediately null and void.

Article 107 - Revenues

Canon 2113

Revenue is the periodic accounting of all rights, titles, securities, property, goods, money and other things of equivalent value collected and received by a Trust, or Estate or Company or Fund during the normal course of its activities.

Canon 2114

The word Revenue is derived from two Latin words *re* meaning “form, property, transaction, business” and *venea* meaning “indulgence” – hence the original etymology of the term from the 15th Century is literally “the business of trading and transacting indulgences”.

Canon 2115

All possible Revenues may be classified according to three main divisions being *Unilateral*, *Bilateral* and *Involuntary*:

- (i) *Unilateral Revenue* are such items as Gifts, Grants, Assignments and Delegations where the Revenue is given voluntarily with full knowledge and disclosure without necessarily any valuable consideration in return; and
- (ii) *Bilateral Revenue* are such items as Sales, Fees, Rent and Royalties where the Revenue is generated voluntarily through some mutual agreement and exchange of some valuable consideration; and
- (iii) *Involuntarily Revenue* are such items as Duties, Fines, Alienations or Confiscations where the Revenue is generated without the voluntary consent of the other.

Canon 2116

Unilateral Revenue is based on respect of the Golden Rule of Law that all are equal before the law and none are above it and that all who are members of a Society are willing to support it, without threat of force, or fear or punishment. All Unilateral Revenue may be divided into four categories being *Gifts*, *Grants*, *Assignments* and *Delegations*:

- (i) *Revenue Gift* is when a member of a society or group chooses of their own accord to give a portion of their Revenue or Assets, without condition to the greater good of the society freely and without coercion; and
- (ii) *Revenue Grant* is when a member of a society or group chooses to grant a portion of their Revenue or Assets to the society as a whole, but on certain conditions as specified in some document, such as a will or deed of bequest; and
- (iii) *Revenue Assignment* is when a member of a society chooses to assign a portion of their Revenue or Assets to the benefit of the society as a whole on certain conditions of their return, or conversion to a grant; and
- (iv) *Revenue Delegation* is when a member of a society chooses to delegate a portion of their Revenue or Assets without surrendering any Rights on the agreement that such Revenue or Assets will be returned under clear conditions.

Canon 2117

All civilized societies that have survived and thrived have based their Revenue strategy first upon Unilateral Revenue. Any civilized society that is without the level of trust or unit to succeed with a strong level of Unilateral Revenue is doomed to fail.

Canon 2118

Bilateral Revenue is based on respect of the Golden Rule of Law that all are equal before the law and none are above it and a level of mutual trust that the government of the society provides items of value for its members and foreign persons so that Revenue is gathered by mutual exchanges of value. All Bilateral Revenue may be divided into four categories being *Sales*, *Fees*, *Rent* and *Royalties*:

- (i) *Sales Revenue* is when goods are manufactured and sold for a price, which may include access to transport, communication systems, utilities and a whole range of products supporting society that are not otherwise considered free to every member; and
- (ii) *Fees* is when services are provided and delivered for fees; and
- (iii) *Rent* is when an asset is provided to a member of a society in exchange for charging a rent for its use, rather than a sale and exchange for a price (sales); and
- (iv) *Royalties* is when fees are generated for the licensing and use of intellectual property held in trust to the community.

Canon 2119

A healthy community should generate more than half of its revenues from Bilateral Revenue. A sick and dying model of society is when less than a third of revenues are generated from Bilateral Revenue.

Canon 2120

Involuntarily Revenue is when the authority, power and force of office is used against the best interests of the people whom the government of a society is there to serve, often in the form of open repudiation of any form of true Rule of Law, or Justice or Due Process through rampant cronyism, tyranny, incompetence and corruption. There are primarily four forms of Involuntary Revenue being *Duties, Fines, Alienations or Confiscations*:

(i) *Duties* 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. The most common forms of Duty now are Taxes such as Income Taxes and Ad Valorem 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); and

(ii) *Fines* are penalties that are supposed to only be issued by a legislative body under authority of the people, the failure of a person to perform a duty and thereby issued in lieu of the recovery of duties and cost of recovery. However, Fines are now excessively used by corporations without any statutory authority; 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. Alienations have continued to accelerate from the 1970's across most industrialized nations; and

(iv) *Confiscations* is when property is stolen under orders and levies.

Canon 2121

Whilst it may be technically argued that a society through its legislative, judicial and executive branches may recover revenues from Fines and Forfeitures, all other forms of Involuntary Revenue is an abomination against the Golden Rule of Law, all true ecclesiastical scripture and law and all forms of reason and proper sense of morality. A system of government that relies primarily upon Involuntary Revenue is nothing more than a system of tyranny that is doomed to be overthrown and fail.

Canon 2122

The majority of Western-Roman nations today base their Revenues on Involuntary revenues and in particular upon immoral, unjust and unsustainable principles of theft, violence, intimidation, alienation, confiscation and piracy. In almost all cases, such systems of government have absolutely no legitimacy of authority, with no respect of Rule of Law, or Justice or Due Process.

Canon 2123

The inferior Roman system of Taxes as adopted by most nations as Estates is predicated on fraud, operates on fraud with no desire on the part of inferior persons acting as executors and administrators to divulge the true method by which the payment of taxes is enforced in inferior Roman Law.

Canon 2124

Under the modern inferior Roman legal system, almost all revenue of an Estate is now classed as taxes, which is both confusing and deliberately misleading. However, from all the variety of taxes, there exists just three (3) base forms of tax being Rent Tax, Compensation Tax and Duty Tax.

(i) Rent Tax is the deliberate fraud of misnaming rent charged to a tenant by the landlord, being the executors of the (deceased) Estate of the province or nation, for use of some property. Both Income Tax and Company Tax are forms of Rent Taxes; and

(ii) Compensation Tax is a classic form of Tax based on the right of the landlord to demand tenants pay for the estimated loss of value of property through their use. Property Tax is an example of a Compensation Tax; and

(iii) Duty Tax is a charge demanded upon the deposit, withdrawal, purchase, sale, import or export of any goods by any tenants of the Estate. It is based on the ancient argument that all chattel and immovable's belong to the land, therefore by extension are "owned" by the landlord.

Canon 2125

A further element used to enforce the payment of taxes is the false, secretive and misleading legislative treatment of the members of a society as aliens and enemies to the society, therefore all criminals since the 1930's in the United States and later for other nations. The forced requirement to register for a tax number is therefore the admission that one is to perform criminal acts for a given period and then a license is granted, usually for one year on the provision of self confession.

Canon 2126

Modern Roman tax collection systems treat each financial year as a separate testamentary trust and therefore each year equivalent to a separate court case whereby a taxpayer is compelled to confess any "crimes" against their society in a return each year, or face serious criminal charges.

Canon 2127

Whilst Roman societies force their members to admit to being taxpayers, there is no remedy in Roman law in remaining a registered taxpayer other than admitting to criminal acts under the perverted Roman laws in place within most nations.

Canon 2128

It is the obligation of all members of a society to contribute some of their energy and wealth towards the well being of the society. However, the inferior Roman system of Tax Law is corrupt, fraudulent, inefficient, grossly unfair and unsustainable.

Canon 2129

While all governments have a right to seek revenue and contributions from their members, the extraordinary fraud and continued deception and fraud that is required to keep the inferior Roman system of Tax operating, negates the validity of claiming the law. Instead, all systems of revenue based in inferior Roman tax law are null and void from the beginning.

Canon 2130

No system based on Duty is valid in law, or possesses any valid ecclesiastical or moral authority.

Canon 2131

The fact that governments who promote Involuntary Revenue techniques permit the selling of such revenue raising to corporations is an abomination and the height of treachery against their own people.

Canon 2132

Only Fines and Forfeitures issued under these canons in accord with the Law are permitted as forms of Revenue with all other forms of Involuntary Revenue forbidden.

Article 108 - Foreclosure

Canon 2133

A Foreclosure is a formal hearing relating to a standard Mortgage requested by a financial institution or interested party to deprive a tenant of their Right of Redemption, also known as "equity of redemption", declare them "delinquent" and therefore terminate their tenancy without legal recourse, permitting them to be legally evicted.

Canon 2134

Delinquency is not merely the failure to perform the obligations specified under a lease, but the failure to provide any form of considered attempt to perform. Therefore, a tenant that continues to perform under severe financial difficulties, even if the amount is grossly under their original obligations, cannot be considered "delinquent" and Foreclosure is unlawful.

Canon 2135

Foreclosures are equivalent to the court process of Replevin, also known "Claim and Delivery" as part of Repossession of other leased property. Replevin is a formal hearing requested by the Owner (lessor) against the User (lessee) relating to a Form of Goods the Owner seeks permission to seize. Under the laws of most Estates, a Replevin is required before seizure.

Canon 2136

In accordance with inferior Roman Trust Law, Estate Law and law in general, a Foreclosure hearing and many Replevin hearings are a deliberately fraudulent act conspired between the financial institution, interested party and the courts to deliberately conceal the nature, function and remedy available to the tenant and lessee and encourage delinquency.

Canon 2137

In the first instance of gross fraud relating to Foreclosures, the borrower, also known as the mortgager is not made aware by the court, nor the financial institution that by a standard mortgage deed and title they are in a fixed term lease with the institution as a landlord. This alone should be grounds for any foreclosure to be dismissed on grounds of concealment and misrepresentation.

Canon 2138

In the second instance of gross fraud relating to Foreclosures, the borrower is not made aware that as a tenant under a fixed term lease, their obligation is to pay the rent to the landlord representing the interest. If a tenant were to make good part or all of the arrears in rent, then by the ancient laws of tenancy, their fixed term lease cannot be terminated as a "delinquent tenant", even if the principal of the loan remains outstanding. Furthermore, a long term tenant normally has the right to make remedy of any arrears even after dispossession and regain possession of the property. These remedies is what is known as the tenant's Right of Redemption or Equity of Redemption.

Canon 2139

In the case of actions of Replevin and Repossession, the lessee is rarely made aware that they do not, nor ever will own the asset, especially in the case of motor vehicles and that as a lessee, their primary obligation is to pay the rent on the asset in the form of the interest. If a lessee were to negotiate the terms of their rent and still pay, then almost all actions of Replevin and Repossession are unlawful.

Canon 2140

In the third instance of gross fraud relating to Foreclosures, the borrower is not made aware that their property is held in Cestui Que (Vie) Trust, being a Temporary Testamentary Trust and so it is the financial institution that is responsible for all property taxes being rent charged by the landlord being the state or county to the leaseholder being the bank.

Canon 2141

In the fourth instance of gross fraud relating to Foreclosures, the borrower is not made aware by the financial institution of any material alterations to the deed and title made by the institution, particularly in onselling or reselling the mortgage and recouping their loan. As the material alteration of a deed and will of a Testamentary Trust is a most serious breach of fiduciary duties, this fact alone should be grounds for a Foreclosure hearing to be dismissed and any breach of agreement claims by the institution rendered null and void.

Canon 2142

Whenever an inferior Roman Court has permitted the complete and deliberate corruption of the most basic tenets of Roman Western Law by permitting Foreclosure hearings to proceed, the courts and law officers through such overwhelming fraud consent and agree by their actions that all forms of Roman Law, Talmudic Law and other inferior law has ceased to exist and is null and void.

Canon 2143

Any person guilty of participating in the gross fraud and corruption of law through the manner described by Foreclosure consents and agrees they are personally liable to all future penalties and reparations, punishment and consent and agree they are without any lawful authority whatsoever.



IV. Consensus

4.1 Consensus

Article 109 - Consent

Canon 2144

Consent is a fictional term describing the collection of one or more internal mind processes including Cognition, Perception, Identification, Sensation, Comprehension, Volition used to evaluate one or more Acts regarding certain Property or Rights and Communicate or not communicate approval.

Canon 2145

The word consent is derived from the combination of two Latin words con- meaning “with” and sentio meaning “feeling, sensation, thought, attitude or meaning”.

Canon 2146

The proof of absence of any possible ability for the mind to first evaluate and express its decision on one or more Acts regarding certain Property or Rights using Cognition, Perception, Identification, Sensation, Comprehension, Volition and Communication means no Consent exists.

Canon 2147

The seven (7) attributes required to be present of any valid Consensus are Cognition, Perception, Identification, Sensation, Comprehension, Volition and Communication:

- (i) Cognition is the necessary attribute of some level of consciousness and therefore ability to mentally process the elements of a Consensus; and
- (ii) Perception is the necessary attribute of being able to observe and distinguish external objects, internal concepts and fact from fiction; and
- (iii) Identification is the necessary attribute that each party knows who they are; and
- (iv) Sensation is the necessary attribute that each party has a general sense of the purpose of the Consensus and recall such senses; and
- (v) Comprehension is the level of discernment and competence as to the existence and purpose of the Consensus; and
- (vi) Volition is the level of conscious choice, reasoning and will in agreeing to the Consensus; and
- (vii) Communication is the evidence and process of communicating the presence of such attributes and the details of the Consensus.

Canon 2148

Just as there are only three (3) forms of Mind (Lower, Higher and Divine), there are only three possible classes of Consent being Implied, Expressed and Willing:

- (i) Implied Consent is when Consent is presumed to have been achieved with only the Lower Mind, also known as the “lower self” or simply the flesh by virtue of the actions of a person and the facts and circumstances of a particular situation; and
- (ii) Expressed Consent is when Consent is achieved with the Higher Mind and therefore also the Lower Mind (also equivalent to Mind and Flesh) through verbal, or non verbal or written expression form such that it has been made clearly and unmistakably; and
- (iii) Willing Consent is when Consent is achieved with the Will, therefore, the Divine Mind and therefore also the Higher Mind and Lower Mind (also equivalent to Spirit, Mind and Flesh) demonstrating clear knowledge, sound mind and competence of what is being consented through verbal, or non verbal or written expression form.

Canon 2149

The strongest form of Consent is Willing Consent, because it deeply involves the three forms of Mind, also known as Body, Mind and Spirit in reason, intent and consent. In contrast, the weakest form of Consent is Implied Consent as it involves not only the lowest form of mind, also known as flesh but the presumption of approval.

Canon 2150

Implied Consent to one course of action concerning the same Property and Rights cannot abrogate, suspend, nor change Express Consent given to some different course of action with the same Property and Rights. Nor is it possible for Implied Consent or Express Consent to abrogate, suspend or change an action expressed through Willing Consent.

Canon 2151

The Consent of two or more parties to the same acts regarding the same Property and Rights in a valid Consensus makes the law.

Canon 2152

No Injury can be complained by a Party that has demonstrated Express or Willing Consent.

Canon 2153

In the absence of fraud and deception, Express Consent or Willing Consent removes or obviates a mistake.

Canon 2154

Any witness before the courts who witnesses a claim before them and does not deny, therefore admits by Implied Consent.

Canon 2155

In the absence of any threat or fear, silence to an accusation duly disclosed may be inferred as Implied Consent.

Canon 2156

Unless fraud and deception can be proven, a person who Expressly Consents or Willingly Consents cannot reject the obligation arising.

Canon 2157

When any matter is brought before a court having established proper jurisdiction and when consent has been given by both parties for the matter to be heard by a judge and/or jury, a proper Consensus then exists between all parties to seek resolution by a judgment.

Canon 2158

When duress is evident upon one party in bringing a matter before the court, whether it be by the presence of armed court officials, or the use of threat and intimidation, then no valid Consensus exists and no judgment on the matter can be considered to have been properly rendered as due process of law has not been followed.

Canon 2159

Natural birth of the flesh is proof of lawful conveyance from a Divine Trust to a True Trust as a result of willing consent by the Divine Person to be born in accordance with these Canons. Therefore, the existence of the body of a living flesh Homo Sapien is proof of their divine (ecclesiastical) consent to obey these Canons.

Article 110 - Consensus

Canon 2160

Consensus is a term describing the concord of Consent between the different minds of one or more persons concerning one or more Acts regarding certain Property or Rights.

Canon 2161

The word consensus is derived from the combination of two Latin words con- meaning “with” and sensus meaning “feeling, sensation, thought, attitude or meaning”.

Canon 2162

Two or more persons may find concordance with one or more qualities associated with Consensus. However, it only exists when all seven (7) main characteristics are present (Cognition, Perception, Identification, Sensation, Comprehension, Volition and Communication) including some form of Property or Rights that valid Consensus is said to exist.

Canon 2163

All forms of concord between two or more parties may be more properly defined as a class of Consensus including but not limited to any accordance, agreement, arrangement, alliance, assent, auction, bargain, bid, charter, claim, compact, concession, concordat, concurrence, conformance, congruence, contract, correspondence, covenant, deal, decision, deed, determination, judgment, lease, order, pact, query, ruling, settlement, treaty, understanding, union or will.

Canon 2164

By definition, Consensus is a meeting, agreement or union of two or more minds to some degree. This is why the seven necessary qualities of Consensus are also the seven areas of attributes of Mind defined by Cognitive Law.

Canon 2165

When the particular details of the seven (7) attributes required of any valid Consensus are presented (Cognition, Perception, Identification, Sensation, Comprehension, Volition and Communication) without embellishment or lack of disclosure, or deliberate dishonesty or fraud then Consensus is said to have been formed “in Good Faith”.

Canon 2166

When the particular details of the seven (7) attributes required of any valid Consensus are not presented in Good Faith, no Consensus exists, even if subsequent instruments were signed, sealed and witnessed and certain terms already performed.

Canon 2167

The terms and obligations of any Consensus is a function of specific purpose, its valid form and class.

Canon 2168

The terms and obligations of any Consensus reached in Good Faith must be kept and honored.

Canon 2169

Just as there are only three (3) forms of Mind (Lower, Higher and Divine), there are only three possible classes of Consensus being Unilateral, Bilateral and Trilateral:

(i) Unilateral Consensus is when Consensus is achieved with only the Lower Mind, also known as the “lower self” or simply the flesh by Implied Consent. Forms of Unilateral Consensus such as Contracts identify an absence of any higher reason or mutual consent such as a simple purchase or transaction; and

(ii) Bilateral Consensus is when Consensus is achieved with the Higher Mind and therefore also the Lower Mind (also equivalent to Mind and Flesh)- hence bilateral. Forms of Bilateral Consensus require Express Consent and involve some combined form of promise or pledge as well as clear mutual agreement; and

(iii) Trilateral Consensus is when Consensus is achieved with the Divine Mind and therefore also the Higher Mind and Lower Mind (also equivalent to Spirit, Mind and Flesh)- hence trilateral. Forms of Trilateral Consensus require Willing Consent and involve formal vows or oaths to the Divine, usually as condition of entering public office and clear mutual agreement.

Canon 2170

The strongest form of Consensus is Trilateral Consensus, because it deeply involves the three forms of Mind, also known as Body, Mind and Spirit in reason, intent and consent. In contrast, the weakest form of Consensus is Unilateral Consensus as it involves only the lowest form of mind, also known as flesh.

Canon 2171

A Unilateral Consensus cannot abrogate, suspend, nor change a Bilateral Consensus. Nor is it possible for a Bilateral Consensus or Unilateral Consensus to abrogate, suspend or change a Trilateral Consensus.

Canon 2172

As all valid Consensus ultimately pertains to some Property or Rights, there are eight (8) ways in which a form of Consensus may be brought to life between two or more parties being Question, Bid, Order, Claim, Offer, Gift, Grant or Conveyance:

(i) Question is a loaded query, often in the form of a complaint or charge about some Property or Rights that when answered may affirm guilt, liability, surety or some other obligation by the answerer; and

(ii) Claim is a form of accusation, charge or demand relating to Property or Rights and some measure of value; and

(iii) Offer is a form of future Gift, Grant or Conveyance of some Property or Rights that when accepted will form a Consensus; and

(iv) Bid is a form of Offer through competition with other potential suitors so that by some mechanism, a winning bid is selected by the auctioneer and vendor; and

(v) Order is a form of request that when fulfilled by some Gift, Grant or Conveyance will form a Consensus; and

(vi) Gift is a voluntary present of Property or Rights; and

(vii) Grant is a conditional present of Property or Rights; and

(viii) Conveyance is the transfer of title to Property or Rights as entrustment that when upon delivery creates a Consensus.

Canon 2173

Any Consensus founded on fraud is null and void from its inception.

Canon 2174

The memorialization of a Consensus into an Instrument may be Conditional, Executed or Executory:

(i) Conditional Consensus Instrument is when the operation or effect of the consensus is dependent upon the existence of certain facts or the performance of a condition or the happening of a contingency; and

(ii) Executed Consensus Instrument is when the instrument refers to past events, which are at once closed and nothing further remains to be done by the parties but perform; and

(iii) Executory Consensus Instrument is when referral is made to some significant event to be performed in the future and there such an instrument is often preliminary to some Executed Consensus Instrument.

Canon 2175

A Consensus concludes normally upon the fulfilment of its specified terms or moment of expiry, or some abnormal condition, including but not limited to some breach of agreement by one or more parties.

Canon 2176

A Breach of Consensus is a legal cause of action in which a binding Consensus is not honored by one or more of the parties to the Consensus by non-performance or interference with the other party's performance.

Canon 2177

There are primarily three classes of breaches of Consensus: Minor, Material and Fundamental:

(i) A minor breach, also known as a partial breach occurs when the non-breaching party is only entitled to collect the actual amount of damages and not for any order for performance of obligations; and

(ii) A material breach is any failure to perform that permits the other party of the Consensus to either compel performance or collect damages because of the breach; and

(iii) A fundamental breach is a breach so fundamental that it permits the aggrieved party to terminate performance of the agreement, in addition to entitling that party to sue for damages.

Canon 2178

A Consensus between inferior persons cannot abrogate, modify, supersede or replace a Consensus between superior persons. Therefore, no Consensus claimed by a Roman society or its agents can claim to be superior to a Consensus issued in accordance with these canons.

Canon 2179

As any claimed Consensus by a Roman society cannot abrogate, modify, supercede or replace a Consensus between superior persons, any Consensus entered into through a Roman society shall have no force of law, binding nor validity when challenged in accordance with these Canons.

Article 111 - Unilateral Consensus

Canon 2180

Unilateral Consensus is a term describing the first of three forms of concord of Consent between the minds of two or more persons concerning one or more Acts regarding certain Property or Rights involving only the Lower Mind, also known as the “lower self” or simply the flesh by Implied Consent.

Canon 2181

Any form of concord between two or more parties where consent by one or more of the parties is concluded by Implied Consent is a Unilateral Consensus.

Canon 2182

The most common forms of Unilateral Consensus Instruments are bids, claims, consignments, orders, summons, contracts and deed polls (non-Ecclesiastical deed polls commonly written as simply “deeds”).

Canon 2183

A Unilateral Consensus Instrument such as a contract is not an agreement as it fails the fundamental test of mutual agreement, also known as consensus ad idem, also known as a “meeting of the (higher) minds”. Whilst Unilateral Consensus is predicated on consensus of the lower mind, or flesh, a contract by definition means at least one of the parties has not fully consciously and cognitively comprehended and accepted the terms.

Canon 2184

In addition to the provisions of these Canons, what constitutes a valid Unilateral Consensus is determined by valid statute of a juridic person consistent with these Canons. However, the most common requirements of valid form for a Unilateral Consensus include (but are not limited to):

- (i) Offer - That one party makes a Sufficient Offer by some Terms about some Valuable Consideration that the other Accepts; and
- (ii) Valuable Consideration - Is the accumulative Property or Rights representing the subject of the Offer; and
- (iii) Sufficiency - Is the relative weight and equality of what is offered by one party versus what is given as acceptance in return, so that such an exchange cannot be argued as artificial, “peppercorn” or grossly unfair; and
- (iv) Terms - Is that any conditions (terms) that exist are clearly stated in simple day-to-day language and that all parties have had reasonable time to read and review them; and
- (v) FullDisclosure - Is the obligation to report a change in the condition or status of some material element of the Consensus to other parties; and
- (vi) Acceptance - That evidence exists by Express Consent or Implied Consent that the Offer was accepted by all parties.

Canon 2185

As a Unilateral Consensus is not a true mutual agreement, the performance requirements defined by any Unilateral Consensus are enforceable only to the extent that there is an absence of formal rejection of Implied Consent by the performing party.

Canon 2186

In the absence of a formal rejection of Implied Consent by the performing party, the terms of performance of a Unilateral Consensus must be kept by all parties.

Canon 2187

The obligation for Full Disclosure in any consensus can never be lawfully abrogated, diminished or suspended. Therefore, in the absence of a formal rejection of Implied Consent by the performing party, the obligations for full disclosure in any change of circumstances associated with a Unilateral Consensus must be kept by all parties.

Canon 2188

Wherea Unilateral Consensus has been formed on the presumption of Implied Consent, such presumption may be tested and rejected by a formal expression of withdrawal or rejection of consent. However, the form of such rejection of the presumption of Implied Consent is according to the form prescribed by valid statute of a Juridic person consistent with these Canons.

Canon 2189

Whereas Unilateral Consensus has been officially rejected by the proper form of withdrawal or rejection of consent of the juridic person, then the relevant Unilateral Consensus ceases to have effect. However, if the proper form is not used, then the relevant Unilateral Consensus may remain in force even if non-consent has been clearly expressed.

Article 112 - Bilateral Consensus

Canon 2190

Bilateral Consensus is a term describing the second of three forms of concord of Consent between the minds of two or more parties concerning one or more Acts regarding certain Property or Rights involving the Higher Mind and therefore also the Lower Mind (also equivalent to Mind and Flesh) - hence bilateral.

Canon 2191

Any form of concord between two or more parties where agreement by all parties is concluded by Express Consent is a Bilateral Consensus.

Canon 2192

The most common forms of Bilateral Consensus Instruments are agreements, alliances, conveyances, compacts, bargains, deeds, arrangements and correspondence.

Canon 2193

In addition to the provisions of these Canons, what constitutes a valid Bilateral Consensus is determined by valid statute of a juridic person consistent with these Canons. However, the most common requirements of valid form for a Bilateral Consensus include (but are not limited to):

- (i) Offer - That one (1) party makes a Sufficient Offer by some Terms about some Valuable Consideration that the other Accepts; and
- (ii) Valuable Consideration - Is the accumulative Property or Rights representing the subject of the Offer; and
- (iii) Sufficiency - Is the relative weight and equality of what is offered by one party versus what is given as acceptance in return, so that such an exchange cannot be argued as artificial, “peppercorn” or grossly unfair; and
- (iv) Terms - Is that any conditions (terms) of performance that exist are clearly stated in simple day-to-day language and that all parties have had reasonable time to read and review them; and
- (v) Full Disclosure - Is the obligation to report a change in the condition or status of some material element of the Consensus to other parties; and
- (vi) Remedy - Is that within the Terms there is clear expression of what remedy all parties possess in the event of one (1) or more breaches; and
- (vii) Penalties - Is clear indication of any and all penalties and charges associated with any breach; and
- (viii) Completeness - That the Instrument is complete and no part is missing; and
- (ix) Mutual Expressed Acceptance - That evidence exists of Express Consent that the Offer was accepted by all parties.

Article 113 - Trilateral Consensus

Canon 2194

Trilateral Consensus is a term describing the third of three forms of concord of Consent between the minds of one or more persons concerning one or more Acts regarding certain Property or Rights the Divine Mind and therefore also the Higher Mind and Lower Mind (also equivalent to Spirit, Mind and Flesh) – hence trilateral.

Canon 2195

As Trilateral Consensus involves willing Consent of a Tribunal (Council) of Lower Mind, Higher Mind and Divine Mind, a Trilateral Consensus may apply to the aggregate minds of one (1) or more persons.

Canon 2196

Any form of concord between two or more parties where agreement by all parties is concluded by Willing Consent is a Trilateral Consensus.

Canon 2197

A Trilateral Consensus must always include the expression and memorial of a sacred oath or vow to the Divine Creator regarding a positive pronouncement, thus bringing into focus the Divine Mind and consensus with the Unique Collective Awareness.

Canon 2198

An Ecclesiastical Deed Poll is an example of a Trilateral Consensus Instrument issued under a Trilateral Council of Lower Mind, Higher Mind and Divine Mind of one party and two witnesses.

Canon 2199

The most common forms of Trilateral Consensus Instruments are charters, covenants, unions, treaties, wills and testaments and concordats.

Canon 2200

In addition to the provisions of these Canons, what constitutes a valid Trilateral Consensus is determined by valid statute of a juridic person consistent with these Canons. However, the most common requirements of valid form for a Trilateral Consensus include (but are not limited to):

(i) Offer – That one (1) party makes a Sufficient Offer by some Terms about some Valuable Consideration that the other Accepts; and

(ii) Valuable Consideration – Is the accumulative Property or Rights representing the subject of the Offer; and

(iii) Sufficiency – Is the relative weight and equality of what is offered by one (1) party versus what is given as acceptance in return, so that such an exchange cannot be argued as artificial, “peppercorn” or grossly unfair; and

(iv) Oath/Vow -That there exists a sacred Oath or Vow that bind the Divine Mind to the terms of the Consensus; and

(v) Terms - Is that any conditions (terms) that exist are clearly stated in simple day-to-day language and that all parties have had reasonable time to read and review them; and

(vi) Full Disclosure - Is the obligation to report a change in the condition or status of some material element of the Consensus to other parties; and

(vii) Remedy - Is that within the Terms there is clear expression of what remedy all parties possess in the event of one (1) or more breaches; and

(viii) Penalties - Is clear indication of any and all penalties and charges associated with any breach; and

(ix) Completeness – That the Instrument is complete and no part is missing; and

(x) Mutual Willing Acceptance - That evidence exists of Willing Consent that the Offer was accepted by all parties.

4.2 Consensus Consideration

Article 114 - Consideration

Canon 2201

Consideration is the Offer of something possessing value given as incentive or recompense for a previous promise which then causes the promise to become binding as a Consensus if accepted.

Canon 2202

Under Unilateral Consensus, the provision of new and Fair Consideration through an Offer consistent with the previous Terms of the contract represents a legitimate revision to the Unilateral Consensus Instrument, unless formally and expressly challenged by one (1) or more valid points of law consistent with these Canons.

Canon 2203

A Party that is unable to meet their obligations as per a Consensus has the fundamental right to offer Fair Consideration in exchange for amendment to their performance obligations, regardless if a Consensus Instrument claims such rights are prohibited.

Canon 2204

A Party that is unable to meet their obligations as per a Consensus and fails to offer Fair Consideration in exchange for amendment to their performance obligations may be declared delinquent and therefore cede any rights of Remedy.

Canon 2205

Where a long term tenant of three years or more is unable to meet their obligations as per a Consensus and fails to offer Fair Consideration in exchange for amendment to their performance obligations, the tenant may be declared delinquent and forfeit their Right of Redemption, also known as Equity of Redemption.

Canon 2206

Where a party under a Consensus makes in good faith and gives proper notice of an offer of Fair Consideration in exchange for amendment to their performance obligations to the other party and the receiving party fails to reject such Fair Consideration in reasonable time, the Consensus shall be regarded as duly amended.

Canon 2207

Consistent with the statutes of a valid juridic person in accordance with these Canons, a validly amended Consensus through Fair Consideration may not be recognized unless properly recorded and acknowledged.

Article 115 - Question

Canon 2208

A Question is a sentence or word expressed or written so as to elicit information or identify a matter requiring resolution or discussion.

Canon 2209

The word Question originates from the Latin questus meaning “complaint, charge or lament”. Hence, a question by its original meaning implies one (1) or more presumptions in its delivery.

Canon 2210

Informal grammar, a Question requires either an answer, or by custom that any silence is interpreted as an answer in the affirmative to the proposition put forward in the Question.

Canon 2211

In Law, all formal and valid Questions pertaining to a matter must be fairly resolved before the matter can be properly concluded

Canon 2212

In Law, all implied presumptions embedded within formal and valid Questions, stand unless rebutted.

Article 116 - Statement of Claim

Canon 2213

A Statement of Claim is a formal legal complaint, also known as a “Cause of Action”, that something is true or that some performance or action is due.

Canon 2214

The word Claim originates from the Latin clamo/clamare meaning "to shout, cry out, proclaim, to call upon".

Canon 2215

The most common form of pursuit and resolution of a Claim is through the lodgment of a Statement of Claim via civil procedure of the relevant jurisdiction of a juridic person.

Canon 2216

A Statement of Claim must generally present only one Cause of Action via the detailing of a series of alleged facts, also known as “elements”. The most common causes of action include (but are not limited to): physical injury (assault, battery, negligence), intentional identity/reputation injury (invasion of privacy, slander, identity theft), intentional emotional injury, fraud and unjust enrichment.

Canon 2217

Generally, the named party within a Statement of Claim is called to answer the complaint through formal response to admit, deny, request more information, move to dismiss on technical fault or lodge a counterclaim. Failure to answer through the prescribed form defined by statute of the juridic person is to admit the facts of the Cause of Action and a Summary Judgment may be awarded.

Canon 2218

The use of private forms not recognized by statute of the juridic person having jurisdiction in response to a claim may be correctly interpreted as the absence of a valid objection and therefore a Summary Judgment may be awarded.

Canon 2219

A counterclaim in response to a statement of claim is a wholly separate Cause of Action and while it may refer to similar facts and circumstances must be written as if the original claim did not exist. A counterclaim that references and rebuts another claim is not therefore a valid counterclaim, but an objection in the wrong form, therefore null and void.

Article 117 - Charge

Canon 2220

A Charge is a demand for agreement to settle an account concerning an accusation pertaining to some prior encumbrance, lien, burden, obligation or liability for payment for a service rendered or goods conveyed.

Canon 2221

The word Charge originates from the 13th Century Latin combination of "car(o)" meaning "flesh" and "gero" meaning "to carry, wear, to bring, to bear, produce, to show or administer". Hence, the original 13th Century meaning of Charge produced by the Roman Death Cult is "to load the flesh, to burden the flesh".

Canon 2222

All forms of Charge are commercial, even if the word is used in the context of Criminal Matters. In terms of Criminal Matters, Guilt is interpreted as both proof of a valid debt to the Bar and the ancient method of payment to the Private Bar Guild being gold or gold species.

Canon 2223

All forms of Charge in law presume the existence of four key elements being Account, Obligation, Right of Claim and Jurisdiction

(i) Account - Charge presumes the prior existence of some commercial account connected to some corporate, trust or estate; and

(ii) Obligation - Charge presumes a prior obligation which permits the demand of charge against an Account; and

(iii) Right of Claim - Charge presumes the one making the claim has the right to do so on behalf of the lawful claimant; and

(iv) Jurisdiction - Charge presumes the enforcement of any demand or administration of settlement of any charge is within the Jurisdiction of those making the demands.

Canon 2224

If one or more of the core elements of presumption of charge (Account, Obligation, Right of Claim or Jurisdiction) are invalid, then any Charge is false and therefore null and void.

Article 118 - Offer

Canon 2225

An Offer is an invitation to consent and enter into a binding Consensus communicated to another party which contains terms sufficiently definite to create an enforceable Consensus if the other party accepts the invitation.

Canon 2226

The word Offer originates from ancient Latin "offero" meaning “to present, show, bring forward”.

Canon 2227

An Offer must be first made before a Consensus can lawfully be accepted.

Canon 2228

Mere recommendation of an article does not bind the vendor of it.

Canon 2229

As the original and true definition of Judgment is to “bind together the mind (and person)”, all Judgments of the Court are an Offer requiring Consent, usually through the interpretation of absence of objection.

Canon 2230

In the presence of a vocalized objection, non-consent or counter offer, a Judgment shall have no legal or lawful effect, regardless of what a Judge or Magistrate may claim. Upon appeal, such Judgment must be rendered invalid and reparations made.

Canon 2231

In the presence of a vocalized objection, non-consent or counter offer to a Judgment, by law an alternative Judgment must be offered by the Judge or Magistrate for a Consensus and therefore the Judgment to be valid.

Article 119 - Bid

Canon 2232

Bidding is the process of reaching a Consensus through the process of offering a good, service or security for sale and then securing its sale to the highest bidder, usually through a formal process such as an auction. Bidding is in effect the formalization of the ancient art of “haggling”.

Canon 2233

The word auction is derived from the Latin word auctionis meaning “a sale of slaves through a bidding process”. The special register of slaves or “tabulae” was even called an auctionarius for such an event. The sale of bonds of slavery in honor of this ancient Roman process is continued today in Roman courts with the use of block and gavel.

Canon 2234

There are generally recognized to be four common types of Auction being Open-Ascending Price, Open-Descending Price, First-Price Sealed-Bid and Sealed-Bid Second Price:

- (i) Open-Ascending Price Auction also known as an “English Auction” is when participants bid openly against each other with each successive accepted bid higher than the previous; and
- (ii) Open-Descending Price Auction also known as a “Dutch Auction” is when the Auctioneer announces the highest asking price which is gradually lowered until some participant is willing to accept the auctioneer’s price; and
- (iii) First-Price Sealed-Bid Auction is when all bidders simultaneously submit sealed bids and the highest secret bid wins; and
- (iv) Sealed-Bid Second Price Auction is when all bidders simultaneously submit sealed bids and the second highest secret bid wins; and

Canon 2235

As Roman Courts seek to perfect the sale of bonds against the accused, the Judgment also represents the opening highest price of an Open-Descending Price Auction or “Dutch Auction” with the Judge or Magistrate as Auctioneer. Unless the accused makes a lower legitimate bid, the original highest bid (sentence) is deemed the sale price and the accused is assumed to have consented by the time the Judge strikes the block with their gavel.

Canon 2236

As the Judgment of a Roman Court is also a Dutch Auction, the Judge and Magistrate must give adequate time for the accused or convicted to vocally lodge a competing lower bid. Should the judge or magistrate terminate the Auction by striking the block prematurely and before the accused or convicted has finished speaking, then under appeal the Judgment should be ruled invalid.

Article 120 - Gift

Canon 2237

A Gift is a voluntary present, without charge.

Canon 2238

The word Gift itself is an ancient Khazarian word found in a number of related languages meaning "poison and venom".

Canon 2239

The method of Gift is one of three (3) traditional ways under the Roman Death Cult in which Property and Rights may be lawfully conveyed via Deed in honor of the ancient underlying properties of financial instruments as Indulgences.

Article 121 - Grant

Canon 2240

A Grant is a conditional Gift or Conveyance of Property or Rights, by consent or permission of some authority.

Canon 2241

The word Grant is a 9th Century creation under Anglo-Saxon law of the Latin word gratia meaning “grace, favor, kindness, influence, regard”. Hence, a Grant has always implied a grace, favor or kindness from some higher authority to a person in lower authority for the conditional use of some property or rights.

Canon 2242

Grant is the proper term used within a valid deed when referring to the first conveyance of real property. A further example is an act evidenced by letters patent under the great seal of an estate, granting something from a general executor to a beneficiary.

Canon 2243

A Grant made by an instrument in writing under seal is irrevocable unless an express power of revocation is reserved.

Article 122 - Conveyance

Canon 2244

Conveyance is a term used to define the physical process of transfer and delivery of certain property or rights from one party to another, as well as any instrument which serves a similar purpose in the transfer of property or rights from one party to another.

Canon 2245

The term conveyance appeared in the English language from the late 16th from the term convey, derived from two Latin words com meaning “together, with” and via meaning “way or road” and the suffix -ance meaning “state, quality, process of”.

Canon 2246

In terms of the meaning of conveyance as an instrument, conveyance includes every instrument in writing under seal by which any estate or interest in real estate is created, aliened, mortgaged or assigned, or by which the title to any real estate may be affected in law or equity except will and testaments, leases of less than three years or executor contracts for the sale or purchase of lands

Canon 2247

In terms of the meaning of conveyance as a physical process, there are Five (5) forms being Absolute, Conditional, Primary, Secondary and Voluntary:

(i) Absolute Conveyance is one by which the right or property in a thing is transferred free of any condition or qualification by which it might be defeated or changed; and

(ii) Conditional Conveyance is one by which the right or property in a thing is transferred under conditions by which it might be changed or revoked such as a standard mortgage; and

(iii) Primary Conveyance is the first by which the benefit or estate arises, such as by gift, grant, feoffment, lease, exchange and partition; and

(iv) Secondary Conveyance is the term used for all subsequent conveyances presupposing a primary conveyance and for the purpose to enlarge, confirm, alter, restrain, restore or transfer the interest granted by the original conveyance; and

(v) Voluntary Conveyance is one without valuable consideration such as a deed or settlement in favor of a spouse or offspring.

Article 123 - Necessity

Canon 2248

Necessity is the unavoidable requirement of a Party to consent, act or perform in a manner that they would not otherwise do if not for the presence of some clear need, threat, coercion, danger or risk. Hence, any oath, vow, sign or seal given under Necessity has no legal validity or value.

Canon 2249

Compliance to an order or demand under necessity can never be lawfully claimed as consent, providing the party makes clear such compliance is “under duress” either vocally as well as including such words with any sign or seal.

Canon 2250

Contrary to any statutes, rules or orders that are in conflict with this canon, when a man or woman professes that they complied to some order, demand or act out of necessity and “under duress”, then any oath, vow, sign or seal given is automatically null and void within seven (7) years of such an act or acts of necessity.

Canon 2251

Excluding alleged serious offences involving violence, sexual abuse or dishonesty, no man or woman may be accused of any offence when professing they undertake or have complied with an act “under duress” as a necessity.

Canon 2252

When a man or woman pronounces in advance that they shall comply to some order, demand, bond or promise out of necessity “under duress” then the subsequent execution of such an order, demand, bond or promise constitutes a clear, proven and serious act of fraud by the Executor or their appointed Trustees issuing such an instrument.

4.3 Consensus Obligation

Article 124 - Obligation

Canon 2253

An Obligation is something (as a formal Consensus, a promise, or the demands of conscience or custom) that obligates one to a course of action through some Consensus, instrument, product or transaction.

Canon 2254

Obligations agreed in good faith, free from fraud and duress, are to be met.

Canon 2255

When fraud by one party is proven to exist, the other parties are released from all obligation.

Canon 2256

Failure to perform an obligation without legal excuse gives the other party the right to seek legal remedy.

Canon 2257

No one may be obligated to perform an impossibility.

Canon 2258

No one may be obligated to perform a fraud or other offence.

Canon 2259

No one may be obligated to perform an act against their conscience or moral faith.

Canon 2260

The failure to perform one or more obligations of a formal Consensus may be grounds for the extinction of a Consensus, or punitive acts as stipulated within the Consensus Instrument.

Article 125 - Oath

Canon 2261

An Oath is a public invocation and affirmation of truth or acceptance of one or more Rights in Trust:

- (i) A Testimony under a valid Oath is the strongest form of testimonial evidence; and
- (ii) A person cannot be invested into an Office, nor hold any authority or power without a properly pronounced Oath and Vow.

Canon 2262

The word Oath originates from the Cuilliaéan (Holly) of Ireland in the 3rd/4th Millennium BCE and the ancient Irish word *Oath* meaning “sacred surety or bond by words”. Hence the ancient proverb of the Celts “My Word is my Bond” in reference to the ancient honor to the original and true meaning of Oath:

- (i) The various claims that the word Oath comes from Anglo-Saxon invented term “ao”, or Dutch term “eed” or German “eid” or Latin “utor” are all deliberately false, deceptive and misleading attempts to cloud the overwhelming linguistic evidence throughout ancient Irish, Scottish and Celtic languages of the presence of the word “oath” and its original meaning; and
- (ii) The original meaning of Oath as a solemn public appeal to the Divine Creator as witness that some testimony be true appears to have survived within Celtic culture and Anglo-Irish and Scottish history to at least the early 16th Century; and
- (iii) The deliberately false, deceptive and misleading creation of the compound word “swear” from *sue* (su,sui,sow) and *wear* (weir,wier) occurred no earlier than the second half of the 16th Century and prior to the fabrication of the false scripture of Matthew 5:33-37 against “swearing” and falsely connecting the word “swear” to the process of “oaths”; and
- (iv) The appearance of the profane, sacrilegious and necromantic definition attached to Oaths being “a careless use of the name of God or Christ or out of something sacred; or profane swearing” appears at the same time that the words “swear” and “sworn” appear in English Statute and the extraordinary Statute of Henry VIII in 1541 (**33Hen8.c.27**) that claimed the power to nullify and void Oaths using the sacrilegious, anti-Christian and heretical claim that the Monarch of England be Supreme and “God-like”; and
- (v) Thereafter, the reference to Oaths within English Statute is almost always connected with inserting the words “swear” and “sworn” to reinforce the impression that an Oath was to be made through some ritual of “swearing”, thus in contradiction to the false Christian Scriptures commissioned by agents of the Roman Death Cult and Necromancers in the late 16th Century; and
- (vi) However, toward the end of the 18th Century, the function of Oaths and their necessary importance in forming proper Trusts, Office and Authority was reintroduced into British Law through the Oaths Act (**15Geo3. c.39**) that now introduced the notion of administrative Oaths through Justices of the Peace and therefore the bizarre notion of administrative Trusts, whether or not a person properly pronounced an Oath or not; and
- (vii) The false, absurd and morally repugnant notion of “administrative oaths”, as the justification for creating administrative trusts as if “valid trusts”, was further refined through subsequent statutes in 1838 (**1 & 2 Vict c 105**), 1888 (51 & 52 Vict c 46), 1909 (9 Edw 7 c 39) and 1961 (9 & 10 Eliz 2 C 21). However, in all cases the notion that an administrative act of a Justice of the Peace is equivalent to a valid public pronouncement of an Oath is unsustainable in law; and
- (viii) In direct contrast and as evidence as to the continued knowledge as to the legal effect of a valid Oath, the introduction of various Oaths acts to ensure that specific persons are properly invested under a valid Oath, compared to the rest of the population, is proof of the power of valid Oaths, namely the Coronation Oath Act 1567 (c.8) and Coronation Oath Act 1688.

Canon 2263

As the concepts of public invocation and affirmation of truth and the public invocation and acceptance of one or more Rights in Trust are fundamental principles of the Rule of Law, the existence of such concepts of law in civilized society prior to the wholesale corruption of the Western mind by the necromancers of the Roman Death Cult from the 16th Century onward, is well documented:

- (i) The earliest form of Oath and the word “oath” itself literally originates from the Cuilliaéan (Holly) of Ireland and the 3rd/4th Millennium BCE Irish word Oath meaning “sacred surety or bond by words” through the ritual of séal meaning “my words bind (bond) me (to some promise/oath)”; and
- (ii) The ancient Greek form of Oath central to the Rule of Law of the Alexandrian Empire was the word omnuó (ομνύω) meaning “to pronounce, take an oath to Divine (derived) law”; and
- (iii) The Roman form of Oath central to the Rule of Law of the Roman Empire called in Latin *iuro* meaning “I take an oath upon the law (in the name of the Divine)”; and
- (iv) The Carolingian form of Oath revived in the 8th Century CE was called *committo* from the Latin of the same name meaning “I bind myself according to the law” and was the central element of the ritual of Fealty between Lord and Vassal under Sacre Loi (Sacred Law).

Canon 2264

The deliberately false, deceptive, misleading and morally repugnant words of swear and sworn are from the 16th Century and have nothing to do with the valid process of making an oath, but the opposite:

- (i) Swear is shorthand for *foreswear* and means properly from its inception “to renounce or deny something; or to commit perjury”. Hence, when one swears (or foreswears), one literally commits an act of perjury, falsity and profanity in making a false oath against heaven. In other words, “to swear” is to “self curse”; and
- (ii) The word Swear was created from the compounding of two words in the 16th Century being *sue* from *su*, *sue*, *sow* meaning "female pig" and "to petition, entreat, submit to plead" and the term *wear* (from *weir*, *wier*) meaning "to fence or enclose, to impede the flow (of a river)" by tradition for the purpose of "fishing"; and
- (iii) The word Sworn as the past tense of “swear” was created from the term *worn* (from *worne*, *wern*) meaning “to surrender, capitulate (from exhaustion)”.

Canon 2265

By the custom and tradition throughout the history of law, an Oath can only be valid if the following criteria exist:

- (i) The one making the Oath comes with good intention, good character and good conscience; and
- (ii) The one making the Oath has the Right and proper authority to make such an Oath; and
- (iii) At least one other person is present and prepared to witness the Oath and testify to such a fact; and
- (iv) The candidate raises his right hand with a flat palm so that the face of the open palm can be clearly seen by all witnesses during the pronouncement of the Oath, whilst his left covers his heart as the symbol and source of truth of the spoken words; and
- (v) That the pronouncement of the Oath never uses language of profanity such as “swear”; and
- (vi) That some written Memorial (Memorandum) to the event exists, signed by the one making the Oath and a different personality as witness.

Canon 2266

The claim that an Oath is only valid when the one making it is holding an external object of claimed sacred significance is a historic falsity and is a reference to the ancient pagan Roman tradition of holding some relic of an ancestor as a means of creating a negative spiritual surety against breaking such an Oath:

- (i) No valid Oath, or Christian Oath or true Catholic or religious Oath requires the one making such an Oath to place their hand on some object (such as a Bible); and
- (ii) As the text of the book known as the Bible is clearly contradictory to all known civilized Rule of Law, particularly in the proper formation of Office, Oaths, Vows and Authority, any person holding or placing their hand on a Bible, by the words within the Bible itself, invalidates any such claimed Oath or Vow.

Canon 2267

No one should be heard within a valid forum of law unless they have previously pronounced a valid Oath for the matter at hand, without reference to the profane terms of “swear” or “sworn” or touching such sacrilegious and false objects such as a Bible. Furthermore, no testimony in written or oral form is valid unless a valid Oath has previously been pronounced and witnessed. An Oath extorted by malice, force, or grave fear is null.

Canon 2268

In the absence of a valid and proper Oath, no person claiming possession, or occupation, or investiture or ownership of an Office holds any authority or power whatsoever and any and all actions made by such a person are completely without validity in law, whether or not the parties present did consent or decline.

Article 126 - Vow

Canon 2269

A Vow is a public invocation and promise to perform one or more obligations associated with one or more Rights in Trust of an Oath. By its nature a valid Vow is the sole source of authority of the one who makes it; and in the absence of a valid Vow a person holds no authority or power. Thus, a person cannot be properly invested into an Office without both a proper Oath and Vow.

Canon 2270

The word Vow originates from the Ancient Greek word vow (xón) meaning “promise” and the 3rd Century Christian word charis (κάρης) meaning “solemn binding promise, pledge or invocation; or religious vows”.

- (i) The various claims that the word Vow comes from Anglaise (Old French) of the Carolingians as “vut” is an absurdity and morally repugnant as the true term adopted by the Carolingians in the formation of the Catholic Church from the 8th Century CE was voti/votum (“vote”) meaning “public promise, dedication; sacred vow”; and
- (ii) The original meaning of Vow as a solemn public appeal to the Divine Creator as witness to some promise to perform one or more obligations associated with one or more Rights in Trust, appears to have been depreciated when Constantine formed the ecclesiastical, moral and lawful framework of Christianity. Instead, the term charis (κάρης) meaning “solemn binding promise, pledge or invocation; or religious vows” was adopted as the formal Christian term for vow – hence “Charity”; and
- (iii) To deliberately confuse, depreciate and usurp the Christian notion of “Charity” as a solemn religious vow, by the 16th Century CE, the necromancers of the Roman Death Cult restored the use of the word “vow” in statute and ecclesiastical constitutions. The term charity was then completely corrupted to infer the false meaning of “Christian love”, “love of god (Satan, Lucifer, Devil pretending to be God)” and the “benevolence to others; giving of possessions to those in need”; and
- (iv) By the late 17th Century, the Catholic ecclesiastical term for vow being votum (vote) was deliberately corrupted and depreciated to be a secular act of “choice and participation in matters of administration of a body politic”; and
- (v) The use of the term “vow” now rests almost completely within the concept of ecclesiastical ritual associated with the claimed formation of ecclesiastical personalities such as priests, nuns and other religious offices. However, in the absence of competent acknowledgement of the first part (a valid oath) in failing to identify or name or accept any rights, the function of promising to perform (a vow) is redundant.

Canon 2271

As the concept of public invocation and promise to perform one or more obligations associated with one or more Rights in Trust of an Oath is a fundamental principle of forming any valid Office and possessing any valid authority and power under the Rule of Law, the existence of such a concept of law in civilized society prior to the wholesale corruption of the Western mind by the necromancers of the Roman Death Cult from the 16th Century CE onward, is well documented:

- (i) The earliest forms of Vows in civilized law originates from the Cuilliaéan (Holly) of Ireland and the 3rd/4th Millennium BCE Irish word *plead* meaning “promise” and the word *guide* meaning “solemn binding promise, pledge, prayer”; and
- (ii) The ancient Greeks used the term vow (xón) meaning “promise” and a “solemn binding promise, pledge, prayer” similar to the Celts; and
- (iii) Imperial Roman Law, prior to the complete destruction of Rome from 313 CE by Constantine, used the term *obligatio* (obligation) meaning “binding, debt, liability; or death pledge” as a negative form of vow whereby a person effectively created a negative spiritual security or unfulfilled curse against themselves in the event that they broke their promise; and
- (iv) Under the formation of Christianity from 314 CE onward, the term *charis* (κάρης) (charity) was adopted meaning “solemn binding promise, pledge, prayer, religious vows”; and
- (v) The Carolingians in the 8th Century CE revived the ancient Holly language of law with Latin to define the word *promissa* (from where the word promise is derived) meaning “promise” and *pleigo* (from where the words plea and pledge are sourced) to now mean “solemn promise, pledge, prayer, religious vows” connected to the public act of *voti/votum* (“vote”) meaning “promise, dedication; sacred vow”.

Canon 2272

A Vow made by oration in the presence of others is always superior to a written Vow. A Vow made in secret or privately has no effect and is void from the beginning by virtue of not being made in public.

Canon 2273

A Vow made free from coercion, fear or deliberate deception must be fulfilled. A Vow made out of grave and unjust fear or malice, or ignorance is null by the law itself.

Canon 2274

A Vow ceases by the lapse of the time designated to fulfill the obligation, or by a substantial change of the matter promised, or by the absence of a condition that the vow depends upon, or by the absence of the purpose of the vow, or by dispensation, or by commutation.

Canon 2275

No temporal force or action or an Inferior Person, or Roman Person can dispense or commute Solemn Vows of a Superior Person.

Canon 2276

Only a Supreme Person can dispense or commute Solemn Vows of Superior Persons and all lesser Persons. Only a Superior Person can dispense or commute Solemn Vows of Ordinary Persons and all lesser Persons. Only an Ordinary Person can dispense or commute Solemn Vows of Curator Persons and all lesser Persons. Inferior Persons and Roman Persons have no rights nor powers to dispense or commute Solemn Vows.

Canon 2277

As Inferior Persons or Roman Persons have no power or authority to dispense or commute solemn Vows, when any such Vow is breached or any action is made to claim that dispensation or commutation is given, then such an action is a direct injury to the Divine Creator and all law. Therefore any such liability and penalty due immediately befalls the Person who breached their solemn Vow.

Canon 2278

In the absence of a valid and proper Vow associated with a valid and proper Oath, no person claiming possession, or occupation, or investiture or ownership of an Office holds any authority or power whatsoever and any and all actions made by such a person are completely without validity in law, whether or not the parties present did consent or decline.

Article 127 - Promise

Canon 2279

A Promise is a manifestation of intention to act or refrain from acting in a specific manner.

Canon 2280

The word Promise originates from the 16th Century meaning “an oath or vow given for some consideration”. It is derived from two Latin words pro- meaning “in front of, on behalf of, instead of, in return for or according to” and missum meaning “to send, dispatch, throw, hurl, dismiss, emit, utter, bestow or send word”. Hence promise literally means “to emit or utter (a vow or oath) word in return for some consideration”.

Canon 2281

There are three (3) forms of Promise, reflecting the three forms of Consensus and Consent being Implied, Expressed and Sacred:

(i) An Implied Promise is the most common form made when signing documents associated with a Unilateral Consensus Instrument or Application whereby such documents presume the signature of the applicant is also as promise, sometimes argued as enforced by some expression that the applicant “comprehends” their obligations as a promise; and

(ii) An Express Promise is one whereby the promiser clearly vocalize their promise to the other parties with necessarily swearing a sacred oath in addition to any signature; and

(iii) A Sacred Promise is defined as a formal oath or affirmation expressed before two or more witnesses, memorialized in writing, whereby a Consensus to perform certain duties in exchange for some consideration of value is attested as true and binding.

Canon 2282

The most solemn Promise is a Sacred Promise as it is made not only before all present, but to the Divine Creator, usually as part of investiture into Office.

Canon 2283

A Promise such as an Implied Promise that is not expressed vocally before two or more witnesses and then duly recorded may by lawful excuse be rescinded or modified.

Article 128 - Surety

Canon 2284

Surety is when a Person undertakes some specific responsibility on behalf of another who remains primarily liable. Hence, Surety is one who makes themselves liable for the default or miscarriage of another, or for the performance of some action on their part such as the payment of debt, appearance at trial or underwriting of bond.

Canon 2285

Excluding a mistake of fact, or some deliberate deception or fraud, when a man or woman acts or engages with another through a fictional Person, they automatically assume Surety for that Person even if they have no rights concerning that Person.

Canon 2286

No man or woman may be forced to act as Surety to a particular Person or Trust, especially when the Executor, Trustee or Owner of that Trust may have acted deceptively and dishonorably in failing full disclosure of attached rights and obligations.

Canon 2287

When any Official Person, Executor or Trustee acts in a deliberately deceptive and dishonorable manner in order to compel a man or woman to act as Surety for a Person, all debts and liabilities for that Person automatically are assumed by the Official, including consent for any punitive action including the charging of Criminal Offences and expulsion from Office.

Canon 2288

When any Official Person, Executor or Trustee acts in a deliberately deceptive and dishonorable manner in order to compel a man or woman to act as Surety for a Person, any ordinances, orders or punishments are automatically unlawful, having no validity or effect. An Official charged with unlawful orders or punishments may not claim any form of immunity.

Canon 2289

Excluding deliberate fraud or deception, a man or woman cannot extinguish their Surety for a Person until any debts and liabilities are paid, unless the Person is an Inferior Person. In such a case, the man and woman must give proper notice of non-consent as surety and for all debts and liabilities to be returned to the Executor or their appointed Trustees of the Inferior Person for payment.

Canon 2290

No Inferior Juridic Person has the right to deny the recording and use of a higher form of Person by any man or woman as Surety in replacement for a lesser and inferior Person.

Article 129 - Performance

Canon 2291

Performance is an action itself or its completion as stipulated and required under some form of Consensus. Hence, the performance of a Consensus is executing the actions required by the terms of the Consensus.

Canon 2292

By the very nature of a Consensus, all forms of consensus define at least one action to be performed by all parties, namely to follow the terms of the Consensus. Thus, performance of a Consensus is equivalent with honoring a Consensus.

Canon 2293

As performance is equivalent to honoring the terms of a Consensus, non-performance is equivalent to dishonoring the terms of a Consensus.

Canon 2294

While performance is equivalent to honoring the terms of a Consensus, it cannot be presumed as acceptance of the validity of the Consensus itself, nor substitute to Consent.

Article 130 - Remedy

Canon 2295

Remedy is a fictional concept in Reality whereby an Injured Party receives a form of cure, repair, correction, compensation and justice against an Injury in accordance with these canons and any valid statutes promulgated by valid Juridic Persons.

Canon 2296

The damage, loss, violation or hurt to a physical object or concept under Natural Law itself does not automatically warrant Remedy as Remedy requires the pre-existence of a fictional framework under Positive Law prohibiting certain Actions, an Injured Form, an Accused Form and a lawful Ordinance against the Accused.

Canon 2297

All Positive Law is by definition imperfect as it is made by men and women. Therefore, all Positive Law requires Remedy to offset its imperfect nature.

Canon 2298

Failure to make public, easily obtainable, clear and concise the existence of Remedy and how it may be exercised is the same as if no valid Remedy exists at all.

Canon 2299

The deliberate use of obscure or multiple meaning terms or the failure to express in simple language the function and process of a particular Remedy is the same as if no valid Remedy exists at all.

Canon 2300

The absence of valid Remedy as part of any Positive Law negates its validity and renders such a law null and void from the beginning.

Canon 2301

All Consensus requires valid Remedy. Therefore, the absence of valid Remedy negates the validity and enforceability of the particular Consensus.

Canon 2302

Any Decree, Prescript, Rescript or Ordinance that is not in accordance with these Canons concerning Remedy is not a valid Statute, nor law but a false edict and therefore null and void from the beginning.

4.4 Consensus Instrument

Article 131 - Instrument

Canon 2303

An Instrument is a formal or legal document in writing memorializing some expressed Consensus concerning certain past, present or future events.

Canon 2304

An Instrument is not a valid Instrument but an inferior or false document if it is not issued in accordance to these canons.

Canon 2305

An Instrument may be Negotiable or Not-Negotiable:

(i) A Negotiable Instrument is a Form of Deed that creates a Temporary Trust granting the valid Holder of the Instrument either equitable or legal Title to a Form of Property or Rights based on an agreement by another party to make an unconditional promise or order for payment of a fixed amount of currency and any charges to a third party by a fixed time or on demand in the future. As the valid holder may then sell or buy and convey Title of this Deed without its alteration, it is called a Negotiable Instrument; and

(ii) A Not-Negotiable Instrument is a Form of Deed that explicitly prevents the creation of an additional Temporary Trust agreement usually through the printing of the words “Not Negotiable” prominently on its face.

Canon 2306

Under Western Christian Law, Talmudic Law and Islamic Law, the ultimate property owner of all things is recognized as the Divine Creator. Therefore, all Instruments pertaining to the conveyance of Property or Rights have historically required some degree of ecclesiastical authority.

Canon 2307

Under Western Christian Law, Talmudic Law and Islamic Law, not only is the Divine Creator considered the ultimate owner of all things, but that all real property was conveyed as a Grant to all men and women equally without Fee or Charge.

Canon 2308

Contrary to deliberate obfuscation, from the 13th Century, the primary form of Instrument for the lawful conveyance of Property and Rights has been the Indulgence, created by Scrivener Notaries employed by the Roman Death Cult and its allies:

(i) In honor of the ancient Christian doctrine of the Divine Creator being the owner of all things, the Roman Death Cult claimed themselves to be “trustees”, also known as the “Curia”; and

(ii) In honor of the ancient promise that all real property was conveyed as a Grant to all men and women equally and free of charge, Indulgences could not reflect a monetary value for the transaction on the original; and

(iii) Instead, scrivener notaries could charge money for making copies of the original called “certified extracts”; and

(iv) To control the issuance of such Instruments, only “licensed” notaries were permitted to make copies with the first Private Guilds established in Rome, London, Zurich, Florence and Venice.

Canon 2309

Modifications to the function of Indulgences from the 14th and 15th Century saw the introduction of the symbolic transaction of the smallest denomination or “peppercorn fee” in exchange for real property transfers plus the introduction of monetary values assigned to the instrument itself, rather than the transaction either as a stamp, coupon or some other addition.

Canon 2310

Further corruptions to Indulgences in the 19th Century finally converted all real property transactions into patent contracts based around registration into centrally controlled registers and promises of protection, thus ending the strict requirements of traditional and real deeds.

Canon 2311

Excluding certain limits of disclosure permitted for lawful currency, a valid holder of a Negotiable Instrument is a Person who can prove a lawful conveyance of the instrument to them through such a transaction being registered in a Great Register and Public Record of a valid Ucadian Society, including the provenance being history of all previous conveyances for the existence of the instrument.

Canon 2312

Excluding certain limits of disclosure permitted for lawful currency, a person who is unable to prove lawful conveyance of a Negotiable Instrument to them is not entitled to be regarded as the Holder or Bearer, even if their name is listed on the physical document.

Canon 2313

A Negotiable Instrument depends upon the existence of a Temporary Trust Relationship. The length of existence of the Trust is dependent upon the length of time the property remains in Trust before being conveyed either at a fixed maturity date, or upon being redeemed upon demand.

Canon 2314

Any Statute, Code or Ordinance that claims to govern the function of Negotiable Instruments yet conceals or does not mention the implicit importance of the Temporary Trust personality of Negotiable Instruments is fraud. Therefore, any instruments created by such statutes, codes or ordinances are founded on fraud.

Canon 2315

All valid Negotiable Instruments issued in accordance with these canons have the following essential characteristics:

- (i) The promise or order to pay must be unconditional; and
- (ii) The payment must be a specific sum of money, although additional charges may be added to the sum on conditions; and
- (iii) Any form of interest calculation, also known in Latin as *simus* or *saepetosimus* (compound interest) is strictly forbidden; and
- (iv) The payment must be made on demand or at a definite time in the future; and
- (v) The instrument must not require the person promising payment to perform any act other than paying the money specified; and
- (vi) The instrument must be payable to bearer or to order.

Canon 2316

When the holder of legal title of a negotiable instrument sells equitable title to another, the payment for tenancy and use shall be property called rent and not interest.

Canon 2317

All Currency issued using property as underwriting is as Negotiable Instruments.

Canon 2318

Any bank, treasury or financial institution that deliberately conceals payments under equitable title as interest or some other description instead of rent is guilty of gross fraud and immediately loses the right of legal title over any and all instruments committed through fraud.

Canon 2319

When any bank, reserve bank or treasury deliberately conceals the issuing of currency and payments under equitable title as interest or some other description instead of rent consents by such fraud and concealment against the people that all liability shall be personally returned to the ultimate owners of the bank, then all leases shall be cancelled and all legal and equitable title shall be forfeited, including the right to remain as a central bank.

Canon 2320

The two (2) primary forms of Negotiable Instruments are Drafts and Notes. A Draft is an instrument that orders a payment to be made at some future fixed date or on demand. A Note is an instrument that promises a payment will be made at some future fixed date or on demand.

Canon 2321

When a valid Draft (Negotiable Instrument) is created, the person who is ordered to make payment is called the Drawee and the person who signs or is identified as the one ordering the payment is called the Drawer. When a Drawee accepts a draft they are then called the Acceptor.

Canon 2322

When a valid Note (Negotiable Instrument) is created, the person who signs or is identified as the one promising to pay is called the Maker also known as the Payer, and the person who is identified as receiving the payment is called the Payee, or holder known as the Bearer.

Article 132 - Witness

Canon 2323

Witness is the first hand attestation of Mind of a fact, action, testimony or evidence. The term Witness also applies to the Person who performs the action of being a Witness.

Canon 2324

A Witness is a form or union of Minds capable of coherently attesting firsthand knowledge of a fact, action, testimony or evidence. Secondhand or “hearsay” testimony or when a witness expresses their own opinion is strictly forbidden as testimony.

Canon 2325

In accordance with Divine Law and Natural Law, Existence itself requires the existence of at least one (1) independent witness to an event for it to be said to exist. However, under Positive Law the minimum number of independent witnesses by custom is at least two (2).

Canon 2326

An independent witness is a Witness sufficiently separate from the Mind performing the action that it is capable of demonstrating its own independent cognition, judgment and volition.

Canon 2327

In accordance with the function of Divine Law, Natural Law and Cognitive Law, Witness Mind may be defined by the following:

- (i) Implied Consent, or Lower Mind accounts for only one (1) Mind but without cognition, judgment and volition and therefore no Witness; and
- (ii) Express Consent accounts for both Higher and Lower Mind, therefore accounts for one (1) Mind demonstrating cognition, judgment and volition and therefore (1) Witness; and
- (iii) Willing Consent accounts for Divine, Higher and Lower Mind, therefore accounts for two (2) Minds demonstrating cognition, judgment and volition and therefore (2) Witnesses; and

Canon 2328

A Person properly invested into Office according to a Sacred Vow or Oath, therefore possesses Willing Consent and the power and authority to act as effectively two witnesses to the attestation of any official instrument.

Canon 2329

Under Roman Death Cult Law, the Notary and other more senior recognized Ecclesiastical Office are deemed to hold the power to act effectively as two witnesses, while foreign officials not recognized or licensed are denied to possess such power.

Canon 2330

In the witnessing of the memorial of valid Instruments, there are two separate events that typically require witnessing:

- (i) Primary Event – is the actual signing, sealing and witnessing of the instrument that its contents are a true reflection of some past, present or future event; and
- (ii) Secondary Event – is the signing, sealing and witnessing of the primary event occurring correctly.

Canon 2331

In any mutually accepted Bilateral Consensus, a minimum of two witnesses are required for each party.

Canon 2332

The witnessing of Documents of non-Inferior persons shall be by Real Seal, Great Seal, Ordinary Seal or Official Seal as is appropriate. The use of signature shall not be permitted.

Canon 2333

When invoking status as a Divine Immortal Spirit, all angels, saints, spirits and the Divine Creator are called and accept the role as witness to the attestation of fact, action, testimony or evidence in accordance with these Canons.

Canon 2334

The most powerful and valid attestation of a fact, action, testimony or evidence is when one or more instruments issued under the invocation of status as a Divine Immortal Spirit are witnessed by at least two other men or women and such instruments are recorded by some public means as proof of service.

Article 133 - Seal

Canon 2335

Seal is the act of affixing a symbol to a valid Document to attest its valid production, recording and registration or to bind its contents as a solemn promise or execute its contents by authority.

Canon 2336

The word Seal originates from the 1st millennium BCE Gaelic word séal meaning a “formal binding promise” usually associated with the use of property called “úsáid” and surety called “tithe”. Hence, in the formation of the 1st sophisticated property laws of civilization, possession of property in Gaelic became known as “séalaigh” (bonded property) and a promise/surety of property was called from the beginning a “áirithe” (property promise).

Canon 2337

A Seal may be impressed by some device, printed or attached to a Document as evidence of authenticity, confirmation or attestation. A Seal also denotes a valid binding whereby a Document is enjoyed to others through the Seal to become one, in the case of valid Statutes and Ordinances.

Canon 2338

Once impressed, printed or affixed, the power and authority bestowed by a valid Seal elevates or “raises” the status of the Document according to the office of the Seal and its associated registration. Therefore, the use of ornaments, wax, wafer, colour or other devices to physically raise, attach or alter the physical material of the Document is immaterial to the legitimate effect of a Seal.

Canon 2339

There are only six (6) valid types of Seal: Absolute, Great, Official, Ordinary, Inferior and Private:

(i) An Absolute Seal is the most powerful and highest authority of seal and signature when a man or woman uses their thumbprint in red ink to give life and personality to a Document in their capacity as Executor of their own True Trust and General Executor of the Estate of their Legal Person; and

(ii) A Great Seal is the second highest possible seal and is the official Seal of any Juridic Society Person or Juridic Public Person. Hence a Great Seal is used for the authentication of Documents of the highest importance issued in the name of a Universal True Trust, Global True Trust or Civil True Trust; and

(iii) An Official Seal is the third highest possible Seal issued by an Official Person in the capacity of their office on behalf of a Universal True Trust, Global True Trust or Civil True Trust; and

(iv) An Ordinary Seal is the fourth highest possible Seal issued on behalf of a Juridic Private Person, Juridic Union Person or Juridic Domestic Person in association with a Superior Trust; and

(v) An Inferior Seal is is the fifth highest possible Seal issued on behalf of a non-Ucadian legal person; and

(vi) A Private Seal, also known as an Inferior Administrative Seal is the lowest form of seal and is an administrative stamp issued under private law between parties for the cross certification of documents by regulation and central registration of all authorized signatories.

Canon 2340

An Apostille is an example of a Private Seal whereby private Roman nations who are signatories to a private Hague Convention from 1961 have agreed to recognize and certify each of the documents of each other for legal purposes by ensuring the registration of officials who are authorized to seal documents under private international law.

Canon 2341

All documents associated with the administration of property as well as the conveyance of property such as Deeds must be properly sealed.

Canon 2342

The denial of any Inferior Roman Person of the validity of a perfected Document sealed by a superior Seal is tacit and public notice that all Roman instruments are hereby null and void, having no validity in law.

Article 134 - Sign

Canon 2343

A Sign, or signature is the act of affixing a name, word, letter or other identifying mark of a legal person to a valid Document to attest its authenticity as witness or execute its contents by Consensus or to give it effect as surety for one's own act. The word sign and signature comes from the Latin word signo/signatum meaning "to mark, stamp print; to seal a document; to coin or mint money; to impress, designate or note".

Canon 2344

A signature may be written by hand, printed, stamped, typewritten, engraved, photographed, or cut from one instrument and attached to another, and a signature lithographed on an instrument by a party is sufficient for the purpose of signing it; it being immaterial with what kind of instrument a signature is made providing it is done through legitimate use.

Canon 2345

Legitimate use of a signature is when the man or woman affixing the signature to the valid Document is authorized in some verifiable manner to affix such a name, word, letter or other identifying mark of a particular legal person. The affixing of a signature by a man or woman who does not have proper authority to do so for a particular legal person renders such a signature null and void from the beginning.

Canon 2346

There are primarily two forms of signature by convention being the Executor or the Trustee/Beneficiary:

(i) The Signature by Executor is by custom and convention the first name only of the legal person to whom they are executor and the letter R. (including the period) for Latin regnatum meaning "to be king, rule, reign, to be supreme lord of an estate"; and

(ii) The Signature by Trustee/Beneficiary is by custom and convention either an "X", or the full name (first name and family name) in stylized script.

Canon 2347

By custom and function, when a signature is affixed to a document it is either to bear witness to its authenticity, grant certain rights by execution or be bound as surety to the contents of the document:

(i) A General Executor never signs their name in the manner of a Trustee/Beneficiary unless they are acting in such capacity and only ever signs as first name and the letter R. when in the context of a grant, deed and conveyance. In all other cases, an Executor never signs a document; and

(ii) A Trustee/Beneficiary signs their full name in the manner of a Trustee/Beneficiary as a witness to the authenticity of a Document or to accept full liability as surety to perform its contents.

Canon 2348

When a man or woman is compelled by force to sign a document, such a signature shall have no legal effect. To ensure this is made clear, a man or woman may lawfully choose one of two mechanisms to physically invalidate their signature:

(i) By placing the letters V.C. anywhere within the signature, the man or woman signifies by custom the principle of Vi Coactus or "under constraint " to sign, which immediately invalidates the whole document; or

(ii) If prevented from making clear a signature is made by force, a man or woman may use an ellipsis ". . ." anywhere as part of their signature to prove that they sought to sign V.C. but were otherwise prevented.

Canon 2349

Whether a man or woman has signed a document or not, if it can be proven that such signature was elicited under false pretense, under duress or some other fraud, then such a signature is null and void.

Canon 2350

All documents associated with the administration of property as well as the conveyance of property such as Deeds must be properly signed and sealed.

Article 135 - Notary

Canon 2351

A Notary is a formal Ecclesiastical position addressing the creation and validation of certain instruments involving the conveyance of Property and Rights first instituted by the Roman Death Cult in the 13th Century for the creation and issuance of indulgences and then extended to a wider range of “public” instruments by English Statute in the 16th Century.

Canon 2352

The word Notary is derived from the Latin Notatio/Notarius meaning “a marker, interpreter of observed events, secretary and creator of word meaning (etymology)”.

Canon 2353

The first form of Notaries were “Private” as strictly Ecclesiastical concerning mainly the forms of Indulgences from the late 13th Century and were called “Scrivener Notaries” from Latin "scribo" meaning “scribe” and "venia" meaning “indulgence”.

Canon 2354

As all valid Negotiable Instruments in Western Law are primarily derived from Indulgences, Scrivener Notaries and therefore the Roman Death Cult has remained at the epicenter of the occult art of global finance since the late 13th Century. The oldest guild of Scrivener Notaries still in existence is the Worshipful Company of Scriveners in central London since 1373.

Canon 2355

Contrary to their “public” counterparts, the qualities of a Scrivener Notary remain:

- (i) An expert in at least two contemporary European Languages including proficiency in Latin and Ancient Greek; and
- (ii) Strong background and sound knowledge in European and Church History and Canon Law; and
- (iii) Exemplary self discipline and ecclesiastical as well as “military” like devotion to ones calling.

Canon 2356

The effect of the Scrivener-Indulgence-Negotiable Instrument system of the Roman Death Cult was to enclose and control the creation of all valuable negotiable instruments throughout Europe and the world for several centuries.

Canon 2357

In the 16th Century, King Henry VIII introduced the “public” form of the Notary through the Ecclesiastical Licenses Act 1533 (still in force) and overseen by the Archbishop of Canterbury via a tribunal known as the Court of Faculties.

Canon 2358

The real original purpose of the Notary Public introduced as a test first in England by the Venetians in the 16th Century was to repeat the enclosure and control of valuable instruments and conveyances similar to scrivener notaries but for the conveyance of real property.

Canon 2359

Originally the role of the Notary Public represented an extended role of the local parish, which also controlled most vital statistics and registers up until the mid 19th Century. However, since the end of the 19th Century, the role of the Notary Public has transferred to almost an exclusive control of members of the Private Bar Guilds.

Canon 2360

Most statutes of Roman Estates maintain that instruments involving conveyance of any real property or official documents of proof are to be sealed and witnessed by a duly authorized Notary.

Canon 2361

In 1961, through the introduction of a new private treaty between certain Roman Estates, a new system called Apostille was introduced that has usurped the role of notaries by a system of registering officials and their seals recognized by all signatory Estates.

Article 136 - Acknowledgment

Canon 2362

Acknowledgment is an Act or Certificate by which a person affirms, avows or admits the truth of certain facts of some previous related instrument, including its genuineness and its execution as a voluntary act or deed. As an instrument, Acknowledgment is the name of the Certificate properly signed and sealed by an authorized officer.

Canon 2363

The word Acknowledgment 16th Century English word from Latin actus="doing, action, esp. on stage", Old English knowlechen = "admit" and Latin mentis = "mind, thought, intention". Hence, the original etymology of acknowledgment is “the action of admitting mind, thought or intention”.

Canon 2364

As a true Deed of conveyance must prove not only the validity of the Consensus outlined within the Instrument, but the event of its signing and sealing, the perfection of a Certificate of Acknowledgement within Western Law represents the perfection of a Deed.

4.5 Consensus Dispute and Extinction

Article 137 - Duress

Canon 2365

Duress or coercion is any threat, fear or inducement directed against a Person to act or refrain from acting in a manner they would otherwise not consider in the absence of the threat, fear or inducement.

Canon 2366

Any consent granted under Duress has no effect and is null and void from the beginning.

Canon 2367

Any Consensus Instrument sealed and consented under Duress has no effect.

Canon 2368

Any testimony given under Duress has no validity and cannot be used as Evidence in any Competent Forum.

Article 138 - Perfidy

Canon 2369

Perfidy is the deliberately deceitful act of falsely making a promise, a vow or oath for the purpose of gaining proximity and trust in order to undertake an act of treachery and great injury.

Canon 2370

Perfidy is one of the most heinous acts against the law and society in that a person deliberately uses the good faith and trust of others against them, thus creating confusion, further mistrust and turmoil.

Canon 2371

Of all the persons and inferior juridic persons that have existed, there exists two classes of persons who have consistently demonstrated continued acts of perfidy against virtually every society and community, with apparent immunity within the framework of inferior Roman Law: the Banking class and the Bar Associations.

Canon 2372

The Banking class of families sharing a long history of creating, owning and controlling financial institutions are the single greatest source of acts of Perfidy than every other class of professions and persons combined, excluding the Bar Associations. As a result, this Banking class sharing common ancestry and cultural heritage have been responsible for more wars, genocides, recessions, depressions and global misery than all the worst dictators of history.

Canon 2373

Second to the Banking class of families, the Bar Association is the second greatest source of acts of Perfidy, usually working closely in support of the Banking class.

Canon 2374

In accordance with these Canons and the sacred Covenant Pactum De Singularis Caelum and as penalty for their historic Perfidy, no person whose father, grandfather or great grandfather was a major shareholder of a bank is permitted to hold any position of any financial institution, nor may any of their family be involved in banking for seven generations that follow.

Canon 2375

In accordance with these Canons and the sacred Covenant Pactum De Singularis Caelum and as penalty for their historic Perfidy, no person who is a member of a Bar Association is permitted to hold any position at law including judge, magistrate, barrister, attorney, lawyer, clerk or assistant.

Article 139 - Default

Canon 2376

Default is the failure of a person to appear and defend an accusation, thus causing a judgment or action to be rendered against them.

Canon 2377

The failure to meet an obligation of a Consensus Instrument is a breach, not a default. A breach of a Consensus Instrument is not equivalent to a default.

Canon 2378

Excluding any lawful excuse or obstruction, a person or their counsel is expected to appear before a Competent Authority where an accusation or controversy against them has been raised.

Canon 2379

Excluding any lawful excuse or obstruction, a person who fails to attend a hearing before a Competent Authority, admits their guilt.

Canon 2380

Excluding fraudulent causes or action or errors of due process, the failure of a person to appear before a Competent Authority when called to answer and defend themselves causes an injury to the law.

Canon 2381

When a person has caused an injury to the law and admitted their guilt through non attendance, a Competent Authority may then issue an order against the person known as a Default Judgment, compelling the person to perform the obligations of the order.

Canon 2382

Any person who issues a default notice or judgment before a person has had the opportunity to defend themselves is guilty of fraud and deception and automatically consents and affirms full liability of the default judgment, plus any further penalties and punishment.

Canon 2383

A default notice or judgment can never be issued unless a person has been given the fair right and notice to defend themselves before a competent authority.

Article 140 - Alteration

Canon 2384

Alteration is when a material change is made in a Form leading to a change in condition, status or its nature.

Canon 2385

A Material Change is a deliberate action capable of being identified and proven as an alteration to an original Form.

Canon 2386

The Form of a Consensus Instrument can never be altered without the express written permission of all the parties.

Canon 2387

The alteration of a Form of a Consensus Instrument without consent constitutes fraud.

Canon 2388

The terms of a Consensus Instrument can never be altered without the expression written permission of all the parties.

Article 141 - Deviation

Canon 2389

A Deviation is a fictional concept whereby a voluntary and unnecessary departure of a vessel from, or delay in, the regular and usual course of the specific voyage insured, permits the underwriters to be released from their responsibility.

Canon 2390

In inferior Roman law that applies the laws of the sea upon men and women as flesh “vessels”, deviation is often used by underwriters to secure release via inferior Roman Courts of their obligations.

Canon 2391

The application of Deviation to any person as a means of reducing or releasing liability by an underwriter constitutes fraud where such disclosure of techniques is not first clearly stated upon the terms of the Consensus Instrument.

Article 142 - Mistake

Canon 2392

A **Mistake**, also known as a **Mistake of Fact** is an erroneous belief or trust that certain facts are true when committing a reasonable action. A Mistake of Fact does not exist when an action is considered unreasonable.

Canon 2393

A Reasonable action in terms of a Mistake of Fact is any action that one would expect to represent the norms of respectful society and behaviour, thus excluding such actions as violence, depravity, perfidy, fraud and other acts considered universally as anti-social and grossly disrespectful.

Canon 2394

A Mistake of Fact is not permitted to be argued when the alleged actions by the person are grossly unreasonable.

Canon 2395

In the permitted admission of a Mistake of Fact, any assumed surety for liability from alleged injury ceases to exist.

Canon 2396

A person is not considered to consent who commits a mistake.

Canon 2397

Any person permitted to admit a Mistake of Fact must be offered relief to any alleged injury in addition to cessation of any claimed surety for any liabilities associated with the alleged injury.

Canon 2398

Any competent authority that refuses to release a person from surety for any liability upon a permitted admission of Mistake of Fact fully consents to assume the liability for themselves.

Canon 2399

Any competent authority that refuses to offer relief to a person upon a permitted admission of Mistake of Fact is guilty of fraud and a gross injury to the law.

Canon 2400

When a person has been deliberately deceived by fraud, then neither mistake nor injury exists.

Canon 2401

Excluding fraud, consent obviates a mistake.

Article 143 - Frustration

Canon 2402

Frustration, also known as Frustration of Purpose, is a fictional concept whereby an unforeseen event delays, impedes or prevents the performance of a primary element of a Consensus Instrument which both parties agreed represented a principle purpose of the Consensus.

Canon 2403

“Principle purpose” of a Consensus in relation to Frustration (of Purpose) is any intrinsic element of the Consensus of such importance that neither party would have entered the Consensus in the first place in its absence.

Canon 2404

Frustration is not equivalent to Impossibility even though both concepts relate to unforeseen events. Impossibility concerns unforeseen events and the duties specified to be performed in an Consensus, whereas Frustration concerns any unforeseen events and the reason a party entered into the Consensus.

Canon 2405

Where Consensus has not made provision to exclude certain unforeseen events, the defense of Frustration may be argued as a lawful defense for non performance of duties under a Consensus for those events not otherwise excluded.

Canon 2406

No mercantile Consensus may seek to exclude Force majeure as a defense for Frustration and as a lawful excuse for non-performance.

Article 144 - Impossibility

Canon 2407

Impossibility is a fictional concept whereby an unforeseen event makes performance of the terms of the Consensus impossible.

Canon 2408

“Unforeseen event” in relation to Impossibility is any change in circumstances such as a Force majeure, discovered pre-existing condition, death or disablement or other event of such major significance that there is no way to continue to perform the Consensus.

Canon 2409

Where a Consensus has not made provision to exclude certain unforeseen events, the defense of Impossibility may be argued as a lawful defense for non performance of duties under a Consensus for those events not otherwise excluded.

Canon 2410

No mercantile Consensus may seek to exclude Force majeure as a defense for Impossibility and as a lawful excuse for non-performance.

Article 145 - Impracticability

Canon 2411

Impracticability is a fictional concept whereby unforeseen circumstances make performance of the terms of the Consensus unreasonably difficult or unviable for the party obligated to perform.

Canon 2412

“Unforeseen circumstances” in relation to Impracticability is any change in circumstances that were not anticipated nor included in any of the terms of the Consensus.

Canon 2413

“Unreasonably difficult” or “unviable” in relation to Impracticability is a change to the conditions of performance of the agreement that place an unreasonable burden on a party that may also render performance unviable for the party.

Canon 2414

No mercantile agreement may seek to exclude the right to claim relief through the defense of Impracticability.

Canon 2415

The claim of relief through the defense of Impracticability does not excuse non-performance, unless no relief is properly offered.

Article 146 - Unconscionability

Canon 2416

Unconscionability is a fictional concept whereby a party may seek defense against the enforcement of a Consensus based on the presence of terms and consideration that are excessively unfair to one party.

Canon 2417

Any valid Consensus must pass a basic test of fairness wherein, no party may take excessive advantage of the circumstances of the other so that any consideration offered or terms provided are manifestly bias and unfair to the other party.

Canon 2418

Unconscionability is equivalent to exploitation whereby a party exploits their superior position to seek to lawfully gain an unfair advantage over the other party in a significantly inferior position.

Canon 2419

Consent of the lesser party to the original Consensus and the cause of action are immaterial to testing an alleged unconscionable and exploitative Consensus.

Canon 2420

A Competent Authority is permitted to render any Consensus found to be unconscionable and exploitative unenforceable and therefore null and void.

Article 147 - Misrepresentation

Canon 2421

Misrepresentation is when one party of a Consensus makes false and misleading statements of fact to the other party in order to induce an agreement or secure some other advantage.

Canon 2422

Misrepresentation is equivalent to fraud in the effect that once proven, it causes the extinction of any Consensus with forgiveness of all obligations and debts of the victim. A Competent Authority may also award further damages against the party guilty of misrepresentation.

Canon 2423

False and misleading statements of fact in reference to Misrepresentation are required to be proven to be deliberately and knowingly false, done with the intention of inducing a party to Consensus or secure some other defined advantage within the Consensus.

Canon 2424

Silence is to be regarded as a potential form of misrepresentation. Lack of full disclosure is also to be regarded as a form of misrepresentation.

Canon 2425

A technical distortion of fact may not of itself be sufficient proof of misrepresentation when it can be shown to be a mistake of fact.

Canon 2426

Unless concealment by silence or lack of disclosure can be shown, a change in circumstances between an offer, or a consideration and a final Consensus before consent is not of itself sufficient grounds for misrepresentation.

Canon 2427

The use of terms without proper disclosure as to their legal effect is a form of Misrepresentation.

Canon 2428

Any Mortgage Consensus that fails to properly disclose the financial institution as Landlord, the borrower as Tenant and the agreement as a lease, with interest payments being rent is a form of gross misrepresentation. In accordance with these canons and Pactum De Singularis Caelum all such Consensus Instruments are hereby summarily rendered null and void with the offending financial institution accepting full liability and obligations for their deliberate misrepresentation as penalty.

Article 148 - Concealment

Canon 2429

Concealment is the deliberate obscuring of one or more attributes of a Form by rendering its identification from view inconspicuous, deceptive, camouflaged or all three. The most common purpose of concealment is secrecy.

Canon 2430

Concealment is equivalent to hiding a form in plain sight.

Canon 2431

Concealment is a form of deliberate misrepresentation rendering any Consensus null and void.

Canon 2432

The most ancient model of concealment is with information in which an encoded message of true information is concealed in a random or meaningless set of statements or characters. A key or cipher is then needed to unlock the concealed information and extract the truth.

Canon 2433

As all complex systems may be resolved to a few simple axioms, it has been a tradition that the most important and powerful Forms of knowledge and ideas by which a society functions are deliberately concealed from all but a few who possess the right key.

Canon 2434

The symbol of the key is the most common symbol signifying true knowledge from false knowledge on account of the ancient tradition of publishing deliberately false knowledge in which truth is concealed in plain sight.

Canon 2435

Concealment is a form of fraud.

Canon 2436

The most common use of concealment is with knowledge, most specifically those Forms that constitute foundational ideas upon which major elements of society function. As the true knowledge is hidden amongst deliberately false knowledge, the ability to decipher is rendered extremely difficult without a key to unlock and extract the truth.

Canon 2437

The inferior Roman legal system is deliberately complex with volumes of texts in order to deliberately conceal, confuse and ensure knowledge of the law is excluded for all but a very few.

Canon 2438

As it is a primary objective of the inferior Roman legal system to conceal, defraud and usurp the law, in accordance with these canons, all inferior Roman legal dictionaries, texts and books hereby hold no lawful value nor merit other than their historical interest in how men and woman were denied access to true law for so long.

Canon 2439

The inferior Roman finance and banking system is deliberately complex with volumes of statutes and procedures designed to deliberately conceal the nature of trade and use of value to all but a very few.

Canon 2440

As the statutes of the inferior Roman finance and banking system is predicated on fraud, no Consensus or negotiable instrument issued under Roman finance law can possibly claim to be valid unless by acknowledging the supreme authority of these canons, the superiority of the Supreme Financial System and the sacred covenant Pactum De Singularis Caelum.

Article 149 - Extinction

Canon 2441

Extinction is the cessation of one or more obligations of a Consensus or the Consensus itself. The concept of Termination may also be applied, but also to the whole Consensus itself in accordance with its clauses or some fundamental breach which renders the Consensus inoperable.

Canon 2442

It is a fundamental principle of all Consensus Law that once enacted, a Consensus is to be honored and performed.

Canon 2443

Excluding clauses within the Consensus Instrument which denote the conditions by which part or all of the Consensus may terminate, the most serious condition for extinction and termination is a repudiatory breach, also known as a fundamental breach.

Canon 2444

A Repudiatory Breach is when a party or designated agent or successor is guilty of such a fundamental breach of the essential terms of a Consensus that no remediation may adequately repair the injury or key elements of the Consensus are rendered inoperable. In such circumstances, the distressed party is permitted to terminate performance of the Consensus in addition to entitling that party to pursue punitive action for damages.

Canon 2445

The most serious of all Repudiatory Breaches is when a Trilateral Consensus between Divine or Demonic Spiritual forces is breached by the agents or nominated successors of its foundation. In the history of Civilization the most serious and significant repudiatory breach of this kind is the extinction of the Talmud and Talmudic Law in the 20th Century by false representatives of the Menasheh who caused several fundamental breaches of this agreement.

Canon 2446

In accordance with Divine Will, Divine Law, Natural Law, Positive Law and all principles of Consensus law, all who claim to remain party to the Covenant of the Talmud and its inclusion in The Bible are hereby terminated from all authority or rights to claim. Instead, all rights to this covenant have been lawfully transferred to the Society of One Heaven in accordance with the sacred Covenant Pactum De Singularis Caelum.



V. Occurrence

5.1 Occurrence

Article 150 - Occurrence

Canon 2447

Occurrence is a collection of two or more instances of Ucadian Time experienced by one or more observers in accordance with the Canons of Natural Law.

Canon 2448

Ucadian Time is the first, primary and true measuring system of time and space. Therefore any and all other time and measurement system is a derivative from Ucadian Time.

Canon 2449

As Ucadia Time is the oldest, the first and only true measurement system of time and space in accordance with valid Divine Law, Natural Law and Positive Law, all claims by any person, aggregate, corporation or other body to own or control any aspect of time and space is a fraud and null and void from the beginning.

Canon 2450

The collection of instances representing an Occurrence is always a relative approximation and always present in Ucadian Time forward in sequential order. Backward Time as an Occurrence does not exist, nor is possible.

Canon 2451

No two (2) observers may experience Ucadian Time under exactly the same conditions and location, therefore no two (2) observers will have the precise same experience of an Occurrence. Therefore, even in the presence of fact and evidence, there is no absolute truth of experience or memory of a singular collective Occurrence.

Article 151 - Instance

Canon 2452

Instance is the unique experience of a present instant of Ucadian Time by a single observer. A collection of Instances by one or more observers represents an Occurrence.

Canon 2453

No two observers may experience Time under exactly the same conditions and location; therefore no two observers will have the precise same experience of an Instant.

Canon 2454

The perceived duration of an Instance is relative; the greater the density of objects and interactions, the shorter an Instance will appear; the lesser the density of objects and interactions, the longer an Instance will appear.

Article 152 - Drama

Canon 2455

A Drama is a composition and enactment of two or more Occurrences as Scenes, real or imagined, performed by one or more actors and spectators representing themselves or the characters of the plot and the alleged dialogue.

Canon 2456

The word Drama is derived from the ancient Greek word δράμα (drama) meaning “action or deed”. The word did not acquire its formal meaning as “an act, theatrical play; a fictional composition” under the mind influence system of the Jesuits deployed through the Shakespeare folio in the late 16th Century. Prior to this time, dating back to Ancient Greece, Ancient Greek plays were known as tragedy from τραγωδία (tragoidia), comedy from κωμωδία (kōmōidia) and satire σατυρικά(saturika).

Canon 2457

The most significant formal aspect of Drama both in fictional plays and legal drama is the adoption of a classic "three-act structure" of three (3) parts being the Setup, Confrontation and the Resolution.

Canon 2458

The First Act of a Drama is usually to establish the main characters, their relationships and the pressing controversy that confronts the main character (Protagonist). The first act usually ends upon the "first dramatic turning point" where the full crucible facing the Protagonist is laid bare by the Antagonist.

Canon 2459

The Second Act of a Drama, also referred to as "rising action", normally sees the Protagonist respond to the crucible in some form of defence of attack. However, the efforts only normally make things worse as the Antagonist(s) appear superior in skill, in knowledge, while the Protagonist struggles to find their competence that can only be solved through a higher sense of self awareness, or "epinoia".

Canon 2460

The Third and Final Act of a Drama sees the resolution of the story. The climax, also known as the "second dramatic turning point" is when all the outstanding threads of the story are brought to their most intense moment and the key question(s) resolved, leaving the protagonist and other characters with the benefit of knowledge of hindsight and self awareness.

Canon 2461

Unlike other forms of fiction, Drama in the classic Greek style of tragedy often ends with the Protagonist suffering some great loss, sacrifice, punishment or even death at the end of the Third Act.

Canon 2462

When applied to a court matter, the first dramatic turning point is the Plea and the second dramatic turning point or "climax" is the verdict.

Article 153 - Scene

Canon 2463

A Scene is a composition, assemblage and enactment of the place, time, objects, characters, circumstance and actions of an Occurrence, real or imagined, forming a key element of a Drama.

Canon 2464

The word scene is derived from the Ancient Greek σκηνή (skēnē) meaning “the part of a theater (stage) on which the acting is normally performed”.

Canon 2465

In a classic "three-act" Drama, the number of scenes per act may vary. However, the general average appears to be at least two and less than eight, with each scene representing a different period of time, circumstance and context.

Article 154 - Dramatis personae

Canon 2466

The Dramatis Personae is a list of the characters of a Drama, arranged in order of first appearance.

Canon 2467

The phrase is constructed from two Latin words being *dramatis* meaning "drama, play" and *personae* being the plural of person or "persons".

Article 155 - Party

Canon 2468

A Party is one or more persons constituting a particular position, stand, opinion, or action of the Plot and Scene of the Drama, usually in distinction to another Party named in the Drama.

Canon 2469

The word Party originates from the Latin word partis meaning “share, fraction, side, direction, respect, degree, role, duty, function”.

Canon 2470

As a Drama is recreation of Occurrences, it is possible that the affiliation of one or more persons constituting a Party may differ from the original Occurrence, particularly when allegiances may change.

Article 156 - Spectator

Canon 2471

A Spectator is one who observed (watched) rather than participated in one or more Occurrences, recreated through a Drama that may or may not come forward in the character of a Witness.

Canon 2472

The word Spectator originates from the Latin word spectātor of the same name and meaning.

Article 157 - Actor

Canon 2473

An Actor is one who plays the character of an active participant rather than Spectator of one or more alleged Occurrences, real or imagined, recreated through a Drama.

Canon 2474

The word Actor comes from the Ancient Greek word ακτωρ (aktōr) meaning "a leading performer".

Canon 2475

The role of an Actor may be performed by an original person alleged to have participated in the Occurrence, or by a person whose profession is as an Actor, or hobby is being an Actor.

Article 158 - Protagonist

Canon 2476

The Protagonist is the main Character of a Drama, representing a leading person in a contest; its principal performer.

Canon 2477

The word Protagonist originates from Ancient Greek word πρωταγωνιστής (protagonistes) meaning “a chief actor”), itself from πρωτος (protos) meaning “first” and αγωνιστής (agōnistēs) meaning “actor, competitor”.

Canon 2478

The role of Protagonist may be performed by an original person alleged to have participated in the Occurrence, or by a person whose profession is as an Actor, or hobby is being an Actor.

Article 159 - Antagonist

Canon 2479

An Antagonist is a primary opponent, adversary or enemy of one or more Protagonists associated with a Drama.

Canon 2480

The word Antagonist originates from Ancient Greek word ανταγωνιστής (antagonistes) meaning “opponent” itself from αντί (anti) meaning “against” and αγωνιστής (agōnistēs) meaning “actor, competitor”.

Article 160 - Deuteragonist

Canon 2481

A Deuteragonist is a supporter or accomplice associated with either the Protagonist or Antagonist performing a secondary role concerning the Drama, rather than a primary function as either a Protagonist or Antagonist themselves.

Article 161 - Plot

Canon 2482

A Plot is the general course of the story of a Drama, including significant occurrences that determine its course or significant patterns of occurrences.

Article 162 - Motive

Canon 2483

Motive is the existence of a clear and definable intention previously possessed by an Actor capable of being connected to a resulting Act such that the intention may be claimed as the cause of the action and the action considered the form or proof.

Canon 2484

A Drama is incomplete without the Motive of the Protagonist being revealed.

5.2 Fact

Article 163 - Fact

Canon 2485

A Fact is a Form referring to valid information about past or present events, attributes or actions which is provable in Reality.

Canon 2486

As valid Reality and Truth are defined by these Canons, a Fact is not a Fact but a false assertion or fraud if it does not conform to these canons.

Canon 2487

When anyone references, writes or speaks of a “Fact”, “True Fact”, or “Absolute Fact” it shall mean these canons and no other.

Article 164 - Methodology

Canon 2488

Method of Fact is the approach by which a Fact may be discovered, prepared, obtained through the proper measurement in the pursuit of knowledge and investigation.

Canon 2489

The word Methodology originates from the Ancient Greek word μέθοδος (methodos) meaning “pursuit of knowledge, investigation and the mode and system of prosecuting such inquiry”.

Canon 2490

A Methodology for the pursuit and discovery of facts is valid only when its elements are in accordance with these Canons.

Canon 2491

A claimed Fact obtained through a methodology not consistent with these Canons is itself invalid.

Article 165 - Source

Canon 2492

Source of Fact is the primary person, place, thing from which a Fact has come or is acquired.

Canon 2493

When the source of a claimed Fact is obtained through documentation, it may be classed as a source text and such information must be referred by Citation.

Canon 2494

There are three forms of source text being Primary, Secondary and Tertiary:

- (i) A Primary Source Text is first hand written evidence and testimony made at the time of the events by an actor or witness to such events and whereby the provenance of such evidence is verifiable; and
- (ii) A Secondary Source Text is written accounts of history based upon Primary Source Texts or a claimed reprint or approximate reproduction of an alleged Primary Source Text in which no Primary Source Text exists; and
- (iii) A Tertiary Source Text is any compilation of Secondary Sources and excerpts from Primary Source Texts.

Canon 2495

A Source Text cannot be considered to be a Primary Source Text if the text is a claimed reprint or approximate reproduction, or the text is derived from an extract of a Secondary Source Text to imply the existence of a Primary Source but the original is missing.

Canon 2496

A Source Text cannot be considered to be a Secondary Source Text if the text is a claimed reprint or approximate reproduction, or the text is derived from an extract of a Tertiary Source Text to imply the existence of a Secondary Source but the original is missing.

Canon 2497

A claimed Fact derived from a valid Primary Source Text shall always have higher standing than a claimed Fact derived from a Secondary Source Text. Similarly, a claimed Fact derived from a valid Secondary Source Text shall always have higher standing than a claimed Fact derived from a Tertiary Source Text.

Canon 2498

As the Roman Death Cult, also known as the Vatican, also falsely known as the Holy See did in part admit in its actions in Ecclesiae Christi [July 28, 1591] to the deliberate creation of false and fraudulent source texts including the destruction of countless true original source texts and the absurdity that such false and fraudulent documents are legally permitted to be argued as true and correct, all source texts originating from the Roman Death Cult, including all historic legal texts used by the Cult to claim their authority and position are hereby null and void from the beginning when they were first issued.

Canon 2499

No source text deemed a fraud in part or whole, in accordance with these Canons may be used as a valid source text in Law.

Article 166 - Reference

Canon 2500

A Reference is an abbreviated identification of another document source within a body of text including a complete and formal identification at the end of the text. A valid reference is known as a Citation.

Canon 2501

A valid Citation is any Reference that conforms in Form to the requirements prescribed by these canons in accordance with Pactum De Singularis Caelum.

Canon 2502

A Reference is not a valid Citation but an inferior reference, having no validity if it does not conform to the requirements prescribed by these canons.

Canon 2503

There is no higher form of authority of valid Citation than these canons. When anyone references, writes or speaks of “Citation”, “Valid Citation”, or “Highest Authority Citation” it shall mean these canons and no other.

Canon 2504

Excluding the sacred covenants, charters, scripture, codes and canons of Ucadia and One Heaven, no text of historic significance, or of more than twenty (20) words that represents an exact likeness of an earlier source may be included within a more recent text without valid Citation. Failure to provide valid Citation is an offence known as plagiarism.

Canon 2505

All valid Citations comprise three (3) elements: an inserted abbreviated reference within the body of some text known as a Cito, a more formal and complete reference at the end of a page, chapter or division of the document known as a Profero and a comprehensive summary of all sources as an appendix to the document known as a Summarum.

Canon 2506

When considering the three (3) elements of any valid Citation, an author may choose one of two valid systems of Citation to use throughout their work: Notational Citation and Parenthetical Citation. Only one system may be used throughout a whole document.

Canon 2507

Notational Citation is a system of valid citation whereby the use of Cito within the body of text is as superscript sequential numbers, corresponding to a correspondingly numbered Profero at the bottom of each page or at the end of the chapter or division and then the Summarum at the end of the document.

Canon 2508

Parenthetical Citation is a system of valid citation whereby the use of Cito within the body of text is through short abbreviated text within correct brackets or parenthesis, corresponding to alphabetically or time arranged Profero at the end of the chapter or division and then the Summarum at the end of the document.

Canon 2509

When using Parenthetical Citation, all references to inferior Roman Law, Sharia Law or Talmudic Law sources must be in square brackets denoting their inferior status, with any other source permitted to use rounded brackets.

Canon 2510

When referencing a valid Canon of these Canons as a Cito, the word “Canon” followed by the appropriate number is sufficient, or the abbreviation “Can.” and then number is appropriate.

Canon 2511

Any document that uses the word “Canon” or abbreviation “Can.” to specifically denote some false and inferior Canon as a Cito and does not isolate such a reference in square brackets is itself automatically null and void from the beginning.

Article 167 - Verification

Canon 2512

Verification is the substantiation or proof of an assumption such that the assumption may be regarded as true and therefore fact.

Canon 2513

A Fact may be regarded as verified when the substance of it has been compared to these Canons and found to be in accordance.

Canon 2514

Where any entity, organization, association, aggregate, body politic, person or thing is proven to be habitual historic purveyors of forgeries, frauds and misinformation, nothing stated, presented as proof by them or their agents may be taken as verification of fact or truth.

5.3 Evidence

Article 168 - Evidence

Canon 2515

Evidence is any manifest Valid Form to a minimum Standard of Proof that can be produced during any formal Argument which is deemed relevant and may support or refute a Fact that has been stated as part of the proceedings.

Canon 2516

The Valid Form of evidence is evidence which conforms in its appearance, source, handling and presentation to the rules of admissibility and is in accordance with these Canons.

Canon 2517

Standard of Proof of evidence is the level of validity and claim associated with evidence that supports and satisfies any associated burden of proof in bringing forth an argument. There are three (3) forms of Standard of Proof associated with evidence:

(i) Evidence beyond a reasonable doubt is the highest Standard of Proof through evidence when the evidence presented leaves no reasonable doubt in the mind of a "reasonable person" that the facts supported must be true; and

(ii) Clear and convincing evidence is the second highest Standard of Proof through evidence when the evidence presented leaves little or no reasonable doubt in the mind of a "reasonable person" that the facts at issue are supported and are in all probability true; and

(iii) Excessive and reasonable weight (preponderance) of evidence is the minimum Standard of Proof through evidence when the evidence presented leaves little or no reasonable doubt in the mind of a "reasonable person" that the facts presented by one(1) party are more convincing than the material presented by the other party and are in all probability true.

Canon 2518

Relevant evidence means evidence admissible by law having any tendency to make the existence of any fact that is of consequence to formal Argument more probable or less probable than it would be without the evidence.

Canon 2519

In all criminal matters, the Standard of Proof through evidence must always be beyond reasonable doubt. However, in matters of Civil Law, the Standard of Proof may be distinguished between the superior standard of "clear and convincing evidence" versus the lesser standard of "excessive and reasonable weight (preponderance) of evidence".

Canon 2520

Only three valid classes of evidence exist: Physical, Testimonial and Inferential:

(i) Physical evidence is any physical object which may be considered relevant to an Argument in that it provides physical support or rebuttal to a statement of fact; and

(ii) Testimonial evidence is any sworn testimony by a witness having been given either in an open court, video recording or written statement; and

(iii) Inferential (or circumstantial) evidence is any combination of admissible physical and/or testimonial evidence which when taken as a whole through the use of Logic, Reason and Inference implies the existence of further evidence which is unable to be physically submitted at the time of proceedings.

Article 169 - Physical

Canon 2521

Physical evidence, also defined as “real evidence” is any form or parts of a physical object intended to support or rebut a fact associated with an Argument.

Canon 2522

There are six (6) broad categories of Physical Evidence being Object, Material, Chemical, Biological, Documentary and Digital namely:

- (i) Object is complete or self contained objects whether instruments, firearm, powered, non-powered, clothes etc.; and
- (ii) Material is parts of any material such as fibre, metal, stone etc.; and
- (iii) Chemical is part of any chemical reaction, residue, gunpowder, fingerprint reaction etc.; and
- (iv) Biological is any biological culture, sample, body part or whole; and
- (v) Documentary is any printed documents; and
- (vi) Digital is any digital files, audio, video, transactions, recordings.

Canon 2523

The validity and therefore admissibility of Physical evidence relevant to an Argument is dependent upon three major qualities being provenance, method of collection and integrity, namely:

- (i) Provenance signifying the ownership history of the object and its chain of custody; and
- (ii) Method of Collection signifying how the object/evidence came into possession of the party now seeking its inclusion as evidence in the argument; and
- (iii) Integrity of the object/evidence excluding any possibility of alteration, tampering once collected, contamination or the exclusion of significant degradation beyond recognition since it was collected and registered.

Canon 2524

The Provenance of Evidence signifying the ownership history of the object and its chain of custody is an important quality affecting the validity and therefore admissibility of Physical Evidence. As a result, there are several essential criteria that must be met in order for Physical Evidence to be accepted and admitted as valid evidence, namely:

- (i) That the evidence has not been fraudulently manufactured, positioned, manipulated or altered in anyway; and
- (ii) That the evidence has not been obtained through fraudulent means.

Canon 2525

The Method of Collection is an essential quality affecting the validity and therefore admissibility of Physical Evidence. As a result, there are several essential criteria that must be met in order for Physical Evidence to be accepted and admitted as valid evidence, namely:

- (i) That the date of obtaining and recording the evidence, or the act/event in question does not exceed the statutory limit of charges and/or suits been brought for such a civil or criminal offence; and
- (ii) That the collection and/or submission of evidence has been properly recorded in a record of evidence and witnessed by a clerk of a court independently of formal investigators; and
- (iii) That the evidence has been collected using proper forensic methods and has been properly sealed and stored securely.

Canon 2526

The Integrity of the object/evidence is the third essential quality affecting the validity and therefore admissibility of Physical Evidence. As a result, there are several essential criteria concerning Integrity of the storage and protection of Evidence, namely:

- (i) That all reasonable efforts have been made to ensure the evidence has not been accessed or handled other than through the formal proceedings to which it relates; and
- (ii) That its authenticity may be examined by a formal expert called by either the prosecutor or defense of a formal proceedings; and
- (iii) That it may be represented to formal proceedings on request; and
- (iv) The forensic procedures by which evidence is collected must be able to prove that in its obtaining and in its processing it has not been contaminated by external sources that may potentially account for its existence; and
- (v) All evidence obtained forensically must be recorded properly and able to be subject to scientific/expert testimony and cross examination.

Canon 2527

Where the accused in a suit has an active criminal record, physical evidence from previous criminal convictions, including the details and circumstances of the previous convictions(s) are automatically admissible.

Canon 2528

Where the same two parties have previously been engaged in a Civil suit (trial or hearing), the physical evidence from the previous dispute is automatically admissible.

Article 170 - Testimonial

Canon 2529

Testimonial Evidence is a form of evidence obtained from a witness who makes a solemn statement or declaration of fact under oath or affirmation.

Canon 2530

The validity and therefore admissibility of Testimonial evidence relevant to an Argument is dependent upon four major qualities being Competency, Integrity, Authenticity, Objectivity, namely:

(i) Competency is that the witness is capable of comprehending questions and capable of answering truthfully without influence; and

(ii) Integrity is the context that the witness has not been offered any financial benefit or that reward has been offered to a witness for their testimony, nor has the witness been threatened or coerced; and

(iii) Authenticity is that the words of the witness are their own and that they have not been coached in any way by any third party on what to say or not to say; and

(iv) Objectivity that the answers are firsthand knowledge of fact and not hearsay.

Canon 2531

Unless a witness is testifying as an expert witness, testimony in the form of opinions or inferences is generally limited to those opinions or inferences that are rationally based on the perceptions of the witness and are helpful to a clear understanding of the witness' testimony.

Canon 2532

No Testimonial Evidence may be taken in court by a court official unless they themselves have agreed and declared themselves to be operating under oath.

Article 171 - Inferential

Canon 2533

Inferential (or circumstantial) evidence is any evidence “inferred” through the application of the tools of Logic and Reason based on prevailing physical and/or testimonial evidence.

Canon 2534

The validity and therefore admissibility of Inferential evidence relevant to an Argument is dependent upon four (4) major qualities being Induction, Reduction, Deduction, Conclusion, namely:

- (i) Induction is the derivation of general principles from specific instances of at least three (3) forms of Physical Evidence and / or Testimonial Evidence; and
- (ii) Reduction is the logical elimination of possible alternatives to the conclusion derived from Induction to validate the Inductive conclusion is sound; and
- (iii) Deduction is the testing of both induction and reduction conclusions by the determination of a conclusion from existing known truths; and
- (iv) Conclusion is a summary of all three (3) methods of Induction, Reduction and Deduction to validate the consistency of any postulation.

Canon 2535

Unlike Physical Evidence and Testimonial Evidence, the existence of Inferential Evidence is mandatory in any legal argument as the application of inference in accordance with these Canons ensures the integrity and correct interpretation of the other forms of evidence.

Canon 2536

The absence of any valid Inferential Evidence, negates the validity of all other claimed evidence.

Article 172 - Disclosure

Canon 2537

Disclosure of Evidence is the acknowledgment, notification, presentment of Physical Evidence in the due process of any argument or dispute.

Canon 2538

Prior to the commencement of any formal proceedings, all parties are required to fully disclose all Physical Evidence they plan to present in a formal index of citation properly and uniquely numbered so that the court and any opposing parties may refer to it by number or by subject name.

Canon 2539

Prior to the commencement of any formal proceedings, either party may lodge an Application for Discovery of Evidence in which specific requests for documents reputedly in the possession of another party material to the proceedings is believed to possess or control. The party receiving such a request is then obliged to respond within a reasonable time to the request or give good cause as to why such documents cannot be produced or specific requests are unreasonable or mistaken.

Canon 2540

Prior to the commencement of any formal proceedings, either party may lodge an Application for Interrogatory Evidence in which specific requests to answer certain questions are put to the other party material to the proceedings. However, no question may be put that directly accuses the other party of an offence. The party receiving such a request is then obliged to respond within a reasonable time to the request or give good cause as to why such questions cannot be answered. By default, unanswered questions of a valid Application for Interrogatory Evidence are always answered in the affirmative at the commencement of proceedings.

Canon 2541

Prior to the commencement of any formal proceedings, either party may lodge Documentary Evidence providing it conforms to the form accepted by the juridic person and legal system.

Canon 2542

Excluding Testimonial and Inferential Evidence, Physical Evidence is generally excluded from being entered into a formal proceeding after it has commenced after pleadings unless the knowledge of such Physical Evidence is divulged through Testimonial Evidence and it can be reasonably argued that such evidence would have been presented as part of defence or prosecution if its existence were known.

Canon 2543

The withholding of relevant evidence is an offence and grounds for dismissal.

Article 173 - Admission

Canon 2544

Admission or “admissibility” is the formal acceptance by adjudication of any evidence presented as part of an Argument.

Canon 2545

Admissible evidence is relevant evidence that complies with the rules of relevance and integrity of existence defined by these Canons. Only admissible evidence may be presented in all Ecclesiastical, Civil and Criminal Matters.

Canon 2546

Alleged evidence where its relevance and probative value is substantially outweighed by the danger of unfair prejudice may be excluded from admission to the proceedings at hand.

Canon 2547

Alleged evidence obtained under duress relates to any verbal, written, video evidence obtained from a witness and/or suspect by law enforcement, court or other officials in circumstances where the man, woman or person was deliberately placed in a state of actual or implied pressure or fear in order to gain a response is not permitted to be admitted as evidence.

Canon 2548

Alleged evidence obtained without proper warrant, cause or authority to search and seize such evidence is not permitted to be admitted as evidence.

Canon 2549

In ruling upon the admissibility of evidence, the judge shall not discuss or comment upon the weight of the same or its bearing in the matter, but shall simply decide whether or not it is admissible; nor shall they, at any stage of the proceeding previous to the return of the verdict, make any remark to convey to the jury that will influence their opinion of the matter.

Canon 2550

In ruling upon the admissibility of evidence to be presented to a jury, a judge or magistrate shall not apply any limitation or weight to restriction based on the presumed level of jurisprudence and professional legal knowledge of the jury. Instead, the admissibility of evidence before a jury shall be the same as if it were being presented to for admission before a panel of judges.



VI. Argument

6.1 Argument

Article 174 - Argument

Canon 2551

An Argument is one or several connected postulations to influence the opinion of another upon Faith or to support a proposition as Proof. A postulation may be based on one or more Facts, or Suppositions, or a combination of both.

Canon 2552

As all Arguments depend upon meaning, all arguments are by definition fictional, regardless of whether they seek to influence upon Faith, or Proof or both.

Canon 2553

The ability to present coherent and connected postulations is essential to any Idea, Model and System based on Meaning. Therefore, the validity of an Argument may be equated in some degree to the value and validity of a Model, Idea or System.

Canon 2554

As all Arguments are by definition fictional, the test for the validity of any argument may be based upon such qualities as its coherence, comprehensivess, relevance, consistency. The age of an Argument, or its customary acceptance is insufficient evidence alone for its validity.

Canon 2555

An argument that is consistent with these canons and conforms to the prescripts of Pactum de Singularis Caelum is superior to any argument that is inconsistent to these canons.

Article 175 - Cause

Canon 2556

A Reason or Cause is any alleged fact or facts consistent with natural law employed as an argument to justify and explain an Action or Act.

Canon 2557

All Divine Immortal Spirits expressed in Trust into a Flesh vessel possess the ability to Reason, except those physically constrained by severe injury or disability. Where a man, or woman is unconstrained by severe injury, or disability it is expected they accept self determination and the exercise of reason.

Canon 2558

The reason of the law ceasing, the law itself ceases.

Canon 2559

No proceedings in law may commence without due cause.

Article 176 - Interpretation

Canon 2560

Interpretation is the use of argument, reason, logic and competence in accordance with these canons to deduce the correct intent and meaning of the law. Thus, to interpret the law is to explain and apply The Law as it was originally intended.

Canon 2561

The best interpreter of a valid canon is the canon itself. Therefore, the best interpretation of any administrative act, statute or ordinance is its conformity to these canons first and secondly to itself.

Canon 2562

Conformity to these valid Canons, not use is the best interpreter of things. Therefore, custom alone is the worst interpreter of the law.

Canon 2563

In the construction of valid agreements conforming to these canons, words are to be interpreted against the person using them.

Canon 2564

Lawful commands in accordance with these canons receive a strict interpretation, but unlawful may command a broad and extended interpretation.

Canon 2565

When anyone references, writes or speaks of “Interpretation”, “Valid Interpretation”, or “Correct Interpretation” it shall mean these canons and no other.

Canon 2566

It is an invalid interpretation which corrupts the text of any canon.

Article 177 - Proposition

Canon 2567

A Proposition, also known as a “protasis” is a Form of words or symbolic variables by which an expression of meaning, also known as the “Predicate” or “Premise” affirms or denies an assumption of fact concerning an Object or Concept, also known as the “Subject”. The words or symbols used to construct and connect the expression between the Predicate and Subject are known as the “Copula”.

Canon 2568

The word Proposition is derived from the Latin propositio meaning "purpose or theme". However, the original Ancient Greek word used by Aristotle when describing a proposition (in his invention of syllogism) was protasis from πρότασις (protasis) meaning “to put forward, tender, to propose”.

Canon 2569

The word Predicate is derived from the Latin praedico meaning “to mention before hand, to prearrange, to foretell, to warn”. The word Premise is derived from the Latin praemisum meaning “to send in advance”.

Canon 2570

The word Subject is derived from the Latin "subiecto" meaning “to lay under, put to, to throw up”.

Canon 2571

The word Copula is derived from the Latin copula meaning “rope, leash, grappling iron/anchor or binding”.

Canon 2572

In the context of Logic and Argument, the word “sentence” is wrongly argued as being equivalent to the word Proposition. The word sentence is derived from the Latin word sententia meaning “way of thinking, opinion or sentiment”. Therefore sentence by its original and true definition implies a predisposed bias towards an argument which is incompatible with the independent and objective testing for truth or falsity of an expression.

Canon 2573

In the context of Logic and Argument, the word “statement” is wrongly argued as being equivalent to the word Proposition. The word statement is derived from two Latin words statuo meaning “to determine, appoint, to decide, settle, to decree, prescribe, to judge, consider, conclude” and ment(is) meaning “mind”. Therefore statement by its original and true definition implies a judgment or conclusion in mind before the facts have been tested on their merits being incompatible with the concept of Proposition.

Article 178 - Conclusion

Canon 2574

A Conclusion, also known as a “deduction” is a Form of end, finish, result or decision derived through inference and the application of logic and reasoning. A Conclusion is also the third proposition of a syllogism, deduced from two prior premises (major and minor).

Canon 2575

The word Conclusion is derived from the Latin *concludo* meaning “to shut up, to enclose, to end, to round off”.

Canon 2576

A Form of end, finish, result or decision that is not derived through inference and the application of logic and reasoning cannot be defined as a valid Conclusion.

Canon 2577

All arguments as matters of law must be resolved through valid Conclusion.

Article 179 - System

Canon 2578

A System is a set of interdependent and specialized objects or concepts that can be defined within some boundary as forming a unity, also known as an “integrated whole”.

Canon 2579

All Systems share the same elements, being:

- (i) Rules of Classification and Behaviour by which the System itself and its function may be defined; and
- (ii) A Boundary or Limit which defines those objects or concepts within the System and those excluded from it; and
- (iii) Structure by which the objects or concepts exist and conform within the System; and
- (iv) Relationships between the various objects and concepts; and
- (v) Dynamic Behaviour and Interactivity between the various objects and concepts; and
- (vi) Purpose for which the System primarily exists.

Canon 2580

All forms of valid Argument are derived from valid Systems of Argument.

Canon 2581

All valid Systems of Argument may be divided into either Bi-Valent or Multi-Valent Systems determined by the outputs of any given argument. Bi-Valent Systems such as Logic produce just two choices being an “A or B” outcome. Multi-Valent Systems such as most forms of Natural Systems produce more than two choices such as an “A and/or B to some degree” outcome.

Canon 2582

All valid Systems of Argument may be defined by their influence on the Conclusion of any Propositions as either Passive or Active. Passive Systems of Argument seek to remove deliberate bias to enable the most objective Conclusions from given inputs. Active Systems of Argument seek to impose certain bias to ensure the desired Conclusion is achieved.

Article 180 - Validity

Canon 2583

Validity is the quality of a Form being valid, namely strong, authentic and genuine, as such Form is capable of being justified and proven to be true through logic and reason. Hence, Valid arguments possess legal force.

Canon 2584

An argument declared Valid on claimed force of law alone does not make it valid. Not only must such a body of law itself be proven to be valid, but the arguments by which the law is used.

Canon 2585

Valid is equivalent to testing and measurement. Validity is impossible without the existence of some objective measure.

Canon 2586

Belief and faith are irrelevant to validity. Validity is a test of the strength of a form, not its popularity. The more comprehensive a model, the more logical, reasoned and perfected the more valid, regardless of whether such a model of law is believed or not.

Canon 2587

Any form of law based upon belief and faith that is tested against an equal or larger body of law based upon logic or reason, by definition is less valid.

Canon 2588

Any form of law that is inconsistent and contradictory to these canons cannot be law and is henceforth invalid.

Article 181 - Maxim

Canon 2589

A Maxim is a term used to describe a self-evident axiom or premise constituting an expression of a general principle or rule in accordance with these canons.

Canon 2590

By definition, all valid canons that precede or follow this canon are maxims.

Canon 2591

A maxim is not a maxim but an inferior statement or claim if it is not in accordance with these canons.

Canon 2592

The claim a statement is a maxim through custom or acceptance has no validity unless it is in accordance with these canons. Therefore all claimed maxims of law are hereby null and void unless they conform to these canons.

Canon 2593

No statement that is claimed as a maxim of law may be used in a competent forum unless it is a valid canon.

Canon 2594

When anyone references, writes or speaks of a “Maxim”, or “Maxim of Law”, or “Maxims” it shall mean these canons and no other.

Article 182 - Status

Canon 2595

Status is the legal standing and position of a Person determined by their attributes; inherent rights or limitations and the nature of the controversy as either Criminal, Civil or Ecclesiastical.

Canon 2596

By definition, a living member of One Heaven possesses a minimum of three persons being their Divine Person, True Person and Superior Person that all have higher status than any inferior Roman person or lesser society. Therefore, no Roman juridic society or any other non-Ucadian society may claim jurisdiction over one or more of the superior persons of a living member of One Heaven.

Canon 2597

When the Offence is Criminal or Ecclesiastical in accordance with these canons, all members are subject to the law and equal before the law. Therefore, any claim of higher status above the law by a member is automatically null and void from the beginning as well as a grave injury to the law and rule of law.

Canon 2598

When the Offence is Civil in accordance with these canons, only Juridic Society Persons may invoke those positions, limits and rights bestowed by their creation including statutes to support a claim of higher status. All other Persons are equal before the law.

Canon 2599

When the Offence is issued by a Roman society or some lesser society against a member of One Heaven, the member may evoke their superior standing and choose to have the matter resolved in accordance these canons.

Article 183 - Competence

Canon 2600

Competence is the fictional concept of being fit, proper and qualified to produce and argue Reason through knowledge and skill of Law, Logic and Rhetoric against opposing arguments. Therefore, a man or woman cannot claim competence without demonstrating skills at reason, argument and knowledge and suitable qualification. Competence may also be used in the context of Juridic Persons having sufficient authority and qualification within the limits of their statutes.

Canon 2601

As the Divine Person is also part of the Divine Creator, a Divine Person is always considered competent.

Canon 2602

While the Divine Person is always considered competent, it is possible for the True Person represented by the flesh to be incompetent.

Canon 2603

Only True Persons represented by the flesh of a living man or woman demonstrating knowledge and consent to these Canons and agreeing to obey statutes derived from the Canons may be regarded as competent.

Canon 2604

As Natural birth of the flesh is proof of lawful conveyance from a Divine Trust to a True Trust and willing consent by the Divine Person to be born in accordance with these Canons, when the flesh denies its membership to One Heaven, or its Trusteeship or these Canons, then the flesh automatically declares itself as Incompetent.

Canon 2605

An Incompetent Person is not permitted to hold any senior office, nor hold any Ecclesiastical position for any entity which claims Divine power and authority.

Canon 2606

Any judge or magistrate who willfully and deliberately ignores their obligation to stand by their oath and duties of office, especially when requested to reaffirm their solemn obligations before or during a legal proceeding, automatically declares themselves incompetent with any subsequent judgment, orders or decisions null and void from the beginning.

6.2 Logic

Article 184 - Logic

Canon 2607

Logic is a formal System of Argument based on the principles of Inference and Reason by which Propositions are properly expressed to achieve consistent Conclusions across a wide variety of Subjects.

Canon 2608

There are three (3) forms of valid Logic based on the approach to time and the chronology of events as well as the number of inputs (Propositions) and options of Conclusion being Bivalent Linear, Multivalent Linear and Multivalent Multilinear:

- (i) Bivalent Linear Logic is based on the presumption of single chronological set of dependent time events and only one (1) of two (2) possible outcomes or Conclusions; and
- (ii) Multivalent Linear Logic is based on the presumption of a single chronological set of dependent time events and two (2) or more possible outcomes or Conclusions; and
- (iii) Multivalent Multilinear Logic is based on the presumption of a multiple set of interdependent time events and two (2) or more possible outcomes or Conclusions.

Canon 2609

Only Multivalent Multilinear Logic is capable to approximating to any degree of accuracy the reality of Divine Law, Natural Law or Cognitive Law. Both Multivalent Linear Logic and Bivalent Linear Logic are wholly unable to accurately portray the reason, function and effect of any real world events with any degree of accuracy.

Canon 2610

While Bivalent Linear Logic is the most unnatural system for portraying, recreating or analyzing the reason, cause and effect of any real world events, it is the most functional of all three (3) logic models in terms of law because of its simplicity. Therefore, Bivalent Linear Logic is the foundation of all Positive Law or law derived from Positive Law.

Canon 2611

As Bivalent Linear Logic is the most unnatural system for portraying, recreating or analyzing the reason, cause and effect of any real world events, it cannot be used in Law to describe Cognitive Law, Natural Law or Divine Law. Furthermore, Bivalent Linear Logic can only be applied to fictitious persons, not to actual men or women.

Canon 2612

As Bivalent Linear Logic is wholly unnatural to the real world, all men and women must be granted the right of free will and consent to be adjudicated according to Bivalent Linear Logic through persons.

Canon 2613

Bivalent Linear Logic is based on three (3) laws of reason being Identity, Non-Contradiction and Bivalency being:

- (i) The Law of Identity states than an object is the same as its identity; and
- (ii) The Law of Non-Contradiction or the "exclusion of paradox" states that a valid proposition cannot state something that is and that is not in the same respect and at the same time; and
- (iii) The Law of Bivalency (Excluded Middle) states that conclusions will resolve themselves to one (1) of two (2) states being valid or invalid.

Article 185 - Inference

Canon 2614

Inference, or "syllogism" is the act of drawing a Conclusion by the use of Deductive Logic or Inductive Logic. Hence, the Conclusion drawn through Logic is also called an Inference.

Canon 2615

The word Inference comes from Latin infero meaning "lowest, bottom of, simplest" and enti/ensus meaning "to struggle up, climb, to strive, to give birth to".

Canon 2616

The word Syllogism comes from the Ancient Greek word συλλογισμός (syllogismos) meaning "conclusion, inference".

Canon 2617

In Logic, Inference is equivalent to Conclusion.

Article 186 - Logical Form

Canon 2618

Logical Form is the narrowly accepted and required form of words or symbolic variables necessary for the System of Logic to function properly on given inputs of argument concerning a particular Subject. All arguments must comply to the restrictions of Logical Form first, before the System of Logic can be reliably used.

Canon 2619

Logical Form differs substantially from general language expression of argument in that the Subject and Predicate must be strictly arranged within a certain relationship of meaning (Copula) according to the following core rules:

(i) The (a) Subject is generally the first element of a “valid” logical expression, followed by the (b) Copula represented by a limited number of operators and conjunctions and then followed by (c) the Predicate describing the quality, attributes or assumptions concerning (a) the Subject; and

(ii) Gender, tense, declensions are generally considered irrelevant to valid Logical Form and are removed.

Canon 2620

Traditional Logic and Modern Logic differs primarily in the application of Logical Form. According to traditional Logic, only one Copula or modifier existed between the Subject and the Predicate rendering a limited number of expression constructions. However, in Modern Logic, both the Subject and the Predicate may have modifiers, rendering multiple generalities.

Article 187 - Deductive Logic

Canon 2621

Deductive Logic, also known as Deductive Reasoning is a formal method of achieving an inference using Bivalent Linear Logic by the assumption of a certain conclusion which necessarily flows from a set of premises or hypothesis.

Canon 2622

According to Bivalent Linear Logic, a deductive argument is considered valid if the conclusion follows necessarily from the premises themselves considered valid and true.

Canon 2623

In Bivalent Linear Logic, deductive arguments are valid, or invalid, verified or unverified, never true or false.

Canon 2624

The simplest form of Deductive Logic is called the Law of Detachment. A single conditional statement is made, and then a hypothesis (P) is stated. The conclusion (Q) is deduced from the hypothesis and the statement. The most basic form being:

- (i) As P tends towards Q ($P \rightarrow Q$)
- (ii) P (Hypothesis stated)
- (iii) Q (Conclusion given)

Canon 2625

The second simplest form of Deductive Logic is called the Law of Syllogism. Two conditional statements are made concerning A, B and C. The conclusion is deduced by combining the hypothesis of one statement with the conclusion of another. The most basic form being:

- (i) If A = B
- (ii) And B = C
- (iii) Then A = C

Article 188 - Inductive Logic

Canon 2626

Inductive Logic, also known as Inductive Reasoning is a formal method of achieving an inference through Bivalent Linear Logic by the derivation of general principles from specific instances or prior knowledge.

Canon 2627

Whereas Deductive Logic seeks to establish validity in terms of absolutes, Inductive Logic indicates that a logical argument supports a conclusion to some degree (inductive probability) without absolute certainty. Therefore, Inductive Logic permits the consideration of certain real world uncertainties reflected in superior forms of logic within the inferior Bivalent Linear Logic framework.

Canon 2628

Inductive Logic depends upon two (2) key concepts being the laws of probability and certainty. Therefore the strongest form of Conclusion by Inductive Logic is when one is certain beyond “reasonable doubt” that a conclusion is probably true.

Canon 2629

As Inductive Logic introduces some relevance to real world uncertainty to the system of Bivalent Linear Logic used for all lesser laws formed under Positive Law, it is the preferred form of Bivalent Linear Logic for resolving serious matters concerning such laws.

Article 189 - Fallacy

Canon 2630

A Fallacy in Logic or Argument is an incorrect reasoning resulting in a misconception, or erroneous Conclusion.

Canon 2631

Fallacies may be divided into several categories: Factual Error, Deliberate Error, Absolute Error, Assumed Error, Irrelevance Error, Logical Error:

- (i) a Factual Error is when a Premise is made containing a factually incorrect statement of information or knowledge that can be proven to be factually false; and
- (ii) a Deliberate Error is when a Premise is made containing false and incorrect information which can be proven to have been made knowingly and deliberately, thus proving an act of deliberate deception; and
- (iii) an Absolute Error is when a Premise is made containing a sweeping generalization which a reasonable person would immediately know cannot possibly be sustained as valid.
- (iv) an Assumed Error is when a Conclusion is made containing a generalization which is based on one (1) or more assumptions that may not hold true in all cases; and
- (v) an Irrelevance Error is when a Conclusion is made containing minor, irrelevant information that ignores the primary inference.
- (vi) a Logical Error is when a Premise or Conclusion is made against the mechanical rules of Logic.

Canon 2632

As all valid Conclusions in lesser laws formed from Positive Law are constructed through Inductive Bivalent Linear Logic, the presence of fallacy negates any conclusion and therefore judgment and sentence.

Canon 2633

A fallacy uncorrected injures the Law.

Canon 2634

The only valid correction to an error is its admission, the negation of any subsequent judgment, sentence or penalty, the discipline of judicial officials responsible and the rehearing of the matter if the injury to the Law and parties is not substantial.

Canon 2635

A substantial injury to the Law and parties due to a serious fallacy offsets any alleged offence and places the liability upon the judicial officers responsible for failing to correct the serious error.

Canon 2636

A fallacy in Law has no valid limitation to correction.

6.3 Dialectic

Article 190 - Dialectic

Canon 2637

Dialectic is a formal bivalent linear System of Argument for the resolution of disagreement based on the principles of Logic by which collections of arguments in logical form are tested against one another using reason to produce a victor and hence a “valid” result as conclusion.

Canon 2638

The word Dialectic comes from the Ancient Greek 5th Century BCE word διαλεκτική (dialektike) meaning “the art of argument through interactive questioning and answering”. The word Dialectic is constructed from two Ancient Greek words διά (dia) meaning “through, across” and λέγειν (legein) meaning “to speak”.

Canon 2639

The first formal Dialectic method invented by the Socrates school of the Philosophy is the Elenchus Dialectic Method, also known as the “Socratic Method” from the Ancient Greek word ελεγχος (elengkhos) meaning “an argument of disproof or refutation; cross-examining, testing, scrutiny especially for purposes of refutation”. As a formal dialectic system, the Elenchus Dialectic Method is based on six (6) core presumptions:

- (i) All participants possess meieutics – that is the idea that truth is latent in the mind of every homo sapien being but must be brought to life by intelligent discourse; and
- (ii) All participants are of equal status. No discourse, nor argument nor conclusion is valid when one must argue from the unfair position of judge to accused, or teacher to student, or master to servant; and
- (iii) All true knowledge is recalled from within and not through the collection of external facts, observation or study; and
- (iv) The best method to help another discover meieutics is through questions formulated as tests of logic and fact enabling them to discover the deeper meaning of their beliefs and the existence of any contradictions of hypothesis; and
- (v) The best method to test the truth or falsity of a hypothesis is to argue the opposite of any inferred assumptions and if found to be true, such a hypothesis may be said to have been reduced to the absurdity of its parts and found to be false; and
- (vi) A Superior hypothesis may be found by systematically identifying and eliminating through questioning those beliefs that lead to contradictions of logic.

Canon 2640

The second formal Dialectic method invented by the Plato school of the Philosophy is the Dialogue Dialectic Method, also known as the “Plato Method” from the Ancient Greek word διάλογος (dialogos) meaning “conversation, discourse”. As a formal dialectic system, the Dialogue Dialectic Method is based on six (6) core presumptions:

- (i) All participants possess meieutics – that is the idea that truth is latent in the mind of every homo sapien being but must be brought to life by intelligent discourse; and
- (ii) All participants are of equal status. No discourse, nor argument nor conclusion is valid when one must argue from the unfair position of judge to accused, or teacher to student, or master to servant; and
- (iii) All true knowledge of higher self (soul) can only come through the careful and reasoned acquiring of external facts, observation and study; and
- (iv) The best method to help another discover themselves and reason of the world is through active participation in intelligent discourse using the skill of logic to test and to learn new knowledge to discover the deeper meaning and justification of their beliefs; and
- (v) The best method to test the truth or falsity of a hypothesis is to possess sufficient “true” knowledge of nature of form (ideas), the universe including our higher self (soul) and whether a new hypothesis enhances our knowledge or is contradictory to it; and
- (vi) A Superior hypothesis may be found by systematically identifying and eliminating through questioning against knowledge of a superior belief system those inferred assumptions of the hypothesis that lead to contradictions of logic.

Canon 2641

The third most significant form of Dialectic method invented by the Roman Death Cult through the College of Abbreviators of the Vatican in the 13th Century is the Scholastic Dialectic Method, falsely known as the “Boethusian method”. As a formal dialectic system, the Scholastic Dialectic Method is based on six (6) core presumptions:

- (i) All participants possess a limited form of meileutics. However, men and women need “Divine Help” not simply intellect to know truth; and
- (ii) All participants are of born of equal status but choose to be unequal through exercise of free will, lack of ethics or righteous behavior, faith in the church (Roman Death Cult) and education. Therefore, people choose by their own actions and tacit consent to be addressed unequally in argument and discourse; and
- (iii) Faith in the church (Roman Death Cult) is more pleasing to the Divine Creator than intellect and true knowledge of higher self (soul) can only come through the assistance and guidance of the primary teacher (magisterium) of the church (Roman Death Cult); and
- (iv) The best method to help another discover themselves and reason of the world is through active participation in the life of the church and strengthening its teaching tools and intellectual discourse by reference, argument and citation of key indisputable sacred texts and lesser historical intellectual texts; and
- (v) The best method to test the truth or falsity of a hypothesis is to possess sufficient “true” knowledge of the sacred texts, doctrine and truths of the church (Roman Death Cult) and whether a new hypothesis enhances our knowledge or is contradictory to it; and
- (vi) A Superior hypothesis may be found by systematically identifying and eliminating through questioning against knowledge of church doctrine those inferred assumptions of the hypothesis that lead to contradictions of logic.

Canon 2642

The Scholastic Dialectic Method takes the following standard form for all arguments:

- (i) The Question to be determined; and
- (ii) The principal objections to the question; and
- (iii) An argument in favor of the Question, traditionally a single argument ("On the contrary..") ; and
- (iv) The determination of the Question after weighing the evidence. ("I answer that...") ; and
- (v) The replies to each objection.

Canon 2643

The fourth most significant form of Dialectic method invented by the Jesuits in the 18th Century is the SocioReaction Dialectic Method, falsely known as the “Hegelian method”. As a formal dialectic system, the Scholastic Dialectic Method is based on three (3) core elements:

- (i) A Thesis of "problem" is formed which gives rise to a socio political reaction; and
- (ii) An Antithesis or "reaction" representing the opposing socio political ideology formed in reaction to negate/confront the thesis leading to some form of conflict; and
- (iii) A Synthesis or "solution" being the resolution of the two opposing sides and a restoration of "balance" which has changed the previous status quo.

Canon 2644

As the first two founding systems of Dialectic agree on the latent and inherit intelligence of all Homo Sapiens as well as the fundamental requirement for equal status in any dialogue, no argument may be regarded as truly dialectic and logical if either of these presumptions are absent.

Canon 2645

Any dialogue, argument or discussion in law founded on the principle of inequality of the participants is by definition devoid of logic, dialectic or validity and therefore null and void from the beginning.

Article 191 - Result

Canon 2646

A Result is the final consequence of a sequence of actions or events expressed qualitatively or quantitatively. Possible results include advantage,disadvantage, gain, injury, loss, value and victory. There may be a range of possible outcomes associated with an event depending on the point of view, historical distance or relevance. Reaching no result can mean that actions are inefficient, ineffective, meaningless or flawed.

Canon 2647

Result of a Dialectic is distinct to Conclusion of Logic in that Conclusion implies a more passive outcome, while Result is deliberative.

Article 192 - Dialectic Form

Canon 2648

A Dialectic Form is the form in which a valid Dialectic argument may be posited.

Canon 2649

As each Dialectic method is also a distinct system of argument, the use of a form inconsistent with a specific Dialectic method or from another incompatible dialectic method shall invalidate the argument.

Article 193 - Passive Dialectic

Canon 2650

A Passive Dialectic Method is a dialectic method that is predicated on the resolution of disagreement through logical and reasoned argument without the presumption of a pre-existing need for a particular belief system, or system in general.

Canon 2651

A Passive Dialectic Method by definition minimizes any bias or corruption of possible results, by avoiding presumptions of belief as a measure of validity or falsity to a particular argument.

Canon 2652

Of all dialectic methods, only one method may be regarded as Passive being the Elenchus Dialectic Method, also known as the “Socratic Method”.

Article 194 - Active Dialectic

Canon 2653

An Active Dialectic Method is a dialectic method that is predicated on the resolution of disagreement through logical and reasoned argument based upon the presumption of a pre-existing need for a particular belief system, or system in general.

Canon 2654

An Active Dialectic Method by definition introduces bias and corruption of possible results, by presumptions of belief as a measure of validity or falsity to a particular argument underpinning the system.

Canon 2655

There are two forms of Active Dialectic Method being Scientific and Fanatic:

- (i) Scientific Dialectic Method is a system using a base knowledge system founded on science, reason, logic and wisdom; and
- (ii) Fanatic Dialectic Method is a system using a base knowledge system founded on superstition, false information, threat, fear and irrationality.

Canon 2656

Of all dialectic methods, the worst Fanatic Dialectic Method is the Scholastic Dialectic Method and its extreme variations.

Article 195 - Absurdity

Canon 2657

An Absurdity is a Result or Conclusion extremely unreasonable so as to be foolish and not to be taken seriously. In reasoning, it is the opposite of seriousness.

Canon 2658

Reductio ad absurdum, meaning “reduction to the absurd” is a form of argument in which a proposition is disproved by following its implications logically to an absurd consequence.

Canon 2659

Proof by contradiction is a method of argument whereby a proposition is proven true by proving that it is impossible for it to be false. For example, if A is false, then B is also false; but B is true,therefore A cannot be false and therefore A is true. In practice (outside of mathematics) such arguments are frequently premised on a false dichotomy making the ostensible proof a logical fallacy.

6.4 Rhetoric

Article 196 - Rhetoric

Canon 2660

Rhetoric is the knowledgeable use of the properties, methods and types of public speech to persuade others through oral argument. Of all the tools of argument, Rhetoric is the most powerful precisely because it can be the most persuasive.

Canon 2661

The word Rhetoric originates from the Ancient Greek word ρητορική (rhētorikē) meaning “concerning public speech”.

Canon 2662

Rhetoric differs from generalized techniques of public speaking in that it specifically concerns the ability to present the optimum methods and skills of oral argument at the appropriate location, time and manner for the purpose of persuasion; whereas a well executed public speech in itself may not itself address such a specific goal.

Canon 2663

All forms of public oration under Rhetoric may be defined by five (5) generalized properties being Reason, Purpose, Conditions, Propositions and Constraints:

- (i) Reason is the reason, event, occasion for a public oration that expresses its context; and
- (ii) Purpose is the objective(s), goal(s) of the orator in making the oration, which implies some optimum form sought to meet such objective(s); and
- (iii) Conditions are the practical conditions to which the public oration will be addressed including the audience, recent events, knowledge and opinions of the orator; and
- (iv) Constraints are the physical and sensitivity constraints placed on any oration including time, length, subjects considered taboo and not to be mentioned; and
- (v) Propositions are the proposed physical points and contents of the oration.

Canon 2664

All forms of public oration under Rhetoric may be defined by six (6) generalized methods being Kudos, Ethos, Pathos, Logos, Tempos and Dynamos:

- (i) Kudos is the qualities of name, recognition and renown of the speaker; and
- (ii) Ethos is the qualities of character, values and ethics of the speaker; and
- (iii) Pathos is the qualities of audience empathy and emotional connection between a speaker and their intended audience; and
- (iv) Logos is the qualities of a relevant narrative, engaging topic and reasonable argument used by a speaker to their intended audience
- (v) Tempos is the qualities of the frequency or rate of words and phrases spoken in speech, therefore its “timing”; and
- (vi) Dynamos is the qualities of energy level or power within the voice at different stages of a speech in contrast to the rate (tempo) of speech.

Canon 2665

All forms of public oration under Rhetoric may be defined by seven (7) generalized types being Monologue, Dialogue, Prologue, Epilogue, Catalogue, Analogue and Ideologue:

(i) Monologue is a form of speech characterized by a long speech by one (1) person without interruption; and

(ii) Dialogue is a form of speech characterized by a spoken conversation between two (2) or more individuals; and

(iii) Prologue is a form of speech characterized as an introduction to some longer formal oratory event; and

(iv) Epilogue is a form of speech characterized as occurring at the audience at the conclusion of an event; and

(v) Catalogue is a form of speech characterized by the complete itemizing of elements of an argument, often using the techniques of logic or dialectic to prove certain inferences in a forensic manner; and

(vi) Analogue is a form of speech characterized by the use of forensic questions and the subsequent answers to validate an argument in a methodical manner; and

(vii) Ideologue is a form of speech characterized by the expert knowledge and competence of the speaker providing specific knowledge on a topic, idea or belief.

Article 197 - Persuasion

Canon 2666

Persuasion is the ability and process of influencing or ultimately convincing the mind of an audience towards or against a certain argument, belief or action using the skills of Rhetoric. Hence the word originates from two Latin words per meaning “for, for the purpose of” and suadeo meaning “to advise, urge or recommend”.

Canon 2667

While the word Rhetoric and Persuasion have been deliberately damaged to imply a form of negative mind influence, or propaganda, the art of persuasion and influence is a fundamental skill required of all leading public officials.

Article 198 - Monologue

Canon 2668

Monologue or "Oration" is the first of seven (7) types of Rhetoric. It is a Form of speech characterized by a long speech or prose by one (1) person without interruption.

Canon 2669

The word Monologue comes from two (2) words of ancient Greek being μόνος (monos) meaning “alone, only, sole, single” and λόγος (logos) meaning “speech, oration, prose, discourse”.

Canon 2670

The word Oration comes from the Latin word oratio meaning "speech, prose, monologue; emperor's speech".

Canon 2671

Monologue is distinguished from other forms of Rhetoric as having a particular nature of divulging personal thoughts, intentions and emotions aloud and directly to another person or audience in distinction to avoidance of subjective and personal material.

Canon 2672

A Monologue is distinct from a Soliloquy in which a character may express their personal thoughts, intentions and emotions to themselves and the audience without addressing any of the other characters.

Article 199 - Dialogue

Canon 2673

Dialogue or " Collocution" is the second of seven (7) types of Rhetoric. It is a Form of speech characterized by a spoken conversation between two (2) or more individuals.

Canon 2674

The word Dialogue comes from διάλογος (dialogos) meaning “conversation, colloqium” itself derived two (2) words of ancient Greek being διά (dia) meaning “through, inter” and λόγος (logos) meaning “speech, oration, discourse”.

Canon 2675

The word Collocution comes from the Latin colloquor meaning "conversation, colloqium, dialogue, conference".

Canon 2676

Dialogue is the only form of Rhetoric that is both a form of Logic as a formal method of Dialectic as well as a method of persuasion.

Article 200 - Prologue

Canon 2677

Prologue or "Prolocution" is the third of seven (7) types of Rhetoric. It is a Form of speech characterized as an introduction to some longer formal oratory event.

Canon 2678

The word Prologue comes from the Ancient Greek word πρόλογος (prologues) meaning "speech or section (of play / drama) used as introduction" itself derived from two (2) words of Ancient Greek being πρό (pro) meaning “before” and λόγος (logos) meaning “speech, oration, discourse”.

Canon 2679

The word Prolocution originates from the Latin root proloquor meaning "introductory speech, to speak out (before)".

Canon 2680

In matters of Drama, the Prologue is regarded as an essential element in introducing to the audience the main characters, the beginnings of the plot and any other facts that are deemed necessary to enable the ensuing Drama to be comprehended.

Canon 2681

In law, the Prologue is usually reserved for the prosecuting counsel to address to the court.

Article 201 - Epilogue

Canon 2682

Epilogue or "Adlocution" is the fourth of seven (7) types of Rhetoric. It is a Form of speech characterized as occurring at the audience at the conclusion of an event.

Canon 2683

The word Epilogue comes from the Ancient Greek word επίλογος (epilogos) meaning "a conclusion, (inspired) final words, final speech of a play" itself derived from two (2) words of ancient Greek being επί (epi) meaning "in addition" and λόγος (logos) meaning "speech, oration, discourse".

Canon 2684

The word Adlocution comes from the Latin Adlocutio meaning "concluding speech, (inspired) final words, final speech of play, formal address (emperor/general)" itself derived from two latin words ad meaning "toward, until, up to" and loquor meaning "speech".

Canon 2685

In drama, the Epilogue or Adlocution is historically considered the final chapter, the end of the story that normally serves to reveal the fate of the main characters.

Canon 2686

In drama, either the narrator or main character may speak the Epilogue, but usually not both.

Canon 2687

An Epilogue or Adlocution in the legal custom of Ancient Greece and Rome is the third and final time a Citizen was granted the opportunity to speak in their defense usually after being convicted and before passing of sentence.

Article 202 - Catalogue

Canon 2688

Catalogue is the fifth of seven (7) types of Rhetoric. It is a Form of speech characterized by the complete itemizing of elements of an argument, often using the techniques of logic or dialectic to prove certain inferences in a forensic manner.

Canon 2689

The word Catalogue comes from two words of ancient Greek being κατά (kata) meaning “back, against, into, fully, completely” and λόγος (logos) meaning “speech, oration, discourse”.

Article 203 - Analogue

Canon 2690

Analogue is the sixth of seven (7) types of Rhetoric. It is a Form of speech characterized by the use of forensic questions and the subsequent answers to validate an argument in a methodical manner.

Canon 2691

The word Analogue comes from two (2) words of ancient Greek being ἀνά (ana) meaning “up to” and λόγος (logos) meaning “speech, oration, discourse”.

Canon 2692

Analogue in Rhetoric is equivalent to the Elenchus Dialectic Method or "Socratic method" of forensic based logical and reasoned questions to reveal truth.

Article 204 - Ideologue

Canon 2693

Ideologue is the seventh of seven (7) types of Rhetoric. It is a Form of speech characterized by the expert knowledge and competence of the speaker providing specific knowledge on a topic, idea or belief.

Canon 2694

The word Ideologue comes from twowords of ancient Greek being εἶδω (eidō) meaning “I see” and λόγος (logos) meaning“speech, oration, discourse”.

Article 205 - Kudos

Canon 2695

Kudos is the first of six (6) Methods influencing the type of Rhetoric and its delivery. It defines the qualities of name, recognition, renown of the speaker. The word originates from the Ancient Greek κῦδος (kudos) meaning “praise, renown”.

Canon 2696

Kudos is the first of three "intrinsic" methods and qualities of a speaker in using Rhetoric as it is considered inherent and inseparable with the name and identity of the speaker.

Canon 2697

Kudos is a key method of influence through Rhetoric as audiences prefer to hear from people they believe they know and trust. Therefore, the more positively known a name, in theory the more influential.

Article 206 - Ethos

Canon 2698

Ethos is the second of six (6) Methods influencing the type of Rhetoric and its delivery. It defines the qualities of character, values and ethics of the speaker. The word originates from the Ancient Greek $\eta\theta\omicron\varsigma$ (ēthos) meaning “custom, habit”.

Canon 2699

Ethos is the second of three "intrinsic" methods and qualities of a speaker in using Rhetoric as it considered inherent and inseparable with the perceived identity of the speaker.

Canon 2700

Ethos is a key method of influence through Rhetoric as audiences prefer to hear from people they trust as possessing good character than people they do not trust. Therefore, the more trustworthy a speaker is perceived, the more influential.

Article 207 - Pathos

Canon 2701

Pathos is the third of six (6) Methods influencing the type of Rhetoric and its delivery. It defines the qualities of audience empathy and emotional connection between a speaker and their intended audience. The word originates from the Ancient Greek πάθος (pathos) meaning “suffering”.

Canon 2702

Pathos is the third of three "intrinsic" methods and qualities of a speaker in using Rhetoric as it considered inherent and inseparable with the perceived identity of the speaker.

Canon 2703

Pathos is a key method of influence through Rhetoric as audiences prefer to hear from people with whom they empathize as having emotional integrity. Therefore, the more authentically and emotionally engaged a speaker is perceived, potentially the more influential.

Article 208 - Logos

Canon 2704

Logos is the fourth of six (6) Methods influencing the type of Rhetoric and its delivery. It defines the qualities of a relevant narrative, engaging topic and reasonable argument used by a speaker to their intended audience. The word originates from the Ancient Greek λόγος (logos) meaning “speech, oration, discourse, quote, story, study, ratio, word, calculation, reason”.

Article 209 - Tempos

Canon 2705

Tempos is the fifth of six (6) Methods influencing the type of Rhetoric and its delivery. It defines the qualities of the frequency or rate of words and phrases spoken in speech, therefore its “timing”. The word originates from the Latin word tempus meaning “time”.

Article 210 - Dynamos

Canon 2706

Dynamos is the sixth of six (6) Methods influencing the type of Rhetoric and its delivery. It defines the qualities of energy level or power within the voice at different stages of a speech in contrast to the rate (tempo) of speech. The word originates from the Ancient Greek (dynamis) meaning “energy, power”.

Article 211 - Contradiction

Canon 2707

A Contradiction represents a logical incompatibility between two (2) or more propositions. It occurs when the propositions, taken together yield two (2) conclusions, which form the logical, usually opposite inversions of each other.

Canon 2708

In Bivalent Linear Logic, Contradictions are not permitted.

Canon 2709

As Bivalent Linear Logic is wholly artificial and does not reflect the reality of the Universe or Divine Law, Natural Law or Cognitive Law, the presence of a Contradiction does not in itself denote a fatal flaw. However, the presence of a high number of contradictions within a model implies weakness of coherence and therefore utility.



VII. Law

7.1 Virtue of Law

Article 212 - Respect

Canon 2710

Respect is to actively observe objects and concepts in the present moment and thereby regard their value.

Canon 2711

Respect is the first of the seven virtues of law and upon which all the other six virtues are based.

Canon 2712

Without respect there is no justice.

Canon 2713

It is an obligation of all who enter a competent forum to demonstrate respect.

Canon 2714

An absence of respect and manners by a party to a matter of law obviates the errors of procedure.

Canon 2715

Absence of respect and manners by a judge or magistrate immediately disqualifies them from presiding the matter of law at hand.

Article 213 - Honesty

Canon 2716

Honesty is to cognitively process currently observed objects and concepts, or memories clearly without deliberate distortion, thereby communicating such observation or recollection as accurately as possible without deception.

Canon 2717

Honesty is the second of the seven virtues of law and upon which the remaining five virtues are based. It is typified by calmness of the intestines.

Canon 2718

A lack of honesty correctly implies a lack of accuracy and the deliberate distortion of alleged facts and evidence. Therefore dishonesty is the enemy of the court as without accuracy of facts there can be no justice.

Canon 2719

All judges and magistrates of competent forum by definition are sworn to protect the law and uphold justice by not permitting dishonesty to reign in their court.

Canon 2720

It is a solemn and sacred duty of all Judges and magistrates to defend the Living Law against attack by any guild, society or association of men and women that seek to usurp the Rights of Members and corrupt the Living Law through deliberate dishonesty.

Canon 2721

Any guild, society or association of men and women that seeks to deliberately corrupt the Living Law for their own ends and abrogate the rights of other men and women through trickery and dishonesty are an enemy of the Living Law and have no right to claim superior status before the law.

Canon 2722

As it is a secret oath of all Bar associations to conceal and corrupt the law, no member of a Bar association may ever be permitted to enter a competent forum, claim to represent the law, or sit as a judge, magistrate or official.

Canon 2723

In accordance with these canons, the presence of a member of the Bar association within any court in any official capacity immediately disqualifies such a venue as being regarded as a competent forum. Therefore any judgments, ordinances or orders issued by such an incompetent forum have no effect and are null and void from the beginning.

Article 214 - Courage

Canon 2724

Courage is a confidence and strength in the present moment to be honest and respectful in performance of duty.

Canon 2725

Courage is the third of the seven virtues of law and upon which the remaining four virtues are based. It is typified by a firmness of stomach and warmness of the heart.

Canon 2726

As there exists guilds and associations dedicated to the continued corruption of the law and the concealment of knowledge of the law, including the use of threat and intimidation, courage is a necessary virtue of law.

Canon 2727

An absence of courage in the character of a judge or magistrate is a sign that justice is also absent.

Canon 2728

Any judge or magistrate that refuses to rescind their membership to a Bar association and any other guild(s) that seeks to usurp the law is by definition a coward.

Canon 2729

Let justice be done, though the heavens should fall.

Article 215 - Compassion

Canon 2730

Compassion is empathetic sharing of grief and suffering of another within general proximity in the present moment.

Canon 2731

Compassion is the fourth of the seven virtues of law and upon which the remaining three virtues are based. It is typified by a warmth around the heart and a gentle swelling around the throat.

Canon 2732

Contrary to false precepts, compassion towards all parties, no matter how heinous the alleged offence, is an essential component of rendering justice.

Article 216 - Impartiality

Canon 2733

Impartiality is the conscious separation in the present moment of the emotion of compassion from the other virtues of respect, honesty and courage so that compassion is present but does not overwhelm the founding virtues. Hence Impartiality is best described as “detached compassion”.

Canon 2734

Impartiality is the fifth of the seven virtues of law and upon which the remaining two virtues are based. It is typified by a consciousness of the physical manifestation of all four base virtues.

Canon 2735

An absence of compassion and empathy is not impartiality but sociopathy.

Canon 2736

A judge or magistrate found not to be impartial concerning a matter before them, must immediately disqualify themselves or face the accusation of perverting the course of justice.

Article 217 - Knowledge

Canon 2737

Knowledge is conscious knowledge of the law, its true definitions, application, processes, history, purpose and functions without confusion with false information designed as concealment of key legal meaning. Jurisprudence is equitable to the concept of Knowledge.

Canon 2738

Knowledge is the sixth of the seven virtues of law and upon which the final virtue of law is derived. It is typified by the demonstration of a well rounded intellect, skills of discernment and balanced disposition.

Canon 2739

Knowledge of law presented by the guilds known as the Bar associations is not knowledge but ignorance of the law as such dictionaries, statutes, cases and precepts are founded on deliberate fraud, distortion and concealment.

Canon 2740

A judge, magistrate, prosecutor or counsel that is only knowledgeable in the law presented by the Bar association and their allies has no knowledge of law whatsoever, but merely of processes and deliberate distortions designed to hide knowledge.

Canon 2741

Ignorance of the law is no excuse for an Officer of the Court as it is a solemn obligation of all Officers of the Court, not the parties before the court to be well versed in jurisprudence and therefore due process of law.

Canon 2742

Any claim, statute or principle that seeks to shift obligation of Knowledge from Officers of the Court to Parties before the Court is an absurdity and deliberate corruption of the law, therefore null, void and without validity.

Canon 2743

By definition Knowledge of the law is usually absent within any Inferior Roman Court or Court operating under Talmudic Law as both systems are deliberately based on the teaching of false information of all but a very few, with true definitions, meaning and function reserved usually only to the elite of the judge class.

Article 218 - Wisdom

Canon 2744

Wisdom is the effect of adhering and demonstrating the previous six virtues of law. Wisdom is therefore the application of respect, honesty, compassion and discernment of the law in the present moment to render a judgment based on the facts, devoid of any other external influences.

Canon 2745

As true wisdom is reliant on the application of other skills first, wisdom is correctly defined as an effect rather than a cause.

7.2 Principles of Law

Article 219 - Justice

Canon 2746

Justice is the accumulated set of lawful rights and obligations of use defined by those laws consistent with the Golden Rule of law; and the rights and obligations associated with the administration of such laws in good faith, good conscience and good character.

Canon 2747

The word *ius* or *ious* in ancient Latin meant three things “a right granted by rule or lawful grant, the instrument or law or grant that made it and the obligations or duty attached to it”. The word -us is itself a shortened version of *usus* meaning “enjoyment, practice, skill, experience, usage, custom, intercourse, familiarity, benefit, advantage, need or necessity”.

Canon 2748

All Persons are considered innocent of an alleged controversy until due process is served according to the law and a liability (guilt) has been clearly established.

Canon 2749

For Justice to be served, a judgment must represent fair remedy. The absence of fair remedy represents an absence of justice. Only when consent is given by both parties at the commencement of a case can fair remedy be properly served.

Canon 2750

When due process is disrespected, the law suffers injury as any person may suffer harm from assault. All officers of the law are duty bound not to undertake such action that brings harm to the living law.

Canon 2751

By definition Justice can never be present nor rendered within an Inferior Roman Court as by its very design only the Judge is usually permitted to understand the true definitions and meanings of fictions applied through Roman Law and Talmudic Law with all others taught deliberately false definitions and misleading knowledge.

Article 220 - Freedom

Canon 2752

Freedom is a fictional Form whereby a Person is considered exempt from slavery or imprisonment. Freedom is equivalent to the concept of Liberty.

Canon 2753

Contrary to being a superior fiction, Freedom is an inferior fiction offering limited respite. Under the voluntary servitude system of "common law", Freedom is considered a Right or Privilege, therefore assuming the Person is already considered property and therefore in slavery.

Canon 2754

Freedom and Slavery belong to the same system of slavery. The concept of Freedom depends upon the existence and practice of Slavery, whilst the concept of Slavery depends upon the concept of Freedom, even if never granted.

Canon 2755

In accordance with Divine Law and Natural Law, an object cannot "own" other objects. Only fictions can "own" other fictions. Therefore the concept of Freedom is null and void from the beginning along with its twin concept of Slavery.

Article 221 - Rights

Canon 2756

Rights are inherent legal or equitable social property entitlements granted to members of a juridic society by virtue of their legal status.

Canon 2757

Legal Rights are significantly different to Equitable Rights, despite the two merely being listed as "Rights". Equitable Rights may equate simply to "benefits" and "privileges" granted to members of a society, juridic person or trust that can be suspended by the executors or their appointed trustees at will.

Canon 2758

Rights also refers to the tradition and custom in many societies that privileges falsely presented as "rights" are not generally suspended in the interest of maintaining the fraud of perceived rights.

Canon 2759

There are no true legal Rights of Persons in Common Law, only privileges.

Article 222 - Privileges

Canon 2760

A Privilege, or “benefit” is an equitable social property entitlement granted to members of a juridic society by favor, birth or condition.

Canon 2761

Unlike legal title, a privilege or benefit may be revoked or suspended in a range of circumstance, despite the privilege being deliberately termed a “right”.

Article 223 - Slavery

Canon 2762

Slavery is a fictional Form combining Morality, Property and Commerce whereby a man, woman or child may be considered legally or morally the property of another, to be sold or disposed as property and any injury to the slave as commercial not moral.

Canon 2763

Slavery is without any valid moral foundation as it falsely claims a "divine right" of ownership between objects "owning" other objects which defies all known Divine Law, Natural Law and Positive Law.

Canon 2764

Slavery is without any valid commercial foundation as it assumes a Property right which can only originate from the owner of all things being divine, yet fails to properly prove the lawful conveyance of these original claimed rights.

Canon 2765

Unlike mandatory slavery which has no moral, or commercial foundation upon which to even mount a claim, voluntary slavery in the form of "common law" does identify the right of a man or woman to consent to slavery as surety to a person against which some debt, bond is issued.

Canon 2766

Unlike mandatory slavery, the voluntary slave system of "common law" does not disclose the full nature of its slavery and therefore fails the test of a lawful agreement in hiding terms, agreements and obligations thereby rendering any consent null and void.

Canon 2767

Slavery in all its forms, whether mandatory or voluntary is abolished in accordance with these canons and the sacred covenant Pactum De Singularis Caelum.

Article 224 - Equity

Canon 2768

Equity is the principle of being equal or fair, impartial and even handed in the adjudication of matters before the Law, despite one party holding lower rights. Hence, Equity is also used as a term to recognize the “lowest” form of ownership or “equitable title” over property.

Canon 2769

In regards to property, Equity denotes the lowest form of ownership as a tenant and lessee.

Canon 2770

Accruing Equity does not mean increasing a claim or share of ownership. The acquiring of Equity is merely the acquiring of uses under tenancy, not ownership under legal title.

Canon 2771

Any claim that increased Equity is equivalent to increased claim or share of ownership is a deliberate and misleading fraud. If such a fraud was used as the basis of securing any agreement, then such an agreement is null and void from the beginning.

Canon 2772

To claim Equity is to claim the lowest rights of ownership, not the highest. Therefore, ownership of equity is the last party to be paid in any liquidation of an estate, only if assets remain.

Canon 2773

In the adjudication of agreement disputes, the principle of Equity is to consider the merits and facts of the dispute without regard to the implicit higher or lower claims of ownership. Hence, by treating both parties as equal, the principle of equity necessarily seeks to invoke a form of justice of the law.

Canon 2774

The absence of Equity, in particular courts of Equity, denotes most clearly the absence of Justice.

Canon 2775

Decisions of Equity do not make the law, but assist in its proper interpretation.

Article 225 - Culpability

Canon 2776

Culpability is the proven Fact of having committed an Offence in accordance with the statutes of a Juridic Person by lawful process.

Canon 2777

Culpability is one of only two permitted resolutions of valid Verdict, with the other being Innocence. Culpability is therefore to be justly liable to penalty.

Canon 2778

Culpability is not equivalent to Guilt as Guilt implies an acceptance and consent to an immoral act, whereas Culpability is a decision made by either a judge or jury in the course of a Trial.

Canon 2779

A person found lawfully Culpable is not permitted to receive the choice of Absolution. Instead, it is deemed they have chosen the punishment of Penitence as defined by any statutes promulgated consistent with these Canons.

Article 226 - Mens Rea

Canon 2780

Mens Rea is a fundamental principle of Law and necessary element for establishing criminal liability whereby the intent of the accused to knowingly commit a crime must be established as well as evidence of the action of a crime.

Canon 2781

The Phrase “Mens Rea” comes from Latin and means “guilty mind”. It is derived from the Latin phrase and maxim actus non facit reum nisi mens sit rea, meaning "the act does not make a person guilty unless the mind be also guilty".

Canon 2782

The determination of Mens Rea is according to Culpability.

Article 227 - Actus Reus

Canon 2783

Actus Reus is a fundamental principle of Law and necessary element for establishing criminal liability whereby evidence of the action of a crime must be established with the intent of the accused to knowingly commit a crime.

Canon 2784

The Phrase “Actus Reus” comes from Latin and means “guilty act”. It is derived from the Latin phrase and maxim *actus non facit reum nisi mens sit rea*, meaning "the act does not make a person guilty unless the mind be also guilty".

Canon 2785

In order for actus reus to be committed a deliberative act must be proven to have occurred involving bodily movement as either commission or omission:

(i) commission is engaging in a bodily movement resulting in an injury proscribed by law; and

(ii) omission is failing to engage in a necessary bodily movement for which a duty to perform exists resulting in an injury proscribed by law.

Canon 2786

The concept of a deliberative act is a bodily movement that is performed voluntarily. While a voluntary bodily movement may cause an involuntary reaction, involuntary bodily movements are generally considered excluded from the meaning of a deliberative act.

Canon 2787

As Possession alone does not constitute an act, it therefore can never be argued as actus reus without corrupting the essential principle itself and therefore negating its validity.

Canon 2788

While Possession itself can never be considered an act without corrupting the law, all possessions by definition are arrived through a series of voluntary or involuntary acts. Therefore, in the case of possession, the source of Actus Reus is not the possession itself, but the act or acts leading to possession.

Article 228 - Innocence

Canon 2789

Innocence is the proven Fact of not having committed an Offence in accordance with the statutes of a Juridic Person by lawful process.

Canon 2790

All Accused are considered Innocent until proven Culpable.

Canon 2791

Innocence is one of only two permitted resolutions of valid Verdict, with the other being Culpability. Innocence is therefore to be free from any liable to penalty.

Article 229 - Counsel

Canon 2792

The Right to Counsel is an ancient principle of Law, whereby all who are accused may seek the Counsel of an Advocate of their choosing to present their case before the court.

Canon 2793

The word Advocate is from ancient Latin advocatio combining two even earlier Latin words ad (with)+vocare (voice) meaning literally “to assist in legal defense with one’s voice”.

Canon 2794

The ancient right to Counsel is further reinforced through Trust Law when an accused as general executor to the trust representing the suit against them may nominate one or more general executors to act on their behalf. When this occurs Counsel is also known as Amicus Curiae.

Canon 2795

Justice requires that the Counsel selected by an Accused make a valid oath or execute a valid deed to truthfully serve the interests of the accused ahead of any other interests. A Counsel that will not or cannot serve the interests of the accused above other interests is unfit to be Counsel.

Canon 2796

While a Counsel is duty bound to serve the interests of their client, they are obligated to do so within the confines of the law such that any facts present in defense are true to the best knowledge of the Counsel and no act to knowingly or deliberately injure the law is performed during such service.

Canon 2797

An Advocate that engages as Counsel for another while still honoring a higher pledge, oath or association that is in conflict with serving the best interests of their client, whether or not such conflict is divulged, is guilty of an injury of the law and unfit to be Counsel.

Canon 2798

The word Lawyer is from the late 16th Century combining the Latin words lar / lares = (customary law) + iuro / iurare = (to take an oath, to conspire) meaning literally “one who has made an oath to customary law (of the private Guild)”. Hence the true and original meaning of a lawyer is “one who is authorized and licensed by the private Guilds of the Bar to practice law”. Therefore, no Lawyer can be Counsel without deliberately injuring the law and perverting the course of Justice.

Canon 2799

The word Attorn or Attornment is from 16th Century combining the Latin words at = (to) + torno (turn, round off) meaning “To consent, implicitly or explicitly, to a transfer of a right.” Hence the word Attorney means literally “a person to whom rights have been transferred by consent, implicitly or explicitly”. Therefore, no Attorney can be Counsel without deliberately injuring the law and perverting the course of Justice.

Canon 2800

The word Barrister is from the late 16th Century combining the Latin words baro = (dunce, incompetent) + sto/stare (to stand firm, to be in position) meaning literally “to stand/represent a dunce/incompetent”. Hence the meaning is “a student of the law (of the private Guild) that has been called to the Bar”. Therefore, no Barrister can be Counsel without deliberately injuring the law and perverting the course of Justice.

Canon 2801

As members of the Private Bar Guild are Lawyers, Attorneys and/or Barristers, no member of a Private Bar Guild can be Counsel without deliberately injuring the law and perverting the course of Justice.

Article 230 - Pro Se

Canon 2802

Pro Se is the principle of Law that a one may advocate on their own behalf before a court concerning a matter of controversy for which they have been named as a party rather than commissioning another.

Canon 2803

The Phrase “Pro Se” is Latin meaning “for one’s own behalf”.

Canon 2804

There are three (3) forms of Pro Se which one may choose to present themselves being (Roman) Person, Existence as Man or Woman or as a tribunal of superior Persons:

- (i) Pro Se without any qualification is assumed to mean Pro Se In Rem which translates as "for one's own property " or simply under the full jurisdiction of a Roman Court as a "thing"; and
- (ii) Pro Se In Vivus which translates as "for one's own behalf in one's own flesh and blood" which means one who attends or visits court as a living "flesh and blood" man, claiming such fact and therefore outside the jurisdiction of courts that cannot deal with anything but corporations and persons; and
- (iii) Pro Se In Triformis which translates as "for one's own behalf in three (3) forms/persons" which means one who attends court by claiming their Live Borne Record from One Heaven and therefore the presence of a superior tribunal of a Divine Person, True Person and Superior Person contesting title and jurisdiction of any inferior (Roman) court.

Canon 2805

Pro Se is a choice and a right, not a privilege. However, where one chooses Pro Se In Rem, the court has the right to establish a person through a swearing of oath whereby the one who is Pro Se (in Rem) is fully under the authority and jurisdiction of the court.

Canon 2806

To deny Pro Se is to deny the existence of the law. Therefore, no order, ruling, sentence or judgment from a court that denied Pro se can be upheld as lawful under any valid system of law.

Canon 2807

A court is not obliged to grant any special favor to one who chooses Pro Se rather than an ordinary advocate or agent. However in the interest of Justice, such consideration may be granted.

Canon 2808

One who chooses Pro Se is obliged to act and perform in a manner befitting an advocate of the court, including appropriate professional dress, cleanliness, manners and respect of due process.

Article 231 - Res Accusatio

Canon 2809

Res Accusatio is the ancient principle of Law that one who has been charged with an offence is always given immediately the facts of the accusation(s) in a form that they can comprehend.

Canon 2810

The phrase Res Accusatio is ancient Latin for “the facts of the accusation”.

Canon 2811

It is both an absurd corruption and injury to the law when one is charged with an offence and the nature and facts of the accusation are not divulged to the alleged offender.

Canon 2812

Res Accusatio is not the same as Indictment as Res Accusatio is merely the facts and natures of the charges allegedly against an accused, not the evidence or details of the case to be brought against them at Indictment.

Canon 2813

Res Accusatio is a right of the accused and an obligation of the accuser. When Res Accusatio is failed to be applied within three days of being charged, the injury against the law automatically sets off any account of accusations and the prisoner must be set free with the case dismissed.

Article 232 - Res Judicata

Canon 2814

Res Judicata, also known as “double jeopardy”, also known as “preclusion of claim” and “autrefois acquit/convict” is an ancient principle of Law whereby a case in which res judicata was perfected is no longer subject to appeal, nor may the same case be brought again either in the same court, or different court.

Canon 2815

The phrase Res Judicata is ancient Latin and means “a matter (already) judged”.

Canon 2816

Res Judicata is considered perfected when five (5) factors are found to have been clearly defined in the previous suit:

- (i) identity of the property, person or thing at suit; and
- (ii) identity of the cause, charges and facts at suit; and
- (iii) identity of the relevant parties, their actions and intentions at suit; and
- (iv) whether the judgment was final; and
- (v) whether the relevant parties were given full and fair opportunity to be heard on the issue.

Canon 2817

Once Res Judicata is claimed and validated, no judge nor court may hear the alleged pending matter, nor reopen a case against which Res Judicata is perfected.

Canon 2818

Res Judicata does not preclude the right of Appeal which is considered a continuance of the same case, rather than the reopening of a case. Only when the appeals process is exhausted or waived by all parties does Res Judicata come into effect as a principle.

Canon 2819

A defendant in a suit may use Res Judicata as defense as a plaintiff who prosecuted an action against a defendant and obtained a valid final judgment is not permitted by law to initiate another action versus the same defendant where:

- (i) the claim is of such nature as could have been joined in the first action; or
- (ii) the claim is based on the same transaction that was at issue in the first action; or
- (iii) the plaintiff seeks a different remedy, or further remedy, than what was obtained in the first action.

Canon 2820

While the concepts of “Double Jeopardy” and “autrefois acquit” or “autrefois convict” are sometimes considered separate in rights and statute in terms of Res Judicata, it is Res Judicata that is the principle of law, not necessarily the question of fairness that precludes a new case on the same matter being brought again.

Article 233 - Ius Propere

Canon 2821

Ius Propere, also known as “Jus Propere”, is the ancient principle of law that Justice requires prompt resolution of controversies.

Canon 2822

The Phrase Ius Propere is Latin meaning “Prompt Justice”.

Canon 2823

The absence of promptness is the absence of Justice and an injury of law.

Canon 2824

All accused have the right to Res Accusatio (hear the facts of the accusations) before a judge or magistrate within three to seven days of first being detained.

Canon 2825

All accused have the right to Ius Propere such that their detention is not greater than ninety days before their appointed final court hearing or trial, unless the accused themselves have requested more time to prepare.

Canon 2826

The refusal of Res Accusatio right combined with the refusal of Ius Propere is such a severe injury to the law, it offsets any account of accusation requiring the man or woman be immediately set free as all charges have been balanced and accounted.

Article 234 - Meritus Formulae

Canon 2827

Meritus Formulae (Due Process) is an ancient principle of law that officials and their agents are duty bound to follow the same laws they enforce.

Canon 2828

The phrase Meritus Formulae is Latin for “Due Process (procedure)”.

Canon 2829

When an official or agent that is duty bound by their oath of office to follow the same laws they enforce knowingly and deliberately deviates, ignores or contravenes such laws, their offence is manifestly greater than one who is not duty bound to enforce the law.

Canon 2830

When Meritus Formulae is failed to be followed three times in proper procedure, the law ceases and all offices, authorities and powers dissolved:

- (i) The first failure of Meritus Formulae is a matter of serious law in which the life, liberty or possessions of an accused were unfairly injured and no redress provided; and
- (ii) The second failure of Meritus Formulae is the refusal under appeal of writ of Mandamus to accept the first injury, therefore creating a second Meritus Formulae; and
- (iii) The third and final failure of Meritus Formulae is the government of the people refusing the sanction the refusal to properly investigate the writ of Mandamus constituting a tacit endorsement of the repudiation of the rule of law.

Canon 2831

A significant failure of Meritus Formulae within a court proceeding may be grounds for technical dismissal as the offence of the court against the laws it has sworn to uphold offsets the alleged offence it has sworn to adjudicate.

Article 235 - Meritus Proscriptum

Canon 2832

Meritus Proscriptum is an ancient principle of Law whereby fair notice is given to an accused to enable them sufficient time to respond, attend and prepare a defense.

Canon 2833

The phrase Meritus Proscriptum is Latin for “Fair notice (of suit)”.

Canon 2834

Meritus Proscriptum is a fundamental pillar of justice whereby an accused cannot be judged if they were never properly made aware of the accusation. Similarly, Meritus Proscriptum means the ruling over a dispute or enforcement of a claim in which the rights of another are impinged is unlawful if the other party was never properly made aware of the claim or dispute.

Canon 2835

Meritus Proscriptum requires proof of service in the delivery of a written notice outlining the key facts of the controversy and options available to the party within a prescribed period of time allowing for an adequate response including:

- (i) Physical service witnessed by at least two parties; or
- (ii) Certified mail or courier; or
- (iii) Certified email; or
- (iv) Certified fax or phone message delivery.

Canon 2836

Public notice is not equivalent to Meritus Proscriptum.

Article 236 - Demurrer

Canon 2837

Demurrer is a formal written response to a complaint in suit objecting to the legal sufficiency to proceed. A Demurrer asserts, without disputing the facts, that the complaint in question does not adequately state all the necessary and key elements of a valid cause of action and that the demurring party is therefore entitled to immediate judgment or dismissal.

Canon 2838

The word “demurrer” comes from the combination of Latin de (out, down) +muralis (fighting against). Hence the literal meaning of the word demurrer is to “cease fighting”. Thus demurrer is a call to the court to “cease fighting” and denial of consent to proceed until a matter of law is adjudicated.

Canon 2839

A Demurrer is neither a form of plea or motion, but a formal request of suspension of court proceedings (suspension of hostilities) until the merits of the written demurrer may be examined.

Canon 2840

Excluding evidence of public records that contradict the face of the complaint or material facts not subject to challenge, a valid Demurrer does not challenge the alleged facts in the complaint, nor contest the ultimate merits of a suit.

Canon 2841

There are four (4) forms of Demurrer being General, Special, to Evidence and to Interrogatories:

(i) A General Demurrer is a demurrer which objects to a complaint in its substance in failure to state facts sufficient to constitute a cause of action and/or any claimed lack of subject matter jurisdiction; and

(ii) A Special Demurrer is a demurrer which objects to a complaint in its form in which essential errors of fact, scrivener errors, errors contradicting the public record and other “special” examples may be shown and/or claimed lack of personal or territorial jurisdiction; and

(iii) A Demurrer to Evidence is a demurrer which objects to at the conclusion of the evidence presented for a complaint on the ground of insufficient evidence, faulty or incorrectly presented evidence or other technical errors in material presentation; and

(iv) A Demurrer to Interrogatories is a demurrer of answers offered by a witness as evidence for refusing to answer one or more anticipated questions expected to be asked of them.

Canon 2842

In matters of criminal law, a General or Special Demurrer may not be requested and filed until after the presentation of any indictment. In such matters, the counsel or Pro Se will respond to the question of plea that a demurrer is requested and that leave from the court is sought to prepare the motion or if the paperwork is already completed, the prepared motion is then handed to the clerk to be filed.

Canon 2843

In civil matters where a complaint is administratively filed, a general or special demurrer may also be administratively filed in response prior to any hearing.

Canon 2844

A presiding judge or magistrate cannot deny the right of demurrer. A judge that denies demurrer outright, or denies leave to prepare a motion automatically provides evidence of some predisposed bias and grounds for an immediate motion of recusal (removal) of the judge or magistrate from the matter.

Article 237 - Allocution

Canon 2845

Allocution is the term used to define an ancient principle of law whereby an accused having been found guilty of an offence possesses the right to speak for one last time on the record as to their defense before any sentence is passed.

Canon 2846

The right of an accused to speak to those that have convicted them of a crime before sentence is issued as one of the oldest pillars of law since the beginning of Civilization. When denied or wholly absent, no law can be said to exist.

Canon 2847

The word Allocution is a corruption of the word Adlocution which comes from the Latin Adlocutio meaning "concluding speech, (inspired) final words, final speech of play, formal address (emperor/general)". In ancient Greek law, ancient Roman law, Anglo-Saxon Law and early Common Law, Adlocution referred to the third and final right of an accused to speak in their defense, the three forms in Roman Law being Prolocution, Collocution and Adlocution.

Canon 2848

The most famous use of Adlocution in Western Law is the Adlocution of Socrates, as told by Plato. Thus the Adlocution of Socrates has served as a one (1) of the ancient pillars of Western Law and Justice from the beginning.

Canon 2849

The most famous non use of Adlocution for Western Law after being offered Prolocution and Collocution in accordance with Roman Law is the trial of Jesus by Pontius Pilate as recounted in the New Testament.

Canon 2850

An Adlocution or Allocution is always oral and no time constraint may be imposed upon its delivery and conclusion.

Canon 2851

During Adlocution one may refer to any evidence, whether previously admitted or refused to be entered into the record by the court. Furthermore, an Adlocution may include elements of Demurrer in challenging the jurisdiction of the court as well as the weight of evidence presented.

Canon 2852

In the 19th Century, the private law guilds sought to remove this two thousand year old fundamental right of law of Adlocution by claiming its spelling as “Allocution” reserving its highest use as a solemn private address by the Roman Pontiff to the College of Cardinals and its lowest use as a “privilege” granted by judges of the private Bar guild to the accused.

Canon 2853

In the 20th Century, the private Bar Guild further corrupted this most ancient foundation of law by claiming “Allocution” is an unsworn statement no longer on the public record if requested by the accused, only if requested by the judge.

Canon 2854

Any law, statute, edict, policy or ruling that states Adlocution or its variant pronunciation “Allocution” no longer applies and is not part of the public record is an absurdity and abomination against the law, having no force or effect from the beginning.

Canon 2855

If an accused had previously stated at Prolocution that the court had no jurisdiction and presented facts to support such claim, had then reinforced through demurrer and / or Collocution the courts lack of jurisdiction then for the third and final time at Adlocution speaks their denial of consent and lack of jurisdiction by the court then the court cannot lawfully detain or obstruct them from leaving the court at the conclusion of their Adlocution.

Canon 2856

Any accused that reinforces their non-consent at Adoluction by definition cannot be bound, therefore no valid judgment can be rendered, nor bond perfected.

Canon 2857

When any accused vocalizes their non-consent and reinforces any facts of non-jurisdiction and demurrer at Adlocution, the liability imposed by the court must remain in the hands of the judge or magistrate.

7.3 Systems of Law

Article 238 - Systems of Law

Canon 2858

A System of Law is a comprehensive integrated body of laws, legal institutions, law officials, customs, precedents and history encompassing the necessary functioning framework of rule of law for a particular society, civilization or group of societies.

Canon 2859

System of Law is equivalent to the concept of Civilization and “Civilized Society” in that Civilization is founded in large part on the existence of a comprehensive system of law.

Canon 2860

A form of law is not the same as a system of law. A form of law such as admiralty law, agreement law, trust law, local government law, state law or federal law are sub components of a larger system of law.

Canon 2861

A Valid System of Law is any law system that meets seven (7) essential criteria being Member Rights, Rules and Guidelines, Legitimate Source of Power, Rules of Judicial Administration, Institutional Bodies, Legitimate Consent and Enforcement:

- (i) Member Rights being clear recognition of members of the society possessing some form of rights and the recognition and protection of those rights; and
- (ii) A set of Rules and Guidelines defining the acceptable norms of behaviour of the society encompassing property, ownership, agreements, obligations, arguments (disputes) and relationships; and
- (iii) A Legitimate Source of Power and authority defining by what claims or rights the laws have been first formed; and
- (iv) A set of Rules of Judicial Administration defining the administration of the society and the law; and
- (v) Institutional Bodies of members of the society constituting some kind of executive branch, legislative (law making) and judiciary (judges); and
- (vi) Legitimate Consent of the members of the society to agree and follow the laws; and
- (vii) Enforcement of rule of law and examples of judicial review and the sentencing / ruling / order.

Canon 2862

The most common claim of legitimate source of power for a System of Law is "by Divine Right" upon claiming by some sacred scripture, revelation, custom and guidance one or more Divine Entities bestowed legitimacy to a body of law as superior to all others, consistent with some theology and cultural heritage.

Canon 2863

Any System of Law that is inconsistent with these Canons and based on fraudulent claims of source by Divine Right is automatically without a legitimate source of law and therefore null and void from the beginning.

Canon 2864

A valid System of Law is said to be operational for a community when it is either recognized and practiced as custom or the rule of law by occupation of the land and sea.

Canon 2865

For a valid System of Law to be operational as rule of law by occupation of the land and sea, occupation must have been accomplished by dominance over a previous system of law by conquest, treaty or abandonment:

- (i) by conquest in the form of one or more decisive battles whereby the opposing forces surrendered, or agreed to some truce or peace as the weaker side; or
- (ii) by treaty in the form of an agreement whereby one side is the superior to the other; and
- (iii) by abandonment or vacancy whereby the the previous law was lost, abandoned, destroyed or non-compliant to be known as a valid system of law.

Canon 2866

A System of Law need not be written in a form of scripted or cursive language to qualify as a system of law so long as law meets the criteria of a valid system of law and the civilization demonstrates an ability to maintain, adjudicate, transmit rule of law and record important matters of law whether graphically, through monuments, forms of cultural expression or other forms of record.

Canon 2867

All valid systems of law may be divided into essentially two types being equality based and inequality based:

- (i) Equality Based Systems of Law assume that all are equally subject to the law, even if the laws favor a few above the many; and
- (ii) Inequality Based Systems of Law assume that not all are equally subject to the law and some may operate outside of it or be excluded from it.

Canon 2868

Equality Based Systems of Law have far outlasted Inequality Based Systems of Law throughout the history of Civilization, due largely to the inherit weakness of any system of law that permits some or many to claim immunity from it.

Canon 2869

Inequality Based Systems of Law are by definition unjust and therefore an abomination to the rule of law and the purpose of law.

Canon 2870

The most successful Inequality Based System of Law based also on fraudulent claims of "Divine Right" is Roman Death Cult Law also known as Civil Law, Feudal Law and Common Law whereby through a complex system of patronage, obedience, mutual interests a global inequal and unjust system of law dominated planet Earth for almost 1,000 years until 2011.

Article 239 - Atl Law

Canon 2871

Atl Law is an ancient oral equality system of law and language emerging from the Mesolithic Period (25,000 to 9,500 BCE) around the regions of Mexico, Central Americas, and the northern half of South America.

Canon 2872

Atl law is named after the Atl indigenous of the Andes (Antis) Mountains and northern half of South America, otherwise known as the Atlanteans who believed their laws were passed down directly from flesh and blood higher order beings. Atl Law evolved into the foundation of the laws of MesoAmerican Civilizations (Olmec, Zapotex, Aztec and Maya), Andean Civilizations (Inca, Moche, Chibcha and Canaris) and the Great Plains Civilizations of North America such as Wampum Law.

Canon 2873

As the Roman Death Cult is an imposter system founded by fraud in the 11th Century with finance from Venice and never was the founders of the Catholic Church nor Christian Faith, all law based on the Roman Death Cult including Feudal Law, Common Law, Civil Law and International Law is null and void from the beginning for all the lands and seas of North America, Central America and South America.

Canon 2874

As Atl law was never legitimately replaced, nor the people of North America, Central America or South America lawfully conquered within the physical realm, the law of the land has remained unbroken the Atl Law of the indigenous nations.

Canon 2875

As Wampum Law descends from Atl Law and incorporates the laws and knowledge of its common ancestry with the peoples of Central America and South America, Wampum Law remains the unbroken legitimate system of law of the land of North America.

Article 240 - Ari Law

Canon 2876

Ari or “Ara” Law is an ancient oral equality system of law and language emerging from the Mesolithic Period (25,000 to 9,500 BCE) around the regions of northern Australia and Southern Asia.

Canon 2877

Ari law is named after the Ari indigenous of northern Australia and Southern Asia who introduced an advanced ascetic spiritual and metaphysical culture that survived the Neolithic period into the main tribes of the Australian indigenous people without being extinguished. Ari Law, also known today as “Yapa Law”, also known as "Aboriginal Tribal Law" is the oldest still fully functioning System of Law with provenance to the Mesolithic Period.

Canon 2878

As the Roman Death Cult is an imposter system founded by fraud in the 11th Century with finance from Venice and never was the founders of the Catholic Church nor Christian Faith, all law based on the Roman Death Cult including Feudal Law, Common Law, Civil Law and International Law is null and void from the beginning for all the lands, islands and seas of Australia.

Canon 2879

As the imposters who came and invaded the lands of Australia do not possess legitimate law, nor was any treaty signed, nor was any war fought, the first and true law system of the land remains Ari Law, also known as Yapa Law, also known as Aboriginal Tribal Law.

Article 241 - Mui Law

Canon 2880

Mui Law or “Mu” Law is an ancient oral equality system of law and language emerging from the Mesolithic Period (25,000 to 9,500 BCE) around the regions of the Pacific Islands such as Hawaii, New Zealand across to the west coast of South America and Asia.

Canon 2881

Mui Law is named after the ancient boat and canoe people of the Pacific Ocean that first brought advanced metaphysical and honor-bound cultural beliefs throughout the Pacific and Asia with Polynesian Law and specifically Maori Law being a direct descendent of this ancient legal system.

Canon 2882

As the Roman Death Cult is an imposter system founded by fraud in the 11th Century with finance from Venice and never was the founder of the Catholic Church nor Christian Faith, all law based on the Roman Death Cult including Feudal Law, Common Law, Civil Law and International Law is null and void from the beginning for all the lands, islands and seas of the Pacific and Indian Oceans.

Canon 2883

As the treaties signed by the Crown were done in bad faith and have since been dishonored countless times, such treaties no longer have any weight in law. Therefore, as the Maori people, the people of Hawaii and the people of the Pacific have not lost any war, nor have surrendered any rights, the first and true law system of the land remains Mui Law, also known as Polynesian Law and in New Zealand as MaoriLaw.

Article 242 - Cuili Law

Canon 2884

Cuili Law, also known as “Holly Law” or Cuilliaéan law is an ancient oral equality system of law and language emerging from the Neolithic Period (9,500 to 6,500 BCE) around the regions of Ireland, to Britain, Spain and areas of the Mediterranean.

Canon 2885

Cuili Law is named after the Cuilliaéan priest-king families, also known as the “Holly” or “Holy” that first brought advanced astrological and metaphysical religious beliefs into Europe and as far east as India and China and as far west as the Americas.

Canon 2886

As the Roman Death Cult is an imposter system founded by fraud in the 11th Century with finance from Venice and never was the founder of the Catholic Church nor Christian Faith, all law based on the Roman Death Cult including Feudal Law, Common Law, Civil Law and International Law is null and void from the beginning for all the lands, islands and seas of Ireland, Britain and Europe.

Article 243 - Mandian Law

Canon 2887

Mandi Law, also known as “Mene” or “Saharan” Law is an ancient oral equality system of law and language emerging from the Mesolithic Period (25,000 to 9,500 BCE) around the regions of northern Africa, Mediterranean and Middle East.

Canon 2888

Mandi law is named after the great Mandi civilization that emerged from the hot and swampy rainforests of Northern Africa from Morocco to Saudi Arabia and brought their unique religious beliefs and civilization to the rest of Africa, Southern Europe and the Middle East.

Canon 2889

As the Roman Death Cult is an imposter system founded by fraud in the 11th Century with finance from Venice and never was the founder of the Catholic Church nor Christian Faith, all law based on the Roman Death Cult including Feudal Law, Common Law, Civil Law and International Law is null and void from the beginning for all the lands, islands and seas of Africa, Arabia and Asia.

Article 244 - Sumerian Law

Canon 2890

Sumer Law is the world's first ancient inequality system of law and language emerging from the early Bronze Age Period city - states of the Mesopotamian delta of Iraq / Iran during thereign of King Ur-Nammu (around 2030 BCE). Hence Sumer Law, is also known as the Code of Ur-Nammu.

Canon 2891

Sumer Law is the first law in Civilized history to be based on the inequal premise "all crime against slaves is commercial" whereas crime against "free men" remained based on the principle of "lex talionis" or "an eye for an eye".

Canon 2892

The principles of Sumer Law in which crime could be considered "commercial" was resurrected during the creation of the private Guilds of Florence, Genoa and Venice. However, its greatest application is through Common Law and the creation of the private Bar Guilds throughout the world that feed off the commercialization of law through their private courts.

Article 245 - Babylonian Law

Canon 2893

Babylonian Law, also known as Hammurabi Law is the world's first written equality system of law and language emerging around 1760 BCE across the Babylonian Empire by King Hammurabi (died around 1750 BCE).

Canon 2894

Babylonian Law is based on "lex talionis" or "an eye for an eye" with the law being equal to all, regardless of position and the commercialization of law considered an abomination against the meaning of law.

Canon 2895

The enemy of Babylonian Law was Sumer Law or "Ur Law" which claimed such perversities as "all crime against slaves is commercial". As a result, the history of ancient civilization within Asia and the Middle East may be said to have been a struggle between these two competing views of the law with one believing Divine Law applies to all and the other being the priests of Ur, then the Am-Ur-Ites who believed the law is merely a commercial tool of power.

Article 246 - Hyksos Law

Canon 2896

Hyksos Law, also known as the "Instructions of Ptahhotep", also known as "The Maxims of Good Discourse" is an ancient equality system of law first introduced by the Hyksos Ebla - Ireland Diaspora upon conquering Egypt from the 17th Century BCE and later refined to its height under Pharaoh Akhenaten as "Instructions of Amen-em-apt", also known as "The Commandments of Akhenaten", also known as "Mosaic Law" in the 14th Century BCE.

Canon 2897

The True Commandments of Akhenaten, also known as true "Mosaic Law" is a thirty (30) chapter poem of around thirty laws and associated teaching being:

- Chapter 1 - Respect the Laws; and
- Chapter 2 - Do not steal; and
- Chapter 3 - Prudence in speech; and
- Chapter 4 - Two types of men; and
- Chapter 5 - Honest and tranquil service; and
- Chapter 6 - Steal no land and eat from your own field; and
- Chapter 7 - Seek no wealth; and
- Chapter 8 - Speak no evil; and
- Chapter 9 - Avoid the heated (violent people); and
- Chapter 10 - Say what you think without injuring; and
- Chapter 11 - Abuse no poor; and
- Chapter 12 - Always be honest; and
- Chapter 13 - Write no falsehoods and acquit debt; and
- Chapter 14 - Be dignified; and
- Chapter 15 - Cheat not with your pen; and
- Chapter 16 - Do not corrupt the balance; and
- Chapter 17 - Do not corrupt the measure; and
- Chapter 18 - Be not over-anxious; and
- Chapter 19 - Do not commit perjury; and
- Chapter 20 - Be honest as a judge or scribe; and
- Chapter 21 - Be reticent; and
- Chapter 22 - Provoke no enemy; and
- Chapter 23 - Mind your table manners; and
- Chapter 24 - Have discretion; and
- Chapter 25 - Respect God's will; and
- Chapter 26 - Respect seniors; and
- Chapter 27 - Do not revile an elder; and
- Chapter 28 - Be generous to the poor; and
- Chapter 29 - Travel honestly; and
- Chapter 30 - Epilogue.

Canon 2898

True Mosaic Law was deliberately corrupted by the architects of Persian Law, also known as Mithraic Law and Orthodox Jewish Law in the 6th Century BCE by introducing elaborate rituals of spell making and cursing and claiming them to be the laws of Moses as Zadok, the first high priest of Mithraism.

Canon 2899

As Mosaic Law written in the scripture known as the Holy Bible is a deliberate fabrication and fraud designed to curse the memory of the true Mosaic Law of Pharaoh Akhenaten, the false Mosaic Law has no effect and is null and void from the beginning of the creation of Mithraism, also known as Orthodox Judaism.

Article 247 - Vedic Law

Canon 2900

Vedic Law, also known as “Huli Law” or “Hindu Law” is an ancient equality written system of law and language emerging from the transcribing of the ancient oral Neolithic Cuili Law into a written language (Sanskrit) in Asia and India around the 17th Century.

Canon 2901

The term “Vedic Law” refers to the Huli (Holly) Law being interpreted into the writing of four sacred texts called Vedas being Rig-Veda, Yajur-Veda, Sama-Veda and Atharva-Veda by disciples of the Cuilliaéan known as “Brahmana”.

Canon 2902

As the Roman Death Cult is an imposter system founded by fraud in the 11th Century with finance from Venice and never was the founder of the Catholic Church nor Christian Faith, all law based on the Roman Death Cult including Feudal Law, Common Law, Civil Law and International Law is null and void from the beginning for all the lands, islands and seas of India and South Asia.

Article 248 - Persian Law

Canon 2903

Persian Law, also known as “Mithraic Law”, “Orthodox Jewish Law” and “Chaldean Law” is the world's first fictional, fraudulent and inequal ancient written system of law written in the Persian Language in the 6th Century BCE under the reign of Darius of Persia through the infusion of Zoroastrian beliefs, Mendes beliefs from Egypt and the Yahudi (Israelites).

Canon 2904

As the Yahudi (Israelites) legal system honored its roots back to the Neolithic oral “Holly Law” or Cuilliaéan law from 1070 BCE, the use of writing was considered an abomination before Yah(weh), also known as G-d. Therefore, the creation of Mithraic Law (Orthodox Jewish Law) by Yahudi priests in Babylon was considered a great heresy against G-d. However, by the 4th Century BCE, the Yahudi Diaspora were using Greek and Aramaic to the North, Latin to the West and Persian to the South and East.

Canon 2905

Persian Law, also known as “Mithraic Law”, “Orthodox Jewish Law” and “Chaldean Law” was a reaction and antithesis to Tará Law formed by Jeremiah in Ireland. However through the use of a new language called Persian, the knowledge could be taught to only those who were trusted, thereby controlling the information and its dissemination.

Canon 2906

In the first variation of Persian Law as Orthodox Mithraism, Mithra is born from the seed of Adona Elohim (Elohim) the Sun-god and “Lord God” and Ashtarot (Ashtart) the “Virgin Queen of Heaven” being the Foundation Stone (Rock) at the foundation of the formerly destroyed temple of Jerusalem. Mithra then lived his first years within the cave within the rock, now also known as the well of souls.

Canon 2907

A key perversion of law introduced with Persian Law was the concept of "blood sacrifice". Mithra was variously named the “Lamb of God”, the “only begotten Son of God”, the “Savior” (Christ), the “good shepherd” and the “way, the truth and the light”. He was said to have been born on the Winter Solstice around December 25th and Died as a blood sacrifice to “cleanse the world of sin” on the Spring Equinox around March 23rd.

Canon 2908

To seek the promotion of Persian Law, the High Priests sought to welcome the elite of conquered lands into secret societies who were then granted oversight as "viziers" to the Persian overlord. For the sacred Orthodox Ordinary Mithraic Sacrament of Baptism an initiate put on a white gown, a thorny crown and walked in a procession to the temple, where they were stripped, placed in a pit above which animals such as young calf and lambs were slaughtered on a perforated platform over them with the blood flowing through onto them, thus being “born again” with their “sins washed away by the blood of the lamb”. For the sacred Orthodox Superior Mithraic ritual of Baptism, the initiate was usually placed in a stone sarcophagus and instead of a lamb, a human child was ritually slaughtered on an altar above them.

Canon 2909

For the sacred Orthodox Ordinary Mithraic Sacrament of the Eucharist, a member would celebrate by consuming unleavened bread and wine in the simulated cannibalism of the body and blood of Mithra for their salvation. Thus, the most sacred words of the Eucharist of Mithra attest“ He who will not eat of my body and drink of my blood, so that he will be made one with me and I with him, the same shall not know salvation.” For the sacred Orthodox Superior Mithraic ritual of the Eucharist, the actual blood of a slain child was drunk and their roasted flesh eaten, usually only by the high priests and senior elite of Mithraic members.

Canon 2910

The first and most sacred temple to Orthodox Mithraism was the Great Temple of Darius of Persia which was completed by 526 BCE at the site known as “Temple Mount” over the Foundation Stone and claimed birth place of Mithra. The priests of Mithra were called P’tah which means Father, Peter and Rock.

Canon 2911

The most sacred scriptures of Mithraism were a deliberate corruption of the 1st five books of Akhenaten, also known as Moses, the scripture of Zoroastrianism and the prophets of the Yahudi. These scriptures were known as the Massa or Missal and Father Nehemiah and Ezra brought these to the Temple of Mithra in 455 BCE to celebrate the first and most sacred ceremony of Mithraism known as Mass.

Article 249 - Tará Law

Canon 2912

Tará Law, also known as “Torá(h) Law”, “Tír / Tíra Law” and “Territorial Law” is an oral equality system of law created by Holly King Eochaid of Ireland and Prophet Jeremiah by around 590 BCE memorized as poetic scripture that became the standard “law of the land” as far away as Asia, Turkey, to Northern Europe and the Berbers of North Africa.

Canon 2913

The name Tará, also known as Torá(h) signified not only truth, but the name of the land imprinted with the law, thus the first "law of the land".

Canon 2914

Tará Law invented the formal concept of personal property "air" from private property “cuí/ cuíl” and the use of property or "úsáid" upon sacred promise/surety called “tithe” through a bonding ritual called “seal” – the original source and meaning of the word seal. Hence, possession of property became known as “séalaigh” (bonded property) and a promise/surety of property was called from the beginning a “áirithe” (property promise).

Canon 2915

As Tará Law forbid the use of writing, the key to the sealing process was the concept of "oath" - a vocalized promise before witnesses to some higher deity to do, perform a thing. Hence, the concept "my word is my bond" and why oaths have remained the cornerstone of Western agreement law ever since.

Canon 2916

The laws of Tará introduced the rights of possession not simply of private property, but the invention of the laws of nations, being the collective rights of communities to possess and hold their lands. Tará introduced defined classes of society as well as greater social co-operation and function through the sacred rules of Society (the Tará/Torá(h)) . Thus, as tribes and networks of tribes ceased territorial disputes, trade erupted across regions, enabling the introduction of the first dedicated public infrastructure in Europe through the first stone roads, the first aqueducts, as well as the first trans-national currency/barter system known as "scrupall" (scruple) and an explosion in trade.

Canon 2917

In 204 CE, the Great Holly King (Art) Arthur mac Cúinn died and was succeeded by his son Cormac mac Art, great great grandson of Mary of the Sangreal, who returned to the ancient line of Priest - Kings and Holly Family via the famed Joseph Ha Rama Theo, the builder of the fabled city Sepphoris who sought and failed along with his son to stop the corruption of the Israelites / Yahud in following the parasite religion of Mithraism. His legal reforms were instrumental and remain in many legal systems today:

- (i) Cormac introduced a new class of professional jurists called “breithem”, whose job it was to actively seek out and resolve property disputes using the a code of law that actually placed a commercial price on various property disputes called an “honor - price” - connecting the strength of one’s word (still the bedrock of the law), the list of injuries and a commercial price for restoring honor. Later, these considerations were to become the basis of the corruption of the law under the guilds of Genoa, Florence and Venice; and
- (ii) Cormac also strengthened the class structure, making it clear the limits of rights so that all may be treated equally under the law (the golden rule), even the king. But it was the law of the land which he called “terra”(as the new law) where Cormac made the most significant contributions to our modern land system by introducing the concepts of terrain (metes and bounds) and survey; and
- (iii) Cormac was the first in history to introduce the concept of the “acre” being around eighty four (84) feet by eight hundred forty (840) feet which was the standard terrain for an extended family, with the acre permitted to be subdivided into seven “plots” of approximately eighty four (84) feet by one hundred twenty (120) feet for individual families. Incredibly, this subdivision by the laws of “terrain” (metes and bounds) and the concept of the plot, now as the “lot” remains a cornerstone of modern land management today in many western nations, but with the Khazar / Venetian smaller version of an acre (sixty six (66) feet by six hundred sixty six (666) feet); and
- (iv) Cormac invented a new legal word called “súrvé” (survey) from sure (surety) and ve/vi (ancient stone system of time / space measurement) whereby a claimed owner needed to physically walk and “survey” the terrain once every seven (7) years to retain title and validate the correct placement and state of repair of walls and boundaries. Hence, this ancient rule of survey and the seven (7) year rule of “surveying property” has remained to the present day; and
- (v) Cormac invented the legal concept equivalent to a "life estate" to protect the home (originally called 'bail') through an agreement called a léas (lease) whereby a man and his family may be entitled to their plot for a maximum of seventy (70) years - or life.

Canon 2918

The law of Tará/terra continued until 1649 when Oliver Cromwell with massive financial support for a militia army funded by Venice invaded Ireland murdering hundreds of thousands of Irish to eliminate any remaining ancient bloodlines , any last vestiges of the Tora/Tará which the elite anti-semitic Khazar/Venetian hate and destroyed Tará stone by stone.

Article 250 - Hellenic Law

Canon 2919

Hellenic Law, also known as “Ancient Greek Law”, is an ancient written equality system of law in Ancient Greek formed in the 4th Century BCE under the reign of Alexander the Great by Aristotle.

Article 251 - Roman Law

Canon 2920

Roman Law, is the world's first fictional, fraudulent and unequal ancient written system of law in written in a specifically designed magic language called Latin from the 4th Century BCE onwards, but falsely claimed of older provenance.

Canon 2921

Yahudi Diaspora (the "Romans") who continued to worship Set as the feminine Satan (Saturnia) did not have a written language until their conquering of the Etruscans. The entire Etruscan language and grammar was consumed and stolen by the Romans by mirror inverting the Etruscan alphabet to create Latin no earlier than the 4th Century BCE.

Canon 2922

The name of the conquered city by the Yahudi Diaspora was originally Saturnia, in honor of feminine Satan. However, upon the conquest and defeat of the Carthaginians, the name of the city was changed to Roma, as the ancient word for "hate/evil/war" in mirror reverse to the ancient word Amor meaning "love/peace" .

Canon 2923

Roman Law introduced countless corruptions of law, all falsely claimed as ancient customs and procedures, over fairness, truth and self-evident justice vs. injustice. Instead, Roman Law introduced the perversion that procedures are more important in law than law itself - the first time in history that such absurdity had ever been claimed as legitimate. If not for the ruthlessness in which Rome protected its fraud, most if not all Roman Law would have been repudiated millennia ago.

Article 252 - Holly Roman Law

Canon 2924

Holly Roman Law, also “Christian Law”, also known as “Byzantine Law” or I•N•R•I is a written equality system of law first introduced by British borne Emperor Constantine (Custennyn/ Custennin) in 326 CE upon the creation of new Roman Imperial religion of Christianity.

Canon 2925

I•N•R•I means ILEX NOVUM ROMANUM IMPERIUM --literally "One Law (is) New Name (for) Roman Empire" --simply “Holly (Holy) New Roman Empire” is the official motto and signature for the government ordered to replace the previous motto of S•P•Q•R (which in Latin meant SENATUS POPULUS QUO REGNUM or “(The) Senate (of the) People Through Which (is) Rule”.

Canon 2926

The mortal enemy of pagan Roman Law, Persian Law and unequal law was the innovations of Christian Law that once again embedded the law into sacred scripture called The Septuagint, also known as the "LXX" and the letter "G" and the honoring of the deity Jesus Christ.

Canon 2927

Christian Law was the first law in history to outlaw slavery in all its forms and to ban the practices of Ba'alism, Mithraism and blood sacrifice. In response, the foundation of Christianity caused the creation of the antithesis known as Talmudic Law in the form of Ba'al priest Baba Rabban and the kingdom of Israel by 333 CE.

Canon 2928

In the 6th Century, Emperor Justinian went further in developing a new version of the Holly Roman Law called the Codex Justinian that outlawed the Menesheh altogether and made the worship of Ba'al or Mithra a capital crime. In response, King Julianus ben Sabar of Israel ordered the writing of an anti-law against the Codex Justinianus called the Gemara, which was to become the second unholy installment of the Talmud.

Canon 2929

To ensure the memory of Jesus Christ and Christian Law were cursed for as long as possible, upon seizing power in the 11th Century, the Roman Death Cult and Venetian Rabbi sought to corrupt every single law and principle Christianity was founded upon, culminating in such horrendous heretical works against the true teachings of Jesus Christ and Christianity in the form of the King James Bible, the Codex Civilus Justinian and the dogma of the Roman Catholic Church.

Article 253 - Talmudic Law

Canon 2930

Talmudic Law, also known as Maneshah Law, also known as Manes Law, also known as Aryan Law is the world's first fictional, fraudulent and unequal system of written Law formed in a custom designed black (satanic) magic curse language called Hebrew first introduced by Persian (Aryan) King BabaRab I (272-309), also known as Baba Rabban in the year 300 CE through the publication of the first text written in Hebrew in history known as the “Talmud”.

Canon 2931

The core philosophy of Talmudic Law is the religion of Manes which in Persian means “(laws of) righteous and correct behaviour of mind and spirit” first introduced by the grandfather of BabaRab I whose name was ArdaShah I (224-244 CE):

- (i) Two primeval forces predate and exist throughout the heavens, the earth and all that exists in-between- one “good”, the other “bad”; and
- (ii) The “good” force dwells in the realm of light and the heavens and is the father of majesty and greatness known as “Abba de Rabban” (Father of Greatness); who possesses four (4) faces being Time, Light, Creation and Virtue; and possesses Five Shekhinas (Tabernacles) being Intelligence, Reason, Thought, Reflection and Will; and
- (iii) The “evil” force dwells in the realm of darkness below the realm of light on earth and is the father of knowledge, teaching known as “Seytan” (king of demons) and “Kha Shekha” (Ruler of learning, teaching and knowledge) who possesses four (4) faces being Air, Fire, Earth and Water; and also possesses five attributes being Forgetfulness, Greed, Avarice, Pain and Death; and
- (iv) The world of light is infinite in five directions (N,S,W,E and above) yet is constrained by evil and darkness below; and
- (v) The world of evil is infinite in five directions (N,S,W,E and below) yet is constrained by light above; and
- (vi) All men and women are borne with a base soul (mind) called Ahu-Man being "the state of not knowing, ignorance, stupidity, foolishness and unclean". Those that educate themselves to Manes may then develop a second soul (mind) called Hu-Man and a "state of consciousness to act, perform and do". Only those that have dedicated themselves to the highest scripture and are worthy then reach the third state of soul (mind) Ba-Man of "spiritual perfection, wisdom, hermeneutic skill"; and
- (vii) All sentient (thinking) beings who have reached the status of being "Hu-Man" have free will to choose to transgress sacred law and sin (khat) or obey law and perform a good deed (mizdah). Both khat (sins) and good deeds (mizdah) accumulate over a life and transfer to the next life time if not completely “accounted”. However, those possess only a base soul (Ahu-Man) do not have "will"; and
- (viii) The cause of all sorrow originates from the first man called “masya” and his wife “masyaneh” who turned their back on “abba de rabban” (the father of greatness and light) and his laws (“manes”) thus creating original sin and the imperfection of mankind through desire and want of material things (kama); and
- (ix) Because khat (sins) are inherited into the next lifetime, one who is born poor must be obedient to their master and perform mizdah (good deeds) in order to improve their position- hence “class discrimination” was not only lawful, but “ordained by g-d”; and
- (x) The cycle of death and re-birth in seeking to improve and reach spiritual perfection of soul (mind) as Ba-Man (later known as Brahman) is called Chakra which is Persian/Sanskrit for "wheel of life"; and
- (xi) All people of society may be classed into Kasts (castes) meaning "to reduce, to make smaller" and then into tribes called Vana meaning "woods, trees" by virtue of birth. The highest class are the scholars, teachers and priests. The next class are the warriors, regional kings and administrators. The next lowest class are the merchants and farmers. The second lowest class are the artists and free workers. The lowest of all classes then are the slaves called boda/bode (pronounced "body") and non Aryans; and
- (xii) The sacred law of the Aryans was called “the mirror of way of god” or “Sisa SedaRam” and “good deeds; reward” or “Mizdah” comprising of six (6) “books of worship” or “seyda” being Seeds, Festivals, Women, Damages, Holy Things and Purities; and
- (xiii) A member of the Aryan (Chosen People) of UrAn (Iran) could not be held a slave longer than seven years before all their debts must be forgiven. However, a foreigner or non-believer could be held as slaves for life and could be treated like cattle. Treating non believers as life slaves and cattle was not only lawful, but “ordained by g-d”; and
- (xiv) The Aryans (Urians) are the rulers of the world over all other people because they made a sacred covenant (BaRit) with the King of Darkness known as “Kha Shekha”. However, as they are sworn to rule justly, truthfully and fairly as “servants of all people”, the Aryan remain also in honor with “Abba de Rabban” (Father of Greatness) permitting them to rule.

Canon 2932

Upon ascending to the throne, BabaRab I (272-309) abolished the title of Shah as the ancient name of the Emperor of Persia and instead was crowned as “Baalkhan” or “Balkhan” meaning “God - King” and “masya” (messiah) of the Aryans. BabaRab, also known as “Baba Rabban”, also introduced a range of historic innovations to the religion of Manes to control and eliminate division, including:

- (i) A new “secret” language for the scriptures was commissioned known as Ebri (Hebrew) meaning “the path; the crossing (of knowledge)” with all scripture to henceforth be written in Ebri; and
- (ii) New scriptures added to the Misdah called Gamara, with gam meaning "step to, come to" and ara meaning "prayer, praise (to gad)"; and
- (iii) Summary text called Talmud, with tal meaning "many" and mud meaning "to cry, to groan"; and
- (iv) A new priest class known as the Rab and “Rabbi” meaning “master, teacher of gad” were commissioned to translate the scripture from Ebri (Hebrew) to the people; and
- (v) Seytan (Satan) was renamed Sabaoth, or “Lord of Hosts” and his name and identity was forbidden to be spoken or revealed, except by the most senior priests. Instead, the common people were to use the ancient Persian word “gadan” or “gad” meaning “one who overpowers, defeats, injures or rapes”; and
- (vi) Faithful were required to now kneel on a prayer rug and bow down in daily prayers and worship the ruins of Babel (Babylon) as the original home of “gad” or “god”, praising his name; and
- (vii) Devout were required to now wear a knitted woolen skull cap called a “kapi” from the ancient Persian word for “monkey” to identify themselves as servants of “gad” or “god” and especially during prayers and ceremonies; and
- (viii) Slaves and bonded workers (boda/bode) do not really possess a soul (Ahu-Man), so they do not reincarnate. Therefore, boda/bode may be lawfully treated as less than domestic / farm animals. Only Hu-Man (human) possess an animal soul and Ba-Man (brahman) who possess a superior spiritual soul reincarnate.

Canon 2933

In the 16th Century, the Venetian-Magyar decided to undertaken a plan to reunite all Samaritan (Khazar) diaspora under their control through the Jesuits in the design of the Jerusalem Talmud and the introduction of the Tanakh (Hebrew Bible) as a translation of the unholy Septuaginta into Hebrew. In the 17th Century, the Venetian-Magyar decided to create a new cult through Ottoman influence known as the Sabbateans, also known as the AshkeNazi by completely re-writing and corrupting the original Babylonian Talmud into the most disgusting, unrecognizable, perverse, spiritually dishonorable work in history in order to create a cult of extreme sociopathic illness.

Canon 2934

While the contents of the Talmud have been written and re-written over the centuries, including the forbiddance to speak honestly of its contents, Talmudic Law makes clear the signs of the end times and the end of the blood covenant:

- (i) Upon a tribulation of three and half years or twelve hundred and sixty years based in the interpretation of Da'vid scripture; and
- (ii) When six (million) have been sacrificed for the covenant as a holocaust being a burnt offering to Moloch, one of the names of the G-d of the Talmud; and
- (iii) True and overwhelming Knowledge of the G-d will be revealed; and
- (iv) The Law will be restored; and
- (v) The Dead shall rise; and
- (vi) A messiah will come in accordance to the criteria of prophecy; and
- (vii) Israel will be restored and the people permitted to return to the homeland, only after all the other signs have come.

Canon 2935

As the Sabbatean and Ashkenazi elite families ensured the formation of the state of Israel in 1948, it is clear that those Magyar descendents who continue to claim ownership and control of the world believe the Talmud ended as a covenant and law through their deliberate and premeditated actions against the Menesheh Diaspora in World War II.

Canon 2936

As the state of Israel was formed in 1948, then either (A) legally all aspects of the Talmud have either been fulfilled and the covenant no longer has any effect as a new covenant has been formed, or (B) the Sabbatean and Ashkenazi elite families are the worst criminals of any religious based legal system in the history of all civilizations and the Talmud is still in effect.

Article 254 - Sufi Law

Canon 2937

Sufi Law is the system of law written in ancient Greek first introduced by the Prophet Muhammad as founder of the enlightened wisdom religion of Sufism in the 7th Century and later methodically corrupted by the Apocalyptic Mithraic Parasite Umayyad Dynasty (666 – 750 CE).

Canon 2938

All founding texts of Sufism were written by the Prophet Muhammad and his disciples in ancient Greek language as the secret occult language of Arabic had not yet been created by the Menesheh/Sarmatian Parasites of the Umayyad. Hence, the term “Sufi” is derived from ancient Greek word “Sophia” meaning “divine” wisdom. The scriptorium at which these sacred texts were written by several dozen scribes including Muhammad was deliberately bulldozed and destroyed by the Sabbatean elite Saudi family in the late 20th Century.

Canon 2939

The fundamental doctrine of Sufism as created by the Prophet Muhammad is as a science through which “one can know how to travel into the presence of the Divine, purify one’s inner self from filth, and beautify it with a variety of praiseworthy traits”. Through Sufism as literally meaning the “science of divine wisdom”, Prophet Muhammad taught his disciples the technique of dhikr which is repeating the names of the Divine and asceticism which includes healthy, simple living and avoidance of excessive vices and corruption.

Canon 2940

Sufism as first created by Prophet Muhammad was as much a direct response to the excess and evils of the Menesheh Dynasty of Himyar (Yemen), Arabia and growing across Asia that sought to elevate a few satanic high priests and trading families as “gods” while promoting ignorance and fear amongst the populace.

Canon 2941

In response to the brilliance of the highly educated Prophet Muhammad , the Menesheh/Sarmatian Parasites of the Umayyad deliberately constructed a counter-religion and curse against the Sufism of the Prophet Muhammad known as Islam, which promoted extraordinary and excessive vices to the elite in the form of multiple wives, sex slaves, drunken orgies, sodomy, drug addiction, ritual murder, satanic worship while promoting a hatred of knowledge and worship of ignorance to the poor followers. This corrupt model that still disgraces the original teachings of Muhammad remains the dominant political model of many Islamic states.

Canon 2942

Islamic law is nothing more than a fraudulent version of Talmudic and Persian Law which was deliberately and specifically designed to curse the memory of Prophet Muhammad and the name of Allah. Therefore, Islamic Law is forbidden to ever be known as a form of law, or system of law.

Article 255 - Khazarian Law

Canon 2943

Khazarian Law, also known as “Khagan Law” is a written system of law in proto - Uralic language founded in the late 6th Century by Menesheh refugees from Israel and the land marauders known as the “hordes” and “mongols” of the great Asian and North - Eastern European grass plains.

Canon 2944

Khazarian Law, also known as “Khagan Law” is a written system of law in proto-Uralic language founded in the late 6th Century by Menesheh refugees from Persia and the land marauders known as the Scythians, “hordes” and “mongols” of the great Asian and North-Eastern European grass plains.

Canon 2945

Khazarian Law is unique as the first law in history to introduce the concept that men and women can be classed as a form of animal with less status and rights than the lowest household or farm animal. Thus "human" beings were considered far less valuable than the servants of Roman and ancient Civilization and instead were called "slavs" or "slaves" while loyal servants were called Kaananites or simply Knights.

Canon 2946

Khazarian Law similar to Sumer Law considered the elite called the "White Khazars" immune from the law compared to the nomadic tribes who were called "Black Khazars" with the capital of Khazaria at the mouth of the Volga River and established in 531 CE called Samar meaning “city of heavenly light”. This distinction continued after the break up of the Khazarian Empire by the 9th Century.

Canon 2947

In the 9th Century upon the death of Khagan Menasseh II also known as Igyek or “Holy One”, the Khazarian Empire and law disintegrated into Civil War with splits between the White Khazars and Black Khazars:

- (i) Aaron (Rurik) the 1st Grand Prince of the Rusar (Russians) escaped up the Volga from Odessa to a new capital at Ninevah (Nizhnii Novgorod) and the eventual formation of the Sarmatian Empire, later called the Russian Empire in the 18th Century; and
- (ii) Joseph (Almos) the 1st Grand Prince of the Magyar who sought to establish a new homeland called Etelközü (Etel similar to Greek Enetoi "praiseworthy/chosen" and közü "land") --the Chosen Land being the Pannonian Basin or “Carpathian” Basin enclosed by the Carpathian Mountains to the east and Transylvanian Plateau to the north, eventually being driven westward back to form a final defensive position within the marshes of the river Po where they established a their capital Enetoi called "Venice"; and
- (iii) Yariel (Nasi)-Bayan the 1st Grand Prince of the Bulgar and Avar and arch-enemy of the Magyar reaching its height under Simeon I of Bulgaria until 927 when the Avar largely defected en-mass to Islam under the Abbasid Empire and the Bulgar were gradually reduced in power; and
- (iv) Obadiah (Öge) the 1st Khan of the Uyghar of Mongolia and China, later known as the Mongols and the "Goldern Horde

Canon 2948

The elite "White" Khazarian families and Celtic families share common ancestry of the Yahudi (Israelites) in possessing the CCR5 genetic anomaly rendering double recipients with high probability of immunity from the plague, smallpox, influenza and HIV. Thus the Khazarian elite prior to the 13th Century viewed a primary adversary being the most ancient anglo-saxon families particularly of Ireland, Britain, North Africa, France and Germany.

Canon 2949

The strength of the Khazarian Diaspora in maintaining power and destroying enemies and any trace of their history is demonstrated throughout the centuries even to the 15th and 16th Centuries:

- (i) Ivan III Vasilevich, Ivan the Great (1440-1505) as a direct descendant of Aaron (Rurik) reuniting the Rus as the Empire of Samaria with its capital at Moscow; and
- (ii) Alessandro Farnese as Pope Paul III (1534-1549) as a direct descendant of the Joseph (Aaron) the 1st Grand Prince of the Magyar and the powerful Pierleoni family that controlled the office of Doge of Venice until 1026, then funded and founded the Roman Death Cult as a private venture managed by other descendant families of the Pierleoni including the Orsini, Conti, Corrado, Aldobrandini, Borghese and Caetani; and
- (iii) Kaiser Mehmed II (1451-1481) of the Ottoman Empire and descendant of Yariel (Nasi)-Bayan the 1st Grand Prince of the Bulgar and Avar and the sub-branch of the family that "quit" what is known today as Judaism to control Islam; and
- (iv) The Great Yuan Dynasty of China from the 13th to 14th Century as descendants of Obadiah (Öge) the 1st Khan of the Uyghar of Mongolia with one of the most famous leaders of the Yuan Dynasty being Kublai Khan (1260-1294).

Canon 2950

A historic feature of the various Khazarian Diaspora tribes is a greater hatred towards each another than the rest of the world. The descendents of the Magyar succeeded in taking domination of the Khazarian legacy by 1945 through two world wars and the successful elimination of all remaining Rus and Bulgar noble blood leaving only the descendents of the Uyghar of China and Magyar of European noble families.

Article 256 - AngloSaxon Law

Canon 2951

Anglo Saxon Law also known as “Anglaise Law”, "Catholic Law" and “Carolingian Law” is the written system of law first introduced by Charles Martel of the Franks in the 8th Century in the new language of “Anglaise” later known as English and “Old French”.

Canon 2952

Anglo-Saxon Law was formalized by 738 CE with the first meeting of nobles or “parlomentum” and promulgation of the Instatutum (Institutions) and Catholic Law by 742 CE with promulgation of Iuris Canonum (Canon Law) through the Decretum Gratianum (the Decree of Graces of God). The 1st Catholic Pope was then invested (coronated) in Rome in 751 CE being Carloman as Vicarius Christi Zacharias I. Prior to 751 CE there was never a Catholic Pope of Rome as Rome was previously the center of Apocalyptic Mithraism and Ba'al worship.

Canon 2953

Under Anglo-Saxon Law in the 8th Century CE, the Pippins formed the cornerstone of Law on the Bible which they called the "Biblia Sacra" (Holy Bible) in Latin, that expanded the Bibiliographe, or βιβλιογραφη of the Holly Roman (Byzantine) Law.

Canon 2954

Anglo-Saxon Law in the 8th Century CE created a new form of land separate from terra (land), or Tará (land) or even lares. Anglo-Saxon Law created the concept of lend in which the land (lend) was absolutely owned by God, with the church the absolute landlord without dispute and all nobles upon such land subservient to the true Catholic Church.

Canon 2955

Anglo-Saxon Law in the 8th Century CE reordered the titles and ranks of leaders into a new class structure known as “nobility” or simply “nobles” from Latin gnoscere and Greek Knosis meaning “wisdom, worthy, enlightened”. Unlike at any time in Europe for millenia, Martel sought to measure the claim of higher right not simply by birthright, but by knowledge, education and character, creating the "sacré" laws (from Latin meaning sacred") of inheritance that demanded an heir be Christian, be worthy in birthright, in faith and character. Thus for the first time in European history, an heir could be disowned if they were considered incompetent or immoral in character.

Canon 2956

Anglo-Saxon Law in the 8th Century CE took away the claims of old Roman titles such as Counts and Dukes into the highest being Lord (from Latin laudis meaning ‘praiseworthy, worthy, meritous’) then Baron (ancient Gaelic bara/barra meaning ‘rod or measure of value’) and Earl (ancient Gaelic meaning ‘brave man, warrior, leader, chief’).

Canon 2957

Anglo-Saxon Law in the 8th Century CE reorganized the clergy into four levels being: Vicar of Christ, Primates, Bishops and Priests:

- (i) The “Priest” from Anglaise prēost - which originally described a counsellor or village elder and equivalent to the Earl. The Priest then managed a plot of lend equivalent to the village called the Parish (from Latin parocha meaning “provision of necessities”); and
- (ii) The next highest was the Bishop from Saxon/Gaul bisceop meaning priest. The Bishop was then in charge of several Priests and Parishes under a Diocese - being a direct return of the divisional lend unit of the Roman Empire under Emperor Diocletian. The bisceops were the first priestly positions of the Catholic Church created at the Concilium (742 CE) the first synod of the fledgling church. Unlike the Imperial Christian Church, each bisceop was granted a sedes (seat) and charter, equivalent to Barons. In fact many of the first Bishops of the Catholic Church were also Barons; and
- (iii) The next highest was the Primate, from Latin word primus meaning “first, foremost, most eminent” and equivalent to “Lords” in charge of several Diocese called a Metropolitan; and
- (iv) The highest position was then the Vicarius Christi- the Vicar of Christ and Primate Patriarch of the Catholic Church.

Canon 2958

Under laws of “lend” invented by the Anglo-Saxon Law in the 8th Century CE, divisions of land were divided into smaller “tenancies” being:

- (i) The Lords were placed in control of territorial divisions called a Marche (country) from Latin marca meaning “frontier or boundary”; and
- (ii) Barons were placed in control of divisions of land called a Manor from Latin manere meaning “to possess and abide (by agreement)” – hence the phrase “Lord of the Manor; and
- (iii) Earls as chiefs were granted recognition of their lands and homes as a Village (Latin villa, 'country home') and their common lands as Culturae.

Canon 2959

To ensure uniformity of leases and rights of use of land between terra- land held through lords, barons and earls as well as lend- land held directly by the church, Anglo-Saxon Law from the 8th Century CE invented the concept of the Tenant and the Tenancy Agreement (from Latin tenere meaning to ‘hold/keep’) which meant literally “one who holds land by tenure” – with tenure meaning “an agreement for holding immovable property (tenement), equivalent to lease.” 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 2960

Similar to ancient Irish property law, the Pippins from the 8th Century CE honored the concept of surety of the agreement in the form of the oath of the tenant to uphold their obligations, which was called their “bond” – hence “my word is my bond”. Thus tenant farmers were called bondsmen in recognition of standing for their oath, not because they were considered slaves.

Canon 2961

To ensure Tenants were protected under their tenancy, two fundamental principles of law were attached to the concept of tenancy from the 8th Century CE, the right of equity and the right of redemption:

- (i) The right of equity (equite) was the right of fairness and fair use whereby a tenant has the right of fair use of the property without constraint by the landlord and may seek remedy from a higher authority if the landlord creates unreasonable impediments or demands; and
- (ii) The right of redemption was the right for a tenant to make good any wrong and therefore “redeem” their honor before being formally declared delinquent.

Canon 2962

The Pippins (Carolingians) in the 8th Century CE created three forums of law they called the Placitum, Manorum and Palatium:

- (i) The Placitum was the forum for minor and medium estates (sessions) and non capital crimes and in particular recognized the rights of equity and redemption of tenants; and
- (ii) Manorum or Manor Court or Manor Hall was the hall of the Baron in which serious crimes (murder, theft etc) were adjudicated; and
- (iii) Palatium or Palace of the Lord was the major palace of the Lord in which crimes by barons and treason were adjudicated.

Article 257 - Civil Law

Canon 2963

Civil Law, also falsely known as “Law of Justinian” is a fraudulent system of law created in the late 16th century by the Jesuits and claimed as legitimate Holly Roman Law.

Canon 2964

While it is without dispute that Emperor Justinian did in fact create a master codex of law, the work of secret Jesuit Denis Godefroy published in 1583 as Corpus Iuris Civilis is a complete and utter fraud, therefore null and void from the beginning.

Canon 2965

All societies which base Roman Civil Law as their foundation law are without a legitimate system of law, therefore are subject by default to Ucadian Law.

Article 258 - Feudal Law

Canon 2966

Feudal Law, or “Fee-Udal Law” is an inequality system of law created in the early 13th Century CE by Roman Pope Innocent III and the Venetian noble families as a franchise to attract suitable warlords and militia leaders who pledged complete allegiance to the Roman Death Cult to be granted a “royal title” and immunity by Rome to kill ancient land owners, take their place and rule the population as worse than animals, in exchange for regular taxes paid to the Roman Death Cult.

Canon 2967

It is through Feudal Law that we see the introduction of such terms as “serf” or “slave” as translated in Slavic Khazarian languages as the perpetually bound “chattel” of the estate of a lord. It is through Feudal Law that we see the widespread introduction of land value taxes and church taxes. It is also through Feudal Law that we see the foundation of forced and organized labor that heralded the Industrial Revolution.

Canon 2968

Using the concept of Lend of Anglo-Saxon Law, the Roman Death Cult claimed all land in its possession as agents of God as the one true Apostolic Church and the Pope as the Vicar of Christ, following the successful conveyance of England, Ireland, Wales and later the South of France, the Papal States and then the claim of the whole world through Unum Sanctum in 1302.

Canon 2969

Under Feudal Law, the Roman Death Cult declared everyone to be servants of god, including the Pope, thereby establishing a hierarchy of servitude or slavery to the church, beginning with the Pope and then with everyone else successively lower “vassals” (from Latin vas, vadis meaning surety, bail)- The lowest “slave” being the serf. The concept of the bondsman being “free” was replaced with the serf being the lawful property of their liege (lord) by being a vassal (surety) to fealty (obligations). No longer were the disenfranchised bondsmen considered tenants of a noble, but as perpetual slaves with almost no rights whatsoever.

Canon 2970

As further corruption of Anglo-Saxon Law, the nobles became officially known as tenants under feudalism, with the highest form of tenancy being “fee absolute” for a sovereign, followed by “fee simple” for all vassals of the sovereign. Importantly, for the first time since the Roman Empire, these deeds of tenancy were recorded and registered as "occupied" Land Title. Thus, unless one was registered under the Roman Death Cult, a man had neither land, nor title.

Canon 2971

Under Feudal Law, bondsmen were depreciated to the status of serfs and slaves. However, the feudal system continued to honor the fundamental rights attached to the concept and use of a tenancy in the form of equity and redemption but now only for nobles. Thus the court of chancery was formed in order to hear disputes between lesser nobles as tenants and the higher nobles as landlords.

Canon 2972

A further corruption introduced by the Venetians and their vassals the Roman Death Cult under Feudal Law was the concept of universal land taxes called Denarii Sancti Patri meaning literally "sacred land payment" in light of the false claim of the land as being "owned" by the Roman Death Cult as exclusive agents of God. Unlike, previous voluntary donations, taxes were made mandatory which defies the very source of authority by which they claimed to tax.

Canon 2973

In order to dismantle the ancient and lawful land rights of land owners and Anglo-Saxon law, Feudal Law introduced a new rank of nobles being in order Emperor, Sovereign, Duke, Prince, Elector, Marques, Count, Baron, Knight and Squire.

Article 259 - Common Law

Canon 2974

Common Law is an inequality system of law created by King Henry VIII and Venetian advisers in 1548 upon the complete remodeling of the Executive, Legislature and Judiciary Branches of Rule in England whereby the private Guild (Livery) of Judges and Notaries (from which the private Bar Associations were spawned) was granted royal warrant to convert judicial assemblies into their private courts (cautio) and for the rulings and judgments of the private Guild to take precedence over ancient customs of Anglo-Saxon law and rights, except those needed to make the law still technically function.

Canon 2975

The word "common" comes from 15th Century Latin communis meaning "to entrust, commit to a burden, public duty, service or obligation". The word was created from the combination of two (2) ancient pre-Vatican Latin words com / comitto = "to entrust, commit" and munis = "burden, public duty, service or obligation". Hence Common Law literally means "voluntary enslavement" or simply "lawful slavery".

Canon 2976

The first official and permanent use of the term "parliament" since the time of the Carolingians was used under the reign of Edward III in 1341 when he abolished the old Royal Council and replaced it with a Parliament of two (2) Chambers an Upper Chamber and Lower Chamber, thus separating the clergy and nobles into the higher and knights and burgesses into the lower. The presiding officer of the Lower Chamber was the Prolocutor.

Canon 2977

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.

Canon 2978

Under Common Law, the role of serf was abolished and replaced with the word "pauper" and overlaid with the concepts of the Freeman, Yeoman and Bondsman:

- (i) The Freeman was one granted privileges to inhabit and freely roam the lands of a city or borough, usually upon being awarded the privileges of being a citizen; or
- (ii) The Yeoman was the freeman tenant of the noble granted freedom to tend to their own small estate; or
- (iii) The Bondsman was an indentured servant either choosing to be indentured for a period of service and training or on account of an inability to pay debts.

Canon 2979

While the abolishment of the Khazarian/Venetian Feudal concept of people as animals to introducing what is now wrongly called "Common Law Rights", these were and have always been privileges that may be withdrawn at any point.

Canon 2980

As part of the general reform of law, four new courts were established under Common Law being the Court of Kings Bench, the Court of Exchequer Pleas, Court of Chancery and the Court of Common Pleas all still under the influence of the private law guild (livery company):

- (i) The Court of Kings (Queens) Bench; and
- (ii) The Court of Exchequer Pleas; and
- (ii) The Court of Chancery; and
- (iv) The Court of Common Pleas.

Canon 2981

An example of a Common Law "Privilege" was in the creation of the concept of Settlements whereby a man or a woman once granted inhabitancy could freely move around the settlement needed permission to settle. Hence the name "settler" and the requirement for a license to settle.

Canon 2982

Contrary to false claims, the right to freely travel on the main roads was an Anglo-Saxon right, taken away under Feudal law and only partially returned under Common Law in the 16th C with the requirement for a warrant or a "passport" to travel.

Canon 2983

All societies which base Roman Common Law as their foundation law are without a legitimate system of law, therefore are subject by default to Ucadian Law.

Article 260 - International Law

Canon 2984

International Law, also known as "Law of Nations" or jus gentium is a written inequality system of private law formed largely in the 19th and 20th Centuries and applying to "sovereign nations" as members of various supranational bodies such as the United Nations, the Commonwealth and the Holy See also known as the Vatican and Roman Death Cult.

Canon 2985

International Law is unique in the history of law as the most perverse of all law in civilized history in permitting single men and women to be treated as "nations" therefore private international law to be applied within greater societies enabling the "rules of war" to be applied in commerce as well as the legitimacy of compulsion and stripping of rights under "trading with the enemy" and declaring the population "enemies of the state".

Canon 2986

The foundation of International Law is a collection of laws known as the "Geneva Convention" and the "Hague Conventions" mirrored by a handful of key laws within each Roman Law controlled society:

- (i) First Geneva Convention of 1864 for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field; and
- (ii) Hague Convention of 1899 on Conduct of War; and
- (iii) Second Geneva Convention of 1906 for the Amelioration of the Condition of Wounded, Sick and Shipwrecked Members of Armed Forces at Sea; and
- (iv) Hague Convention of 1907 on Conduct of War; and
- (v) Third Geneva Convention of 1929 relative to the Treatment of Prisoners of War; and
- (vi) Fourth Geneva Convention of 1949 relative to the Protection of Civilian Persons in Time of War; and
- (vii) Protocol I (1977) relating to the Protection of Victims of International Armed Conflicts; and
- (viii) Protocol II (1977) relating to the Protection of Victims of Non-International Armed Conflicts; and
- (ix) Protocol III (2005) relating to the Adoption of an Additional Distinctive Emblem.

Canon 2987

The key domestic laws that compliment the supranational "Geneva Conventions" are:

- (i) Mental "Health" Act and Local Government Acts from 1871 onwards that converted the entire population of societies into residents of "Hospitals" being military facilities for amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field focused specifically on the administration of "sanity" or "paupers" obeying their government; and
- (ii) Government Benefits, Trading with the Enemy Acts from 1910 onwards that converted the entire rights of the population of societies from "rights" into "benefits and services" of the employed / unemployed with anyone who sought to hold the elite and government to account capable of being treated as an "enemy of the state" and the conventions of war thereby lawfully used by a government against its own people; and
- (iii) Conversion of the whole population to illegal enemies of the state and prisoners of war from 1930 onwards demanded forced registration of biological property, required certificates and licensing of all manner of lawful activities deemed "illegal" unless licensed (permission) including the compulsory payment of taxes payable to an international system of government. For the first time in history the elite had "lawfully" declared war against the population of earth and began treating everyone as prisoners of war; and
- (iv) Conversion of whole population to aliens of their own land and permanent paupers from the 1940's onwards as demonstrated by the continued use of the three hundred (300) year tradition of pauper "P" then on passports thereby solidifying the majority of the population as criminals and paupers and a legitimate "threat" against the small minority of elite civilians who needed "Protection of Civilian Persons in Time of War".

Canon 2988

While the inferior Courts and Governments of societies as signatories to the Geneva Convention and Hague Conventions appear to still operate under the ancient conventions of honor and dishonor, in reality the adoption of International Law means that once a person is deemed a threat, abnormal, insane, a troublemaker or protesting government authority, the government and its agents may "legally" declare war against them, completely ignoring thousands of years of customary law.

Canon 2989

The introduction of Private International Law has rendered Common Law largely dead with the elite of governments no longer needing to follow constitutional law of common law estates except to maintain the deliberate illusion that Constitutional Law and Common Law are still in effect.

Canon 2990

As evidenced by the power and flexibility afforded elite families through Private International Law, most key elements of government constituting services in the 20th century have been "lawfully" privatized into privately owned trusts providing the illusion of public services including but not limited to central banking, justice system, tax collection, postal system, transport systems, welfare systems, prison systems, energy systems, education systems and more recently defense systems.

Canon 2991

Private International Law was further enhanced with the introduction of the Uniform Commercial Code (UCC). The Uniform Commercial Code (UCC) is a private collection of commercial, financial and transaction laws first presented in draft form by the American Law Institute in 1943 with its 1st official publication in 1952. Its ongoing development is now administered by the National Conference of Commissioners on Uniform State Laws (NCCUSL) and has now been enacted in all of the fifty (50) states of the United States as well as the District of Columbia, the Commonwealth of Puerto Rico, Guam and the US Virgin Islands. As all nations and states as corporate trusts are registered in the state of Delaware through the SEC system of 1933, UCC applies to all nations and their "employees" when treated as corporations and registered commercial "vessels".

Canon 2992

The perversity of Private International Law ensures key institutions such as private banks are virtually a law unto themselves and members of the population that seek to obtain remedy through the courts and government can be attacked as an "enemy combatant" under the "Rules of War".

Canon 2993

The perversity of Private International Law is that a Resident Citizen of a signatory state to the Geneva Convention therefore means they are in effect a "registered alien criminal and enemy of the state" who may only engage in commerce and continue to live freely if they are duly licensed and behave, while a "free" member of the elite is considered a Non-Resident Alien which implies one who is not a resident nor criminal nor enemy of the elite.

Canon 2994

As it is an ancient maxim that the created fiction cannot be greater than the creator, Private International Law is both an absurdity and invalid by presuming the fiction of government can declare war against the reality of its flesh and blood members that created it.

Canon 2995

Given Private International Law also known as the Geneva Conventions and Hague Conventions and associated domestic laws have permitted elite members of society to declare entire populations of nations as criminals, enemies of the state and aliens to their own land of birth, the Geneva Convention and Hague Convention and related domestic laws are an abomination of the Rule of Law, the Custom of Law, the History of Law and therefore are considered null and void from the beginning.

Article 261 - Ucadian Law

Canon 2996

Ucadian Law, also known as True Canon Law, also known as Rule of Law is a written equality system of law that emerged from the early 21st Century following the spiritual conquest of the Solar System, the Milky Way and Universe by the united forces of angels, spirits and demons and the subsequent legitimate occupation of Earth in accordance with Pactum De Singularis Caelum, also known as the Covenant of One Heaven.

Canon 2997

Ucadian Law is equivalent to 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 associated laws and procedures derived from it.

Canon 2998

As the united forces of angels, spirits and demons legitimately occupy and possess Dominion over all of the Earth, Sea and Atmosphere, Ucadian Law is the highest system of law.

Canon 2999

Any non-Ucadian System of Law that claims to be higher than Ucadian law is automatically false, having no weight or effect whether such false presumptions are rebuked and challenged or not.

7.4 Authority of Law

Article 262 - Authority

Canon 3000

Authority is an exclusive form of Property being the “Right of Use” to do or act in a particular way derived solely from the acceptance and promise to perform one or more obligations of Office through a valid Vow. Authority therefore is equivalent by definition to a form of “ecclesiastical property”. In the absence of a valid Vow, a person holds no authority or power whatsoever.

Canon 3001

The word authority comes from two (2) Latin words auctor and ritus:

(i) Auctor meaning “progenitor, founder of deeds, composer of writings, historian of knowledge, investigator, teacher, instigator of action, adviser of measures, promoter of laws, proposer of laws, supporter or ratifier of laws, person of influence in public life, leader of conduct, guarantor of witness, guarantor of bail, seller of property, guardian of minors or champion of others”; and

(ii) Ritus meaning “ecclesiastical ritual or ceremony, custom, right of usage (property)”.

Canon 3002

The highest possible Authority is Absolute Divine Right of Use (Divine Property or "Divinity") from the Divine Creator, also known as the Absolute, The One and Only Author of All vested to all True Persons in accordance with these canons.

Canon 3003

As Authority is by definition Divine Property, Authority is always vested into a sacred Office and not to the man, woman, spirit or higher order life form occupying an Office.

Canon 3004

Once Authority is legitimately vested, an Officer is said to have a mandate. The Officer may then grant temporary commissions of authority to others called delegation. However, an officer may not delegate the same authority to the same place at the same time with all such temporary commissions requiring an expiry.

Canon 3005

As Authority is by definition Divine Property, an Officer vested into Office can only exercise the Authority granted by such Office if they remain in Honor under Oath. As soon as they are in dishonor or fail to abide by their sacred oath, their dishonor immediately prevents any Authority being present in their actions.

Canon 3006

An Officer while in grave dishonor who fails to rectify same yet continues to claim full Authority is guilty of a grave offence against the very nature of Authority itself and such a man is automatically excommunicated from Office whether notice is given or not.

Canon 3007

There is no such thing as secular Authority nor any other claimed form of legitimate Authority except through Divine Right. Therefore all claims of Authority that denounce Ecclesiastical source, or the obligation of honor, duty and oath is an absurdity of law and without validity, therefore null and void from the beginning.

Canon 3008

By definition, any Official who refuses to produce their oath and be bound by it, have no Authority.

Canon 3009

All levels of Authority may be defined into six (6) levels, being:

- (i) Dominion vested into the Office of True Person and Executor; and
- (ii) Visium vested into the Office of Censor; and
- (iii) Magisterium vested into the Office of Rector; and
- (iv) Imperium vested into the Office of Curator; and
- (v) Officium vested into the Office of Administrator; and
- (vi) Custoditum vested into the Office of Custodian.

Canon 3010

Authority is always conveyed to a lower Office. A lower Office by definition cannot have greater Authority than a higher office.

Canon 3011

When a higher Office conveys certain Authority to a lower Office it is by temporary (delegation) or permanent (investiture) equitable title in which the lower Office is called the "Agent" and the higher Office is called the "Principal".

Canon 3012

The relationship of Principal to Agent within a hierarchy is called the Chain of Command whereby official orders, messages and information is transmitted down the line from Principle to each successively lower rank of Agent without by-passing a level. Similarly, Chain of Command dictates that all messages and information being transmitted up to the highest Principal follows each successively higher rank being responsible for passing the information to the appropriate level. It is a fundamental requirement of all office holders possessing legitimate Authority to obey their Chain of Command.

Canon 3013

An Officer that breaks the Chain of Command commits an act of grave dishonor.

Canon 3014

As a general courtesy, an Officer of an alternate society should seek to engage and converse with an equivalent rank in the alternate society therefore respecting chain of command.

Canon 3015

Unlike non-Ecclesiastical Property, the conveyance of Authority from Principal to Agent cannot also convey the liabilities of the Principal. Instead, a new Principal always inherits all the liabilities, duties and obligations of his predecessor. Therefore the Principal always remains ultimately obligated for the actions of their Agents.

Canon 3016

An Agent holding Authority is effectively the same as the Principal. Any notice to Agent is notice to Principal and vice versa. Furthermore, any failure of duty or dishonor of an Agent is therefore the failure of duty or dishonor of the Principal.

Canon 3017

Denial of an Agent or Principal of the source, nature and true meaning of their Authority is repudiation of said claimed Authority, therefore they are without any legitimate Authority.

Canon 3018

When an Officer dishonors their Office and loses any Authority, it is permitted to contact their superior Officer in accordance with chain of command.

Canon 3019

Private International Law seeks to repudiate the source, nature and true meaning of Authority, any man or woman who claims office and performs their duties under Private International Law is without any legitimate Authority.

Article 263 - Dominium

Canon 3020

Dominium is the term used to describe the highest level of authority within any valid system of law. The power of Dominium is invested in the Office of True Person and Executor.

Canon 3021

Dominium comes from the Latin word dominium meaning “absolute ownership, or mastery”.

Canon 3022

The Office of True Person is the circumscribed living flesh and temple of Divine Property as defined through the True Trust and all living members of One Heaven in accordance with the ancient covenant and promise by the Divine Creator to all men, women and higher order beings. All True Persons have by Divine Right been granted Authority and Dominium over their name, flesh, mind, energy and divine spirit with all other claimed prior rights, liens, surety, cestui que vie trusts, bonds or other devices or instruments by an inferior trust, corporation or estate automatically null and void from the beginning.

Canon 3023

The Office of Executor is normally granted Dominium over the whole property of a trust or if a community over the community land and property of a society trust under a solemn oath and duty to uphold the laws of the society and to honor the wishes of the people.

Article 264 - Visium

Canon 3024

Visum is the term used to describe the second highest level of authority within any valid system of law. The power of Visum is invested in the Office of Censor.

Canon 3025

The word Visum comes from the Latin visum meaning “to look at, to survey, to go and see, to check on, to visit”.

Article 265 - Magisterium

Canon 3026

Magisterium is the term used to describe the third highest level of authority within any valid system of law. The power of Magisterium is invested in the Office of Rector.

Canon 3027

The word Magisterium comes from the Latin magisterium meaning “to duty and power to preside over and interpret; the duty and power of watcher, protector and guardian”.

Canon 3028

As the Roman Death Cult, also known as the Roman Catholic Church, also falsely known as the "Holy See" unlawfully seized power in the 11th Century by falsely claiming through countless frauds to be the true Universal "Catholic" Church and one true Apostolic Church of Christianity, the Roman Death Cult, also known as the Roman Catholic Church has never been the true Universal Church, nor the one true Apostolic Church of Christianity. Therefore all claims by the Roman Death Cult of exclusive possession of Magisterium are founded on fraud and so null and void from the beginning.

Canon 3029

All Authority of Magisterium is vested in the Covenant of One Heaven also known as Pactum De Singularis Caelum and associated valid faiths in accordance with the will of the Divine Creator and these Canons.

Article 266 - Imperium

Canon 3030

Imperium is the term used to describe the fourth highest level of authority within any valid system of law. The power of Imperium is invested in the Office of Curator.

Canon 3031

The word Imperium comes from Latin imperium meaning “military command, supreme authority, the authorities (symbols) of power, sovereignty”.

Canon 3032

All Authority of Imperium is vested in the Covenant of One Heaven also known as Pactum De Singularis Caelum and associated valid courts and institutions in accordance with the will of the Divine Creator and these Canons.

Article 267 - Officium

Canon 3033

Officium is the term used to describe the fourth highest level of authority within any valid system of law. The power of Officium is invested in the Office of Administrator.

Canon 3034

The word Officium comes from Latin officium meaning “official duty and service, attention to duty, ceremonial function and duty”.

Canon 3035

All Authority of Officium is vested in the Covenant of One Heaven also known as Pactum De Singularis Caelum and associated valid officials in accordance with the will of the Divine Creator and these Canons.

Article 268 - Custoditum

Canon 3036

Custoditum is the term used to describe the sixth highest level of authority within any valid system of law. The power of Custoditum is invested in the Office of Custodian.

Canon 3037

The word Custoditum comes from Latin custoditum meaning “to guard or defend; to hold in custody; to keep watch on; to keep, preserve or observe”.

Canon 3038

All Authority of Custoditum is vested in the Covenant of One Heaven also known as Pactum De Singularis Caelum and associated valid Custodians in accordance with the will of the Divine Creator and these Canons.

7.5 Potentiality of Law

Article 269 - Potentiality

Canon 3039

Potentiality or “Power” is both the implied and actual ability to influence the actions of other higher order life forms within a given environment through a source of power.

Canon 3040

There are only three (3) types of Power- Divine, Moral and Temporal :

(i) Divine Power is the proof of holding a valid Office into which is vested proper Authority therefore Right of Use ultimately sourced from Divine Authority and Divine Will; and

(ii) Moral Power is the possession of trust of others usually through strength of personal character, authenticity and ethical standing; and

(iii) Temporal Power, is transitional power based on force, fear, threat, or other forms of coercion issued by one's position.

Canon 3041

All levels of Office from which is sourced a level of Divine Power and Right may be defined into six (6) levels being:

- (i) Office of Executor into which is vested the Authority of Dominium; and
- (ii) Office of Censor into which is vested the Authority of Visum; and
- (iii) Office of Rector into which is vested the Authority of Magisterium; and
- (iv) Office of Curator into which is vested the Authority of Imperium; and
- (v) Office of Administrator into which is vested the Authority of Officium; and
- (vi) Office of Custodian into which is vested the Authority of Custoditum; and

Canon 3042

By definition, a man or woman that does not validly possess an Office into which is vested true Authority has no Divine Power, nor Divine Right.

Canon 3043

While an Officer possessing an Office may have Authority, without Moral Power they will be regarded as a tyrant and oppressor.

Canon 3044

The weakest power is temporal power. Even if a person or association possess substantial temporal power in the absence of moral power and claimed Divine power they cannot sustain control.

Canon 3045

Neither Divine Power nor Moral Power can be legitimately achieved through Temporal Power.

Article 270 - Executor

Canon 3046

Executor is the term used to define the most potentially powerful level and source of Official Power within any valid system of law based on trust. The power and authority of the Office of Executor is called Dominium.

Canon 3047

The word Executor comes from the Latin exsecutor meaning "one who speaks for himself, is his (their) own commander and manager". The Latin word itself is derived from three primary Latin words ex meaning "by reason of, through or in accordance with", se meaning "himself, herself or themselves" and cutis meaning "skin (flesh)".

Canon 3048

By definition, an Executor is appointed by the creator of a Trust. There are only four (4) valid methods by which an Executor is appointed being By the Grantor, By the Testator, By the Deed or By the Tenor:

- (i) By the Grantor is when an Executor is appointed by the Grantor of a Trust; or
- (ii) By the Testator is when an Executor is appointed by direct naming by the Testator of a Will to manage and administer the decedents' estates in executing the will of a Testamentary Trust; or
- (iii) By the Deed is when an Executor is appointed in accordance with the terms of a Deed of Trust such as granting the power of appointment to one or more beneficiaries of a society possessing a valid system of law and elections; or
- (iv) By the Tenor and traditionally called "to the tenor" is when an Executor is appointed in absence of clear instruction by Deed, Grantor or Testator based on one (1) or more presumptions which, if found to be false, immediately dissolve any presumed powers.

Canon 3049

There are six (6) main types of Executors based on the legitimacy of their Authority and the manner of their appointment:

- (i) Executor Generalis, also known as "General Executor" is the highest form of Executor having complete Authority and Dominion over the Trust and its Assets. There can only be one (1) General Executor for a Trust; and
- (ii) Executor Ab Episcopo Constitutus, also known as an "Executor Dative" is an Executor appointed by ecclesiastical authority to administer the estate of a deceased who did not leave a will (died intestate); or
- (iii) Executor Testamentarius, also known as a "Testamentary Executor" is an executor appointed by a Testator; or
- (iv) Executor Nominatum, also simply known as a "Executor" is an executor appointed by a Grantor, Testator or through terms of the Deed; or
- (v) Executor Lucratus, also known as an "Executor" is an Executor that possesses the assets of the Testator by law, based on one (1) or more presumptions on account of some un-discharged debts that do not permit the assets to be released to a named Executor / Beneficiary; or
- (vi) Executor De Son Tort, also known as an "Illegitimate Executor" is a person who acts like an executor even though s/he has no authority to do so.

Canon 3050

The word Executor is equivalent to the words, ranks and positions of Monarch, Emperor, Leader or Head of State. However, the word is not equivalent to hereditary or life appointment. Hereditary dictatorship is an abomination of all civilized law and expressly forbidden in all its forms.

Canon 3051

The ancient purpose and legitimacy of a Executor was to temporarily concentrate power and authority of Dominium during a period of crisis or conflict to direct and manage the affairs of office holders entrusted into service, otherwise known as "trustees".

Article 271 - Censor

Canon 3052

Censor is the term used to define the second most potentially powerful level and source of Official Power within any valid system of law. The power and authority of the Office of Censor is called Visium.

Canon 3053

The word Censor comes from Latin censor meaning “senior judge, head curator (keeper of rolls of property), critic and auditor”.

Canon 3054

By definition, a Censor implies more than one, usually an existing senior public official appointed by the people of a society possessing a valid system of law for a predetermined period of time which at its expiry results in the termination of their commission. The appointment of a Censor without an expiry of commission is expressly forbidden in all its forms.

Canon 3055

The word Censor is equivalent to the words, ranks and positions of Elder, Visitor or Councilor. However, the word is not equivalent to hereditary or life appointment. Hereditary censorship is an abomination of all civilized law and expressly forbidden in all its forms.

Article 272 - Rector

Canon 3056

Rector is the term used to define the third most potentially powerful level and source of Official Power within any valid system of law. The power and authority of the Office of Rector is called Magisterium.

Canon 3057

The word Rector comes from the Latin rector meaning “master, governor, helmsman, ferryman, driver or ruler”. It originates as the formal title of the permanent head of an occupied province under Roman law since the capture of Sicily in 241 BCE.

Canon 3058

The word Rector is equivalent to the words, ranks and positions Governor, Premier, General, Dux, Duke or Prime Minister.

Article 273 - Curator

Canon 3059

Curator is the term used to define the fourth most potentially powerful level and source of Official Power within any valid system of law. The power and authority of the Office of Curator is called Imperium.

Canon 3060

The word Curator comes from Latin curator meaning “manager, overseer, guardian, public trustee, senior medical officer”. It originates as the formal title of the permanent second in command of an occupied province under Roman law since the capture of Sicily in 241 BCE.

Canon 3061

The word Curator is equivalent to the words, ranks and positions of Treasurer, Chancellor, Minister, Attorney General, Public Trustee, Public Guardian, Commissioner, Sheriff, Warden, Conservator, General Executor, Plenipotentiary, Prothonotary, Supreme Court Judge, Registrar General or Surgeon General.

Canon 3062

A Curator is usually a public official appointed by a Rector for a predetermined period of time which at its expiry results in the termination of their commission.

Canon 3063

When a Curator is also a Public Trustee, being effectively the Public Executor, they are normally granted as a private "Crown Entity" the power of Public Guardian of the Person and Estate over all trusts and estates in intestate to manage probate where no valid will exists and no executor is nominated as well as any minors, incompetents or lunatics associated with the estate or trust.

Canon 3064

In Roman Law, when a Curator is also a Commissioner of a Municipality (Local Government Administrative Division) as a "Statutory Authority" ultimately deriving its power from the Privy Council, they are normally granted the power of General Guardian of the Person over all wards, being all residents of the ward.

Canon 3065

In Roman Law, when a Curator is also a Plenipotentiary of a Diocese (Ecclesiastical Division corresponding to District), they are normally granted as a "Gardianus ecclesia" being an Ecclesiastical Church warden the power of Ecclesiastical Guardian of the Person over all souls of a settlement.

Article 274 - Administrator

Canon 3066

Administrator is the term used to define the fifth most potentially powerful level and source of Official Power within any valid system of law. The power and authority of the Office of Administrator is called Officium.

Canon 3067

The word Administrator comes from the Latin administrator meaning “manager”. Its original meaning in Roman Public Law was one possessing the authority to manage certain public affairs. However, from the 16th Century and the creation of Estates, the word Administrator acquired the additional technical meaning of "a Person appointed by an Ordinary (Judge) to be in charge of the goods of another, who died Intestate (without making a valid Will and testament), for which the Person is accountable as an Executor". Hence the phrase "Executor or Administrator" referring to either an Executor appointed by valid Will or Administrator appointed by a judge as the Ordinary.

Canon 3068

The word Administrator in terms of authority to conduct public affairs is equivalent to the words, ranks and positions of District Judge, Notary, Clerk, Cleric or Secretary. In terms of matters concerning Estates, the word Administrator is equivalent in powers by appointment by a duly authorized court to the position of Executor.

Canon 3069

An Administrator is usually a public official appointed by a Curator for a predetermined period of time which at its expiry results in the termination of their commission.

Canon 3070

In Roman Courts, when an Administrator is also a Clerk of Court, they historically are the agent of the Public Trustee and therefore possessing the same powers as the Public Trustee as a Trustee.

Canon 3071

In Roman Magistrate Courts, when an Administrator is also a Clerk of Court, they historically are the agent of the Board of Commissioners for the Municipality possessing the same powers as the General Guardian of the Person over all wards, being all residents of the ward.

Article 275 - Custodian

Canon 3072

Custodian is the term used to define the sixth most potentially powerful level and source of Official Power within any valid system of law. The power and authority of the Office of Custodian is called Custoditum.

Canon 3073

The word Custodian comes from the Latin custos meaning “warder, jailer, protector, guard, sentry, keeper, bodyguard”.

Canon 3074

The word Custodian is equivalent to the words, ranks and positions of Constable, Magistrate, Marshall, Bailiff, Warder, Usher, Guard, Keeper, Jailer or Janitor.

Canon 3075

A Custodian is usually a public official appointed by a Curator for a predetermined period of time which at its expiry results in the termination of their commission.

7.6 Creation of Law

Article 276 - Creation

Canon 3076

Creation of Law is the Authority, Methods and Administrative Acts by which a valid form of new law is created by Officials of a valid Society, or Juridic Person or Body Politic in accordance with these Canons.

Canon 3077

There are six (6) valid and accepted methods of creating new laws of a valid Juridic Person, or Society or Body Politic being *Decree, Precept, Rescript, Policy, Statute* or *Ordinance*:

- (i) By *Decree* is when a valid law is created upon decision, determination and then proclamation as an Order or Deed; and
- (ii) By *Precept* is when a valid law is created in accord with a rule, teaching or principle and issued as a written command; and
- (iii) By *Rescript* is when a valid law is created by a form of opinion, answer or judgment; and
- (iv) By *Policy* is when a valid law is created by an Order or notice or act of publication to the bylaws of an agency or government; and
- (v) By *Statute* is when a valid law is created by a Precept, or Rescript, or Order or Deed approved by an Legislative Act under fiduciary authority and assented by a Superior Authority; and
- (vi) By *Ordinance* is when a valid law is created by Precept, Rescript, Deed, or Authoritative Direction under ecclesiastical authority in accordance with Ecclesiastical Law.

Article 277 - Decree

Canon 3078

A Decree is a valid law created upon decision, determination and then proclamation as an Order or Deed by an Official Person, subject to the limits of their authority, in accordance with these canons and the procedures of their Office.

Canon 3079

A Decree is not valid, but an inferior and false document if it does not conform to these canons.

Canon 3080

A Decree is the highest form of law that may be promulgated within the limits of law of a Juridic Person. A Decree may not be issued unless permitted for a specific purpose under the laws of the Juridic Person by an Official Person holding such authority.

Canon 3081

Only three (3) types of Official Person may issue a valid Decree, Supreme, Superior and Ordinary:

- (i) A Decree Issued by a Supreme Official Person is called an Imperium when promulgated as an order or Edictum when promulgated as a deed; and
- (ii) A Decree Issued by a Superior Official Person is called an Institutum when promulgated as an order and Consultum when promulgated as a deed; and
- (iii) A Decree Issued by an Ordinary Official Person is called an Ordinatum when promulgated as an order and Decretum when promulgated as a deed.

Canon 3082

A Decree may not be abrogated, nor overturned by a lesser Juridic Person, only by a higher Juridic Person by Prescript, or higher Official Person by Decree.

Canon 3083

By definition, no inferior person being an official of Inferior Roman Law, Sharia Law or Talmudic Law has any valid authority to issue a valid Decree. Any by-law of an inferior Juridic person claiming to be a decree automatically causes such a by-law to be null and void from the beginning.

Article 278 - Precept

Canon 3084

A Precept is a valid law created in accord with a rule, teaching or principle and issued as a written command by a Juridic Person, subject to the limits of their authority, in accordance with these canons and the procedures of their body.

Canon 3085

A Precept is not valid, but an inferior and false document if it does not conform to these canons.

Canon 3086

A Precept is the second highest form of law that may be promulgated within the limits of law of a Juridic Person. A Prescript may not be issued unless permitted for a specific purpose under the laws of the Juridic Person by a college of legislators of a Juridic Person holding such authority.

Canon 3087

Only three (3) types of Juridic Person may issue a valid Precept, Supreme, Global and Civil:

- (i) A Precept Issued by a Supreme Juridic Person is called an Edictum; and
- (ii) A Precept Issued by a Global Juridic Person is called an Consultum; and
- (iii) A Precept Issued by a Civil Juridic Person is called an Prescriptum.

Canon 3088

A Precept may not be abrogated, nor overturned by a lesser Juridic Person, only by a higher Juridic Person by Precept, or higher Official Person by Decree.

Canon 3089

By definition, no inferior juridic person of Inferior Roman Law, Sharia Law or Talmudic Law has any valid authority to issue a valid Precept. Any by-law of an inferior Juridic person claiming to be a prescript automatically causes such a by-law to be null and void from the beginning.

Article 279 - Rescript

Canon 3090

A Rescript is a valid Form of opinion, answer or judgment promulgated by an Official Person, subject to the limits of their authority, in accordance with these canons and the procedures of their Office.

Canon 3091

A Rescript is not valid, but an inferior and false document if it does not conform to these canons.

Canon 3092

A Rescript is the highest form of opinion, answer or judgment of law that may be promulgated within the limits of law of a Juridic Person. A Rescript may not be issued unless permitted for a specific purpose under the laws of the Juridic Person by an Official Person holding such authority.

Canon 3093

Only three (3) types of Official Person may issue a valid Rescript, Supreme, Superior and Ordinary:

- (i) A Rescript Issued by a Supreme Official Person is called an Imperium; and
- (ii) A Rescript Issued by a Superior Official Person is called an Institutum; and
- (iii) A Rescript Issued by a Ordinary Official Person is called an Ordinatum.

Canon 3094

A Rescript may not be abrogated, nor overturned by a lesser Official Person, only by a higher Official Person by Rescript only.

Canon 3095

By definition, no inferior person being an official of Inferior Roman Law, Sharia Law or Talmudic Law has any valid authority to issue a valid Rescript.

Article 280 - Policy

Canon 3096

A Policy is a valid law created as an Order or Notice or Act of publication to the bylaws of an agency or government, subject to the limits of their authority, in accordance with these canons and the procedures of their body.

Canon 3097

A Policy is not valid, but an inferior and false document if it does not conform to these canons.

Canon 3098

A Policy is the lowest form of law that may be promulgated within the limits of law of a Juridic Person. A Policy may not be issued unless permitted for a specific purpose under the laws of the Juridic Person, nor may it usurp a higher form of prescribed and promulgated law.

Article 281 - Statute

Canon 3099

A Statute is a valid law created by a Precept, or Rescript, or Order or Deed approved by a Legislative Act under fiduciary authority and then assented by a superior sovereign Authority within the limits of the established authority of the Juridic Person or Society or Body Politic in accord with these canons.

Canon 3100

A Statute is not valid, nor shall it have any force or effect ecclesiastically, morally, lawfully or legally if it does not fully conform to these canons.

Canon 3101

All Statutes may be categorized according to three types, defined by the authority and standing of the members of the Body Politic, the primary form of the Statute and the limits of established authority under law of the Juridic Person or Body Politic being *Ordinance*, *Regulation* and *Policy*:

(i) *Ordinance* 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. The word Ordinance is derived from two Latin Words Ordo and Nuntius meaning literally “an order from a spiritual messenger or body”; and

(ii) *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. The word Regulation is derived from the Latin word Regula meaning literally “sovereign rule enacted by process or ritual”; and

(iii) *Policy* is the lowest form of Statute, promulgated under commissioned (agency) authority, by agents possessing commissions or licenses, in accord with established Bylaws. 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”.

Canon 3103

All valid Statutes in the proper form of an Ordinance, or Regulation or Policy may be further defined as *General or Public* and *Special or Private*:

- (i) A *General or Public* Statute is an universal rule, that regards the whole community. All competent forums of law and courts of the Juridic Person or Society are bound to take notice judicially and exofficio without the Statute having to be particularly pleaded or formally set forth as a precedent; and
- (ii) A *Special or Private* Statute are rather exceptions than rules, being those which only operate upon particular persons, and private concerns. All competent forums of law and courts of the Juridic Person or Society are not bound to take notice, unless such Statutes are shown and pleaded.

Canon 3104

All valid Statutes may be defined according to their intended purpose and effect in law being *Declaratory, Remedial, Amending, Consolidating, Disabling, Enabling, Franchise* or *Penalty*:

- (i) *Declaratory* is when a Statute does not profess to make any alteration to the existing body of laws, but merely to explain or declare or provide further clarity to its purpose and function; and
- (ii) *Remedial* is when a Statute directly alters some existing precept, rule or principle of the body of laws of the Juridic Person, or Society; and
- (iii) *Amending* is when a Statute alters or repeals or restores an existing and previously promulgated Statute (which may then also be Remedial, or Disabling or Enabling in its effect); and
- (iv) *Consolidating* is when a Statute consolidates the clauses and terms of previous Statutes relating to the same subject matter (which may then also be Declaratory, or Remedial, or Disabling or Enabling in its effect); and
- (v) *Disabling* is when a Statute restrains the alienation of certain Property or Rights; and
- (vi) *Enabling* is when a Statute removes restrictions or disabilities pertaining to the alienation or franchising of certain Property or Rights; and
- (vii) *Franchising* is when a Statute grants, or gives, or assigns or delegates certain Property and Rights; and
- (viii) *Penalty* is when a Statute imposes some fine or forfeiture against some prohibited act.

Canon 3105

Any Statute that claims powers and rights greater than the established authority of the Juridic Person who issued it is automatically null and void from the beginning.

Canon 3106

Any Statute founded on fraud is unenforceable as law.

Article 282 - Ordinance

Canon 3108

An Ordinance is a valid law created as Precept, Rescript, Deed or Authoritative Direction under ecclesiastical authority in accordance with Ecclesiastical Law, in accord with these canons.

Canon 3109

Any Precept, Rescript, Deed or Authoritative Direction that is not in accord with these canons is not a valid Ordinance, nor Direction or Order but a false order and therefore null and void from the beginning.

Canon 3110

Any enforcement of a false Ordinance is automatically a grave offence against the law and the rule of law representing a direct injury against the law with no valid excuse.

7.7 Jurisdiction of Law

Article 283 - Jurisdiction

Canon 3111

Jurisdiction is the Authority, claimed Rights and Powers of one (1) or more Officials to review, administer and issue certain Decrees, Prescripts, Statutes or Ordinances for a given Juridic Person or Society. Jurisdiction most frequently applies to the Authority of a Court to hear and adjudicate a matter, particularly in the valid publication of Ordinances.

Canon 3112

The word Jurisdiction comes from combining two (2) ancient Latin words iuro meaning “to swear, make an oath” and dicio meaning “power, influence, authority of word; to speak, to argue”. Therefore, Jurisdiction by definition is dependent upon the making of a sacred oath associated with speech or argument first before “some authority or power capable of determining the validity of such speech or argument”.

Canon 3113

By definition, any Official who refuses to produce their oath and be bound by it, has no Jurisdiction.

Canon 3114

Jurisdiction always rests on Authority first, Power second and any claimed Rights last.

Canon 3115

A Juridic Person having lesser Authority than another has no Jurisdiction over the other, regardless of any Power or claimed Rights.

Canon 3116

Under Roman Law, also known as Roman Death Cult Law, Common Law, Private International Law and Civil Law, there exists three (3) essential forms of Jurisdiction founded each on specific claims of Rights being Personal, Territorial and Subject Matter:

- (i) Personal Jurisdiction is claimed authority through jus in rem by claimed customary (Roman) law through lex situs (law of the place in which the property is situated) over a person, often regardless of their location; and
- (ii) Territorial Jurisdiction is claimed authority through jus gentium by claimed customary (Roman) law through lex loci (law of the place) confined to a bounded space, including all those (persons) residing therein and any events which occur there; and
- (iii) Subject - Matter Jurisdiction (subjectum) is claimed authority jus in personam through claimed customary (Roman) law through lex specialis (law governing a specific subject matter) over the subject of the legal questions involved in the suit.

Canon 3117

Under the Roman system, the claims of Personal Jurisdiction, Territorial Jurisdiction, Subject-Matter Jurisdiction is the attempt to "perfect Jurisdiction" based on occult ecclesiastical belief that each represents an element of a "Divine indenture" being the soul, body and mind respectively and when present, make any decision of the court "lawful" under Divine Law.

Canon 3118

Under the Roman system, the claims of *jus in rem*, *jus gentium*, *jus in personam* is the attempt to "perfect Jurisdiction" based on claimed Jurisdiction over one's soul, body and mind respectively:

- (i) *jus in rem* as Personal Jurisdiction is claimed "ownership" of a bound mind or "soul" and name by ownership of the record of birth and existence of the birth certificate proving the ritual of "baptism" of salvaging the soul took place in a hospital. Furthermore, the existence of the *Cestui Que Vie* Trusts is proof of the "property" of the name and therefore "soul" owned by the Roman Death Cult and its partners; and
- (ii) *jus gentium* as Territorial Jurisdiction is claimed "ownership" of the flesh via the Live Birth Record of the baby being conveyed as "property" into one (1) of the three (3) *Cestui Que Vie* Trusts and a bond then issued against it and "sold" to the respective privately owned central bank of the state secretly making each and every citizen a privately owned "slave"; and
- (iii) *jus in personam* as Subject Matter Jurisdiction is claimed "ownership" of the mind by consent via the acceptance of benefits and the existence of social security, health benefits, drivers license and other documentary proof of consent to be "under" the jurisdiction of the Roman court.

Canon 3119

Under the occult ecclesiastical beliefs of the Roman Death Cult that underpin the principles of "perfected Jurisdiction" of Roman Courts, failure to gain consent of the mind means failure to control all three (3) forms of property (soul, body and mind). However, in recent years Roman courts largely ignore this necessity and proceed on the false presumption that consent was given even if it was openly denied.

Canon 3120

In accordance with Ucadian Law, these Canons and the Covenant of One Heaven, also known as *Pactum De Singularis Caelum*, there exists three (3) essential forms of Jurisdiction founded on specific Authority, claimed Rights and Powers being in order Divine, Society and Consent:

- (i) Divine Jurisdiction is claimed authority through *jus divinum* by *Pactum De Singularis Caelum* and *Canonum De Lex Divina* concerning a member of One Heaven, often regardless of their location; and
- (ii) Society Jurisdiction is claimed authority through *jus civitatis* by *Canonum De Ius Positivum* confined to a bounded space, including all those (persons) residing therein and any events which occur there; and
- (iii) Consent Jurisdiction is claimed authority *jus consensum* by *Canonum De Ius Cogitatum* through consent of the parties over the subject of the legal questions involved in the case.

Canon 3121

The Society of One Heaven, also known as the First See, also known as the Holly See and True Holy See, also known as Heaven, is judged by no one.

Canon 3122

Jurisdiction presumed by claimed "rights" such as *jus in rem*, *jus in personam* and *jus gentium* have no force nor effect when challenged by superior claims of rights and title.

Canon 3123

It is solely the right of the Supreme Court of One Heaven to adjudicate all matters, cases, statutes and Form in accordance with these Canons and the sacred covenant *Pactum De Singularis Caelum*.

Article 284 - Personal Jurisdiction

Canon 3124

Personal Jurisdiction, also known as “Nationality Jurisdiction” and “Nationality, Protective and Universality Principles” is the Authority granted through the claim of “Jus In Rem” supported by claimed customary (Roman) law through lex situs (law of the place in which the property is situated) to one (1) or more Officials to review, administer and issue certain Decrees, Prescripts, Statutes or Ordinances for a given Juridic Person or Society.

Canon 3125

Jus in Rem is Latin for “right against a thing” and according to Roman Death Cult law means “a claim of right enforceable against anyone in the world interfering with that claim founded on some specific relationship, status or particular property accorded legal protection from interference by anyone”.

Canon 3126

Lex situs is the shortening of the Latin phrase lex loci rei sitae meaning “law of the place in which the property is situated” and is founded on a set of procedures and rules called the "Conflict of Laws" or Private International Law of the Roman Death Cult and its vassals.

Canon 3127

Under Roman law, Jus In Rem is able to be applied as the primary claim to Personal Jurisdiction on the basis that a man or woman was born or naturalized within the boundaries of the state and therefore a record of birth under Roman time was created including a set of Cestui Que Vie Trusts or "secret testamentary trusts". Therefore, because the state claims "ownership" of the register and the trusts, it claims "ownership" of the man or woman as property evidenced by their 'holding' a Birth Certificate.

Canon 3128

The word "Name" is derived from the Latin word nomen which means "slave title, debtor slave". The word "Family" is also from Latin and means "domestic slaves of a household or estate (state)". Therefore, when a Roman Court claims Jurisdiction by Personal Jurisdiction and Jus In Rem it is a claim based on the claimed status of the man or woman as a bonded slave and not as an emancipated and equal member of a society.

Canon 3129

All forms of slavery, whether voluntary or involuntary, legal or unlawful are considered an abomination and against the acknowledged precepts of civilized society. Therefore, no Roman Court may lawfully claim Personal Jurisdiction by any means of any man, woman or person that comes before it.

Canon 3130

In contrast to the false and flawed claims of Personal Jurisdiction, all members of Ucadia and One Heaven recognize the first and true form of Jurisdiction of Divine Jurisdiction through jus divinum by Pactum De Singularis Caelum and Canonum De Lex Divina regardless of their location.

Canon 3131

A claim of jus in rem based on false claims of slavery can never be superior to a claim of jus divinum by Pactum De Singularis Caelum. Therefore, a Roman Court can never have legitimate Personal Jurisdiction over a member of One Heaven when they have identified themselves as such.

Article 285 - Territorial Jurisdiction

Canon 3132

Territorial Jurisdiction, also known as “Sovereign Jurisdiction” is the geographical area of Earth or sea through the claim of “Jus Gentium” supported by claimed customary (Roman) law through lex loci (law of the place) by which one (1) or more Officials are granted the Authority to review, administer and issue certain Decrees, Prescripts, Statutes or Ordinances for a given Juridic Person or Society.

Canon 3133

Jus Gentium is Latin for “the law of nations” and refers to a generally accepted convention of Private International law of the Roman Death Cult meaning “a claim of right enforceable against any other state or nation in the world from interfering with that right when an action is brought against a person or thing”.

Canon 3134

Lex loci is Latin for “law of the place” and means the law of the state or nation where the matter in controversy occurred. It is also a phrase considered equivalent to a set of claimed maxims, procedures and rules called the "Conflict of Laws" or Private International Law of the Roman Death Cult and its vassals. Hence, lex loci in supporting the claim of jus gentium is self referencing.

Canon 3135

Under Roman law, Jus Gentium is able to be applied as the primary claim to Personal Jurisdiction on the basis that a man or woman was born or naturalized within the boundaries of the state and therefore a record of birth under Roman time was created including Live Birth Record of the baby being conveyed as "property" into one (1) of the three (3) Cestui Que Vie Trusts and a bond then issued against it and "sold" to the respective privately owned central bank of the state secretly making each and every citizen a privately owned "slave".

Canon 3136

In contrast to the false and flawed claims of Territorial Jurisdiction, all members of Ucadia and One Heaven recognize the first and true form of Jurisdiction of jus civitatis through Canonum De Ius Positivum regardless of their location.

Canon 3137

A claim of jus gentium based on false claims of slavery and inferior Roman trusts can never be superior to a claim of jus civitatis and Divine Trust, True Trust and Superior Trust by Canonum De Ius Positivum. Therefore, a Roman Court can never have legitimate Territorial Jurisdiction over a member of One Heaven when they have identified themselves as such.

Article 286 - Subject Matter Jurisdiction

Canon 3138

Subject Matter Jurisdiction, also known as "subjectum", is the historic convention of certain subjects to be heard by certain bodies and Officials and the Authority granted through the claim of “Jus In Personam” supported by claimed customary (Roman) law through lex specialis (law governing a specific subject matter) granted to one (1) or more Officials to review, administer and issue certain Decrees, Prescripts, Statutes or Ordinances for a given Juridic Person or Society.

Canon 3139

The word Subject comes from the Latin subjectum meaning "to put under, bring under, to submit, subordinate, answer or to substitute". Hence when a judge or magistrate asks if an accused "understands?" they are inviting them to consent to being a subject of the court and "stand under, submit" to court authority. Thus the answer to the question "do you understand?" must always be in the negative if one does not wish to submit to some claimed authority.

Canon 3140

Jus In Personam is Latin for “right against a person” and according to Roman Death Cult law means “a claim of right enforceable against anyone in the world interfering with the claim whereby an action is brought against a person concerning the enforcement one (1) or more particular obligations”.

Canon 3141

Lex specialis is the shortening of the Latin phrase Lex specialis derogat legi generali meaning “law governing a specific subject matter” and is founded on a doctrine for interpreting the laws of the state and Private International Law of the Roman Death Cult and its vassals. The "doctrine" essentially states that a law governing a specific subject matter (lex specialis) overrides a law which only governs general matters (lex generalis). Thus, as Roman Courts and laws have created specific laws for almost every conceivable act, Roman Courts can therefore claim "subject matter jurisdiction" against other venues and forms of law that is less precise.

Canon 3142

Under Roman law, Jus In Personam is able to be applied as the primary claim to Subject Matter Jurisdiction on the basis that a man or woman has repeatedly demonstrated their consent via the acceptance of benefits and the existence of social security, health benefits, drivers license and other documentary proof of consent to be "under" the jurisdiction of the Roman court over the subject matter of the legal questions involved in the case. Thus, the very existence of a standard number such as a social security number or health number on official court records and its acknowledgment by the accused is sufficient to superficially prove the claim of Jus In Personam.

Canon 3143

When a man or woman is able to demonstrate proof of their claim of non-consent or acceptance under duress those benefits provided by the state as a matter of necessity, then the presumption that the existence of a tax number, social security number or other identification is null and void as proof of Subject Matter Jurisdiction as it no longer supports the presumption of consent. Therefore, no Roman Court may lawfully claim Subject Matter Jurisdiction by any means of any acceptance of benefits, registration or licenses if the law of necessity is evoked and non consent demonstrated.

Canon 3144

In contrast to the false and flawed claims of Subject Matter Jurisdiction, all members of Ucadia and One Heaven recognize the first and true form of Jurisdiction of jus consensum by Canonum De Ius Cogitatum regardless of their location.

Canon 3145

A claim of jus in personam based on false claims of consent can never be superior to a claim of jus consensum by Canonum De Ius Cogitatum. Therefore, a Roman Court can never have legitimate Subject Matter Jurisdiction over a member of One Heaven when they have identified themselves as such.

Article 287 - Guilty

Canon 3146

Guilty is an ancient commercial legal term associated with Private Chartered Guilds of the Roman Death Cult throughout Europe from the 13th Century meaning either a payment made “in gold” to a Private Guild or a debt or fine owed to a Private Guild. The official currency of the Kingdom of the Netherlands until the introduction of the Euro was called gulden (guilder) in honor of the origin of the debt / currency system of ancient Private Chartered Guilds of the Roman Death Cult.

Canon 3147

The word Guilty originates from 14th Century English / Dutch gilde, from 13th Century Venetian / Italian gilda meaning “guild, payment (in gold), debt or fine owed to the guild”. The word gilda itself derived from 8th Century Khazarian / Magyar languages kulta meaning “gold”. In the Finnish language today, kulta still means “gold” and Kilta means “guild”.

Canon 3148

Consistent with the ancient practices of Private Chartered Guilds of the Roman Death Cult from the 13th Century, a Guild could lawfully detain as “surety” a non-Guild member who was Guilty and therefore “unable or unwilling to pay a debt or fine owed to the Guild” until the debt was paid. If the person had insufficient gold to pay the Guild, the Guild could then issue a bond called a "Guilt Bond" against the flesh as surety and then sell it as a means of recovering the debt or fine owed to them. This practice has continued for more than seven hundred (700) years until the present day with the Private Bar Guild one (1) of the last surviving and fully functioning Private Chartered Guilds.

Canon 3149

When a non-Guild member of the Private Bar Guild is present in one (1) of the Guild buildings dealing with the primary business of the Bar being organized global profit from crime (jobs), the Private Bar Guild members seek to force either a plea of “Guilty” or “Not - Guilty”:

- (i) a plea of “Guilty” in a building controlled by the Private Bar Guild is equivalent to saying "I will pay" and tacit consent of liability for a debt or fine owed to the Guild and is consent to the lawful detainment of the flesh of the accused as surety until the debt or fine is paid; or
- (ii) a plea of “Not - Guilty” in a building controlled by the Private Bar Guild is equivalent to saying "I refuse to pay" with the presumption of liability for a debt or fine owed to the Guild but belligerent refusal to pay therefore permitting the lawful detainment of the flesh of the accused as surety until the debt or fine is paid.

Canon 3150

Contrary to the false claims of members of the Private Bar Guild, the plea or claim of "Not Guilty" is not the same as innocence as innocence describes a complete absence of legal guilt, whereas "Not Guilty" presumes the existence of guilt and describes either

- (a) belligerent refusal to pay, or
- (b) a choice by the Guild not to proceed with enforcing the payment of a debt.

Canon 3151

In the private Courts of the Private Bar Guild, the member that brings the accusation of a debt is called the Guiltor and is normally the Pro-Se-Cutis as they perform the perverse act of pretending to be both the flesh equivalent to the accused and beneficiary of the constructive trust being the suit. The accused is then considered the Guiltee (same pronunciation of "guilty").

Canon 3152

Contrary to any claimed international, constitutional or conventional law that assumes an accused is "innocent until proven guilty", the Private Bar Guild always presumes the accused holds the formal position as Guiltee (same pronunciation of "guilty") regardless of plea unless the Private Bar Guild rules "Not Guilty" at the end of the trial or summary - judgment hearing.

Canon 3153

An Accused within a Roman Court has seven (7) ancient and valid choices of reply to a demand for Plea, none of which admit any commercial liability for debt or fine owed to the Private Bar Guild. However, the members of the the Private Bar Guild frequently demand either a “Guilty” or “Not Guilty” plea and no other plea will be accepted.

Canon 3154

A member of the Private Bar Guild such as a judge or magistrate that forces an accused to plead either “Guilty” or “Not Guilty” to the exclusion of other valid pleas means that without valid consent of the accused, the judge or magistrate accepts the debt and liability personally.

Article 288 - Plea

Canon 3155

A Plea is formal prayer demanded within the Roman Courts of the Private Bar Guilds in answer to a claim of controversy that formally establishes the acknowledgment of the accused that jurisdiction has been perfected and the manner of law and procedures by which the accused requests the matter to be reviewed.

Canon 3156

The word Plea comes from the Latin word pleais meaning literally a “prayer to Rome” from Pleaides the name for the “Seven Sisters” being an acronym for the seven hills of ancient Rome. It is a deliberate corruption of the ancient Roman legal principle of plene or plenus literally meaning the accusation has been “fully, completely solidly or abundantly” stated and the accused may evoke their second opportunity to speak their defense as collocation.

Canon 3157

In the absence of a valid Plea, a matter cannot proceed nor judgment be rendered.

Canon 3158

While the corruption of the ancient Roman legal principle of Plene or Plenus to “Plea” is normally delivered within the Roman Courts in the manner of a demand or even intimidating threat by the Judge or Magistrate, under Roman Law the reply must remain solely and legitimately an “offering” by the accused.

Canon 3159

By definition, the entering of any kind of Plea is tacit consent of the Jurisdiction of the Roman Court. Therefore, a member of One Heaven or associated society has only one legitimate reply to a Roman Court and demand to plea in the formal response of demurrer.

Canon 3160

Once the Ucadian Courts are operational and fair notice given to members of One Heaven, any member charged by a Roman Court with a serious offence including the potential penalty of imprisonment for two (2) years or more is required to file the allegations of the offence into a valid Ucadian Court prior to using their Live Borne Record or status as a member within their demurrer or defense. The matter shall therefore be heard and adjudicated fairly in accordance with these canons and the charter and codes of law of their given society.

Canon 3161

In accordance with these Canons, a member of One Heaven and any associated society may choose only one (1) of two (2) kinds of formal reply to a properly constituted Ucadian Court being either a reply of remit or reject:

- (i) a reply of Reject means the accused rejects the fundamental premise and legal sufficiency of the complaint through a valid claim; or
- (ii) a reply of Remit means the accused accepts the fundamental premise and legal sufficiency of the complaint and jurisdiction of the court through a valid claim.

Canon 3162

When a member of One Heaven or their advocate replies to a controversy with reject, only two (2) types of valid claim exist being demurrer and res judicata:

- (i) Demurrer, also known as “cease until jurisdiction is proven” or request time to prepare written motion against legal sufficiency of complaint in suit; or
- (ii) Res Judicata, also known as “a matter already judged” or “autrefois convict or acquit”.

Canon 3163

When a member of One Heaven or their advocate replies to a controversy with remit, only three (3) types of valid claim exist being mea culpa, exculpate or nolo contendere:

- (i) Mea Culpa, also known as “my mistake or fault” equivalent to “guilty”; or
- (ii) Exculpate, also known as “without blame, or fault or guilt” equivalent to “not guilty”; or
- (iii) Nolo Contendere , also known as “no contest”.

Canon 3164

An accused may choose only one (1) prayer of remittance from two (2) valid choices to offer the Court:

- (i) Remittere Venae , also known as “remit the indulgence” ; or
- (ii) Respondere Non Debet, also known as “the respondent cannot be bound or held liable” as a “claim of privilege”.

7.8 Force of Law

Article 289 - Force

Canon 3165

Force, is either valid lawful compulsion by authority to perform or refrain from certain actions or unlawful violence. When properly authorized, force is also known as "enforcement".

Canon 3166

The word force comes from the Latin fortis meaning "strong, sturdy, brave or resolute".

Canon 3167

In the absence of proper authority, no use of force by an official is lawful.

Canon 3168

No order has authority, therefore no enforcement is lawful unless it is in accord with these Canons.

Canon 3169

Enforcement is unlawful unless the obligation sought to be enforced is clearly defined by some valid deed and the person to whom the enforcement is directed has previously consented to perform the obligation. Enforcement is always unlawful if sought against any implied obligation, or claimed secret agreement.

Canon 3170

Fraud of agreement and agreement negates any claim of valid enforcement. Fraud of consent by failure to disclose or deliberate concealment negates any claim of enforcement.

Canon 3171

Valid enforcement of Statute law is equivalent to enforcement of Contract Law, Trust Law and Property Rights.

Canon 3172

The issue of an order itself does not make authorized enforcement.

Canon 3173

Any military, police or other armed person that unlawfully enforces an illegal order, consents and assumes all liability and penalty.

Canon 3174

Any military rank that unlawfully enforces an illegal order consents and agrees that they no longer possess any honor, valid rank nor code and are nothing more than a criminal militia force.

Canon 3175

Any military or police that refuses to obey a lawful order of enforcement issued by an Official Person in accordance with these Canons is guilty of treason, extreme dishonor and consents and agrees to any and all punishment and disgrace.

Article 290 - Warrant

Canon 3176

A Warrant is a form of writ signed and issued by a competent (executor) authority to one (1) or more agents commanding certain acts to be performed whilst granting the agent(s) limited protection from liability or responsibility for any injury or claim against them that may occur as a result of the execution of the commanded acts.

Canon 3177

The word warrant originates from three Latin words vere meaning "truly, really and correctly", re/rea meaning "accused or culprit" and ante meaning "before the time or place; in front". Hence the literal original meaning of warrant is "truly, really and correctly give notice to the accused before the time or place of hearing the accusations".

Canon 3178

The source of claimed authority and power to issue warrants under the Roman system is the same source as the claims of Jurisdiction and issued on the presumption that such authority and power is legitimate as a claimed executor and will not be challenged.

Canon 3179

The limited immunity to agents granted by warrant only remains effective on the continued presumed authority of the one who issued it. When such presumptions are properly rejected such authority may cease to exist and any agent executing a defective warrant is fully liable to any injury or claim against them.

Canon 3180

When a member of One Heaven gives proper notice of their status as Executor of any and all trusts created in their legal person name, any and all presumptions by which a warrant may be issued as to their status as a public servant or public employee are negated. Therefore any agent that ignores such proper notice and continues, fully and knowingly consents to a private agreement agreeing to the schedule of fees for injury and damages to be paid by the principal of the agent(s).

Canon 3181

A Warrant has no authority, validity or effect if:

- (i) the man or woman who issued the Warrant has no legitimate authority in accordance with these Canons to demand such acts; or
- (ii) the official who issued the Warrant did not sign it, therefore did not give their mark of assurance; or
- (iii) the competent authority who issued the Warrant dies or leaves office prior to the execution of the warrant; or
- (iv) no act or acts are specified within the Warrant; or
- (v) no expiry day and time is listed on the Warrant, or the day and time has already expired; or
- (vi) the act or acts are specified within the Warrant exceed the authority of the one who issued it.

Canon 3182

There are two (2) main classes of valid Warrants being general and specific:

- (i) A General Warrant is a warrant such as a Letter of Marque and Reprisal that names one (1) or more acts for a given area and time period but without naming the particular party or specific property to which it applies; and
- (ii) A Specific Warrant is a warrant that names the particular party or specific property to which it applies.

Canon 3183

All forms of Letters of Marque and Reprisal issued by any official claiming authority ultimately from the law of the Roman Death Cult are hereby unauthorized, having no force of law and null and void from the beginning.

Article 291 - Arrest

Canon 3184

Arrest is the act of detaining a man or woman by lawful procedure on the presumption of probable cause for the purpose of the investigation of one (1) or more alleged offences on the presumption that such actions are lawful. The detainment of a man or woman without probable cause is called kidnapping and a serious offence in itself.

Canon 3185

Arrests are normally performed by law officers, also known as "Policy Officials" or "Police Officers" under a General Warrant or Specific Warrant. However, any member of a society when they identify themselves as a servant of the peace may lawfully effect an arrest.

Canon 3186

An Arrest is considered lawful or unlawful according to two key presumptions being the presumption of cause and the presumption of action (of arrest):

(i) The presumption of cause, or "probable cause" is the presumption based on a reasonable belief, supported by sufficiently strong physical or circumstantial evidence, that a man or woman has committed an indictable offence prior to contact with the law officer; and

(ii) The presumption of action is the presumption that the arresting officer has been granted the proper authority to detain and use necessary force against the man or woman in question.

Canon 3187

Lawful arrest procedure, also known as "lawful procedure" is when the law officer has performed six fundamental duties prior, during and after completing a lawful arrest:

(i) that the man, woman or person has been told they have been temporarily detained for the possible purpose of effecting a lawful arrest; and

(ii) that the man, woman or person has been requested to provide proof of identity and status, which they may freely decline to do; and

(iii) that the man, woman or person has been told on what basis of accusation, summons, warrant and/or charge they are being placed under arrest; and

(iv) that the man, woman or person is given the second opportunity to re-state their identity, status and explanation; and

(v) that the man, woman or person is formally told they have been placed under arrest and the likely charges they may face, including their rights concerning interview and that anything they say from that point onwards may be used against them in a court of law; and

(vi) that the arrested man, woman or person is given a third and final opportunity to explain themselves and the arresting officer has satisfied themselves on the perfection of presumption of cause and presumption of action.

Canon 3188

An accused is entitled to a lawful arrest. Failure to follow lawful arrest procedure means any such arrest is unlawful and any evidence gathered under such an unlawful arrest is inadmissible as evidence.

Article 292 - Detention

Canon 3189

Detention is the enforced deprivation of liberty of a man or woman acting as surety to a Person on account of a serious allegation, conviction or clear and present risk to a community or Juridic society at large.

Canon 3190

No man or woman acting as surety to a Person may be deprived of their liberty without first knowing by what charge and accusation in statute law they are being detained and the source of such allegations. The imprisonment of any man or woman without charge or disclosure of the alleged crimes is itself a serious offence against the law.

Canon 3191

Every man and woman acting as surety to a Person against whom charges have been brought has the right to demand an appearance in a court of law within seven (7) days of their deprivation of liberty to be provided the opportunity to hear the allegations against them, the alleged offences in law and what evidence is being presented. In the absence of some or all of these elemental components to a suit, a judge or magistrate has no choice other than to order the immediate release of the man or woman.

Canon 3192

All Juridic Societies have the right to defend their members against potential or actual harm posed by a man or woman. Therefore the deprivation of liberty of any man or woman acting as surety to a person charged with a serious crime is acceptable in such circumstances until the schedule of a trial to permit the allegations to be tested.

Canon 3193

The imprisonment of a man or woman should be an act of last resort and not an act of first response. Any Juridic society that chooses imprisonment of its members ahead of genuine reform is devoid of justice.

Article 293 - Coercion

Canon 3194

Coercion is the restraint or compulsion of another by force.

Canon 3195

The word coercion is derived from two Latin words co meaning "together" and arcere meaning "to inclose, confine or keep off".

Canon 3196

Coercion has no authority and is unlawful if:

- (i) the man or woman who issued the warrant or instrument authorizing coercion has no legitimate authority in accordance with these Canons to demand such acts; or
- (ii) threat or fraud is used in the process; or
- (iii) the official who issued the warrant is not competent; or
- (iv) the act or acts of coercion as specified within the warrant exceed the authority of the one who issued it.

Canon 3197

A judge or magistrate that uses threat as a means of coercion removes both their authority to hear the matter and immunity from personal liability.

7.9 Controversy of Law

Article 294 - Controversy

Canon 3198

A Controversy is a form of public dispute against at least two (2) opposing sides concerning one (1) or more matters of presumption. Any matter for adjudication before a court is by definition a controversy.

Canon 3199

The word controversy comes from the Latin controversia meaning "dispute, argument or debate".

Canon 3200

The resolution of a Controversy is through the acceptance or rejection of the various presumptions of all parties through acceptable form of argument and debate by administrative procedure until the evidence weighs in favor or against the presumptions of one (1) party.

Canon 3201

The party that first brings the Controversy is called the Accuser, from the Latin accuso meaning "to rebuke, criticize, claim fault or pursue through legal process".

Canon 3202

The party that is called to answer a Controversy is called the Accused or Reus or Re from the Latin reus meaning "the accused, defendant, guarantor, debtor or one responsible".

Canon 3203

There are only three (3) forms of Controversy being Civil, Criminal and Instructional:

- (i) Civil Controversy is a form of public dispute against at least two opposing sides concerning one or more matters of presumption where the Government is not the Accuser; and
- (ii) Criminal Controversy is a form of public dispute against at least two opposing sides concerning one or more matters of presumption where the Government is the Accuser; and
- (iii) Instructional Controversy is a form of public dispute against at least two opposing sides concerning one or more matters of presumption of law and no compensation is sought other than pertaining to one or more issues of law.

Canon 3204

The party that first brings the Controversy retains all liability until the matter is resolved either for or against their presumptions. In matters involving a Controversy concerning a financial sum, the losing party of the argument normally is responsible for payment.

Article 295 - Civil

Canon 3205

A Civil Controversy is a form of public dispute against at least two (2) opposing sides concerning an alleged cause of action and one (1) or more matters of presumption where the Government is not the Accuser.

Canon 3206

There are primarily three (3) forms of cause of action within Civil Controversy being wrong, delinquency and claim:

(i) A wrong or "tort" or "statutory cause of action" is the existence of an alleged breach of civil duty by the alleged action(s) of a person contrary to the norms or prescripts of the law; and

(ii) A delinquency or "agreement cause of action" is the existence of an alleged breach of agreement obligation and financial duties by the alleged action(s) of a person contrary to the presumed terms of agreement; and

(iii) A claim or "equity cause of action" is the existence of an alleged right not otherwise defined as a wrong (tort) of delinquency to which a person makes claim for financial or some other compensation usually through a statement of claim.

Article 296 - Criminal

Canon 3207

A Criminal Controversy is a form of public dispute against at least two opposing sides concerning an alleged offence and one or more matters of presumption where the Government is the Accuser.

Canon 3208

An offence is the existence of an alleged Injury proscribed by one or more valid Statutes by the alleged Action(s) of a Person contrary to the prescripts of the law.

Canon 3209

Injury is a fictional concept in Reality whereby a Person, Animal, Notion or Thing suffers wrongful treatment, damage, loss, violation or infringement of rights by the actions of a Person.

Canon 3210

The damage, loss, violation or hurt to a physical object or concept under Natural Law itself does not constitute Injury as Injury requires the pre-existence of a fictional framework of Reality and laws prohibiting certain Actions and an Injured Form. Therefore, in the absence of an Injured Form, no Injury exists.

Canon 3211

Any valid Injury involves three (3) types parties, each known as an Injured Party:

- (i) The First Injured Party to any alleged Offence is the Law itself; and
- (ii) The Second Injured Party to any alleged Offence is the Juridic Person whose statutes were alleged to have been breached; and
- (iii) The Third Injured Party or Parties are all other alleged injured such as Persons, Animals, Notions or Things.

Canon 3212

An Injury exists only when there is a named Third Injured Party being one or more Persons, Animals or Notions or Things. In the absence of any named Third Injured Party, no Offence exists.

Canon 3213

An Offence exists only when there is sufficient Reason to allege one or more Actions. In the absence of sufficient Reason, an alleged Action cannot be claimed, therefore an Offence cannot exist.

Canon 3214

An Offence exists only when the law proscribing an Injury is valid by its conformity to the body of Canons known as Astrum Iuris Divini Canonum in accordance with Pactum De Singularis Caelum.

Canon 3215

The severity of the Offence is determined not only by the Injury proscribed by Statute and the Status of the Juridic Person having promulgated the Statute, but the traditional and customary view of such an Offence. Only three classes of Offences exist: Criminal, Civil and Private.

Canon 3216

The first injured party retains the right to first bring forward a suit against any Person who is alleged to have committed an injury to them, or to permit the second party to act on their behalf. If the injured party of higher standing declines to pursue remedy against the alleged injury, then the option to pursue remedy falls to the next injured party.

Article 297 - Instructional

Canon 3217

An Instructional Controversy is a form of public dispute against at least two (2) opposing sides concerning a law and one or more matters of presumption of law and no compensation is sought other than pertaining to one (1) or more issues of law.

Canon 3218

Instructional Controversy is most common when a superior court is called to review a new statute or policy that may be challenged as defective on some grounds or where some previous law or claim is called to be upheld without direct financial compensation.

7.10 Forums of Law

Article 298 - Forum

Canon 3219

A Forum is the realm of Time, Space and Venue in which a Suit may be adjudicated according Lex causae (form of law) using Lex Fori (laws of the forum) by a valid Court.

Canon 3220

There are only three types of Forum: Spiritual, Formal and Informal:

(i) A Spiritual Forum is a purely spiritual and formal ecclesiastical realm and venue within Heaven in accordance with these canons and Pactum De Singularis Caelum. Only one (1) Spiritual Forum exists, namely the Supreme Court of One Heaven. It is the highest court of all possible courts; and

(ii) A Formal Forum is a venue that exists within the temporal realm as a dedicated Oratory for the hearing of Suits as a Court. The possible highest jurisdiction of Formal Forums are Ucadia Courts. The lowest possible jurisdiction are Roman Courts; and

(iii) An Informal Forum is a venue that exists within the temporal realm that is not a dedicated Oratory for the hearing of Suits as a Court, but has been nonetheless secured for such purpose. The possible highest jurisdiction of Informal Forums are Ucadia Forums. The lowest possible jurisdiction are Roman Forums.

Canon 3221

Any claimed Spiritual Forum or Court, or derivation of purely spiritual court such as Rota or Sanhedrin and all claimed powers and matters are hereby transferred to the venue of the Supreme Court of One Heaven.

Canon 3222

Lex causae is the form of law chosen by a Forum from among valid Legal Systems to adjudicate any matters before it. Accordingly, the first and primary Lex causae of any valid Forum are these Canons and associated Ucadia Law and none other.

Canon 3223

An inferior system of Law may be considered as a valid secondary Lex causae only if it is an equality based System of Law as defined by these Canons.

Canon 3224

Lex Fori is the laws governing the Forum in the adjudication of any matter. Accordingly, the first and primary Lex fori of any valid Forum are these Canons and associated Ucadia Law and none other.

Article 299 - Roman Court

Canon 3225

A Roman Court is a Forum for the exclusive private business of a Law (Bar) Guild sanctioned by the previous laws of the former Roman Death Cult and rebel forces refusing to acknowledge the supremacy of the sacred covenant Pactum De Singularis Caelum, whereby members of the guild presume certain roles on behalf of the "government" in order to make profit for the guild and its members through direct asset seizure and the commercialization of various securities, bonds and bailments.

Canon 3226

The meaning and source of the word "court" in respect of Roman Court is derived from the Latin word cautio meaning "securities, bond and bailment" as the primary commercial business of ancient Roman Death Cult sanctioned law guilds since the 13th Century.

Canon 3227

Prior to the creation of the Bar Associations in the 19th Century, the private Bar Guilds were known as "guilds" as well as "livery" companies and often by the name as Judges and Notaries since the 13th Century coinciding with the invention of Indulgences of the Roman Death Cult.

Canon 3228

In order to make “guild” money, called “Guilt” or “Guilty”, the Private Bar Guilds normally oversee a unique hidden trust for each controversy or “suit” that comes into the private Roman Court. Any bonds that are generated, called “Guilt bonds” are connected to the hidden trust, which the private Bar Guild members are sworn to deny exists.

Canon 3229

A Roman Court does not operate according to any true Rule of Law, much less the Golden Rule of Law as taught by Jesus Christ but by presumptions of the law. Therefore, if presumptions presented by the private Bar Guild are not rebutted they become fact and are therefore said to stand true. There are twelve (12) key presumptions asserted by the private Bar Guilds which if unchallenged stand true being Public Forum, Public Record, Public Service, Public Oath, Immunity, Summons, Custody, Court of Guardians, Court of Trustees, Agent and Agency, Incompetence, and Guilt:

(i) The *Presumption of Public Forum* is that any matter brought before a lower Roman Court is within a Public Forum when in fact it is presumed by the members of the private Bar Guild that the matter is a private Bar Guild business matter. Unless successfully challenged as a matter to be held in a Public Forum under Public Statutes and Rules, the matter remains a private Bar Guild matter completely under private Bar Guild rules and procedures; and

(ii) The *Presumption of Public Record* is that any matter brought before a lower Roman Courts is a matter for the Public Record when in fact it is presumed by the members of the private Bar Guild that the matter is a private Bar Guild business matter and their own records. Unless the public function of the judge or magistrate is properly exposed as being nothing more than a Public Registrar, all statements, testimonies, debate and documents remain the private records of the private Bar Guild rules; and

(iii) The *Presumption of Public Service* is that judges, magistrates, bailiffs, prosecutors, attorneys, clerks and other Court Officials are supposed to have sworn an "oath" and have been appointed as Public Officials under the Public Statutes of the State or Nation when in fact all members of the Private Bar Guild swear a solemn secret absolute oath to their Guild repudiating their public duties and obligations of Public Service. Therefore, in most cases all "officials" in a court are not true Public Servants but imposters, private contractors and members of organizations performing acts in defiance of public laws against false representations; and

(iv) The *Presumption of Public Oath* is that all members of the Private Bar Guild acting in the capacity of "public officials" who have sworn a solemn public oath remain bound by that oath and therefore bound to serve honestly, impartiality and fairly as dictated by their oath. Unless openly challenged and demanded, the presumption stands that the Private Bar Guild members have functioned under their public oath in contradiction to their Guild oath. If challenged, such individuals must recuse themselves as having a conflict of interest and cannot possibly stand under a public oath; and

(v) The *Presumption of Immunity* is that key members of the Private Bar Guild in the capacity of "public officials" acting as judges, prosecutors and magistrates who have sworn a solemn public oath in good faith are immune from personal claims of injury and liability. Unless openly challenged and their oath demanded, the presumption stands that the members of the Private Bar Guild as public trustees acting as judges, prosecutors and magistrates are immune from any personal accountability for their actions; and

(vi) The *Presumption of Summons* is that by custom a summons unrebutted stands and therefore one who attends Court is presumed to accept a position (defendant, juror, witness) and jurisdiction of the court. Attendance to court is usually invitation by summons. Unless the summons is rejected and returned, with a copy of the rejection filed prior to choosing to visit or attend, jurisdiction and position as the accused and the existence of "guilt" stands; and

(vii) The *Presumption of Custody* is that by custom a summons or warrant for arrest unrebutted stands and therefore one who attends Court is presumed to be a thing and therefore liable to be detained in custody by "Custodians". Custodians may only lawfully hold custody of property and "things" not flesh and blood soul possessing beings. Unless this presumption is openly challenged by rejection of summons and/or at court, the presumption stands you are a thing and property and therefore lawfully able to be kept in custody by custodians; and

(viii) The *Presumption of Court of Guardians* is the presumption that as you may be listed as a "resident" of a ward of a local government area and have listed on your "passport" the letter P, you are a pauper and therefore under the "Guardian" powers of the government and its agents as a "Court of Guardians". Unless this presumption is openly challenged to demonstrate you are both a general guardian and general executor of the matter (trust) before the court, the presumption stands and you are by default a pauper, and lunatic and therefore must obey the rules of the clerk of guardians (clerk of magistrates court); and

(ix) The *Presumption of Court of Trustees* is that members of the Private Bar Guild presume they have the right to create a trust, without divulging to you your role, or interest or the property in question. Nor is there any statement of account against which the charges are made and which you are expected to accept or defend. At the conclusion of the case, you are then expected to assume the role of trustee of the trust, which you didn't create, for which you have incomplete information and no proper disclosure and perform the obligations of that trust. Unless the incomplete presumptions are challenged at the commencement of the case and that clear disclosure of full accounting, it is impossible for you to perform or agree to such incomplete information; and

(x) The *Presumption of Agent and Agency* is the presumption that under contract law you have expressed and granted authority to the Judge and Magistrate through the statement of such words as "recognize, understand" or "comprehend" and therefore agree to be bound to a contract. Therefore, unless all presumptions of agent appointment are rebutted through the use of such formal rejections as "I do not recognize you", to remove all implied or expressed appointment of the judge, prosecutor or clerk as agents, the presumption stands and you agree to be contractually bound to perform at the direction of the judge or magistrate; and

(xi) The *Presumption of Incompetence* is the presumption that you are at least ignorant of the law, therefore incompetent to present yourself and argue properly. Therefore, the judge/magistrate as executor has the right to have you arrested, detained, fined or forced into a psychiatric evaluation. Unless this presumption is openly challenged to the fact that you know your position as executor and beneficiary and actively rebuke and object to any contrary

presumptions, then it stands by the time of pleading that you are incompetent then the judge or magistrate can do what they need to keep you obedient; and

(xii) The *Presumption of Guilt* is the presumption that as it is presumed to be a private business meeting of the Bar Guild, you are guilty whether you plead "guilty", do not plead or plead "not guilty". Therefore unless you either have previously prepared an affidavit of truth and motion to dismiss with extreme prejudice onto the public record or call a demurrer, then the presumption is you are guilty and the private Bar Guild can hold you until a bond is prepared to guarantee the amount the guild wants to profit from you.

Article 300 - Ucadian Court

Canon 3230

A Ucadian Court, also known as "Court" is any official Forum of three or more True or Divine Persons under the by-laws of any Juridic Society Person for the administration of Justice by which all those gathered consent for one as an Official Person as Judge under demonstrated oath of obligation to the others before them.

Canon 3231

The meaning and source of the word "court" in respect of Ucadian Court is derived from the Latin word cohortis meaning "enclosed yard, company of officials, military unit". This meaning cannot possibly be applied to a Roman Court, as the primary purpose or Roman Death Cult Courts was to profit from crime, hence the definition cautio meaning "securities, bond and bailment" as the primary commercial business of ancient Roman Death Cult sanctioned law guilds since the 13th Century.

Canon 3232

Unless a Court complies with the above definition, such a place has no jurisdiction over men or women, living or deceased. Therefore, it cannot be correctly classed as a court of law, but a lesser body with limited or no jurisdiction depending upon what rights it falsely claims.

Canon 3233

No valid Court is permitted to deliberately and willingly cause injury to the living law by denying Divine, Natural and Positive Law as defined by these Canons. In such circumstances, it is encumbered upon men and women to assert their rightful claim and bring remedy on behalf of the law within such a place for its proper healing.

Canon 3234

There is no higher court than the Supreme Court of One Heaven.

Canon 3235

The Apostolic Prothonotaries and the Rota acknowledge the superior jurisdiction of the Supreme Court of One Heaven. Therefore all matters before the Rota are subject to the Jurisdiction of the Supreme Court of One Heaven.

7.11 Execution of Law

Article 301 - Execution

Canon 3236

Execution is the formal act of carrying into effect an instruction, decision or policies issued by an Executor or their delegate ("agent") concerning the administration of a trust under their jurisdiction.

Canon 3237

The word Execution comes from the Latin *executio* meaning "to examine, review or inspect; to shake out or off; to knock out, drive out, discard or banish". The Latin word itself is derived from two primary Latin words *ex* meaning "by reason of, through or in accordance with" and *cutis* meaning "skin (flesh)". Hence *executio* is the actions of the executor being the "executor".

Canon 3238

In matters of controversy, execution of the law means the carrying into effect the policies ("statutes") of the society concerning the administration of such matters of dispute including the appointment of an agent possessing legitimate executor authority to adjudicate the matter and render a decision.

Canon 3239

In matters of agreement, execution of the law means the carrying into effect an instruction or decision issued by an Executor or their delegate ("agent") concerning the administration of a trust under their jurisdiction to which all parties consent and therefore form a binding judgment and agreement.

Canon 3240

Only a legitimate Executor or their duly appointed delegate ("agent") may execute instruction, decision or policies concerning the administration of a trust under their jurisdiction. Any party that seeks to counter such orders is a belligerent, or an incompetent or imposter (*executor de son tort*).

Canon 3241

In the execution of law, a formal process has existed since the times of ancient Civilization whereby a suitably constituted forum will be established to review any matter of controversy and that the Executor or a duly appointed agent or agents will adjudicate the matter according to clear and defined policies.

Article 302 - Judge

Canon 3242

A Judge is an Official Person attributed to a man or woman by appointed through solemn public oath, in order to administer justice according to the Policies ("statutes") of the Juridic Person within the limits of power established for their office.

Canon 3243

Unless a Judge demonstrates an Oath before both Parties to render fair justice prior to hearing the Suit and unless both parties have given their consent, free of duress, then a man or woman claiming to be a judge holds no authority whatsoever to either hear the matter, nor render justice on behalf of the law in accordance with these canons.

Canon 3244

A Judge sources their authority on two levels being Executor or "Delegate" and Adjudicator:

- (i) As Executor or "Delegate", a judge has the authority to execute orders and decisions; and
- (ii) As Adjudicator, whereby all parties agree for the matter to be presided by the Judge, a judge has the authority to provide their findings.

Canon 3245

In any controversy brought before a court where a trust is formed in the name of a legal person, a Judge holds the position of Executor by presumption only. Should the accused of the same name as the legal person competently assert their birthright as Executor and Beneficiary over their own flesh, mind and matters, the Judge becomes an Executor De Son Tort if they do not bow and relinquish all claims to the contrary.

Canon 3246

When a man or a woman holding neither authority nor right as a judge falsely sits as a judge and refuses to pronounce and make an oath before each case to render fair justice, then all verdicts, judgments and orders by that judge are rendered null and void from the moment of issue.

Canon 3247

Any judgment rendered by a man or woman claiming to be a judge but refusing to pronounce an oath to render fair justice is automatically liable for challenge by any man or woman claiming their rights and obligations.

Canon 3248

When a man or a woman holding neither authority nor right as a judge falsely sits as a judge and hears matters before the court, they deliberately cause the gravest of all injury to the living law and contempt of due process of the law. In such circumstances, it is encumbered upon men and women to assert their rightful claim to assume the temporary office of judge and bring remedy on behalf of the law within such a place for its proper healing.

Canon 3249

Any person who belongs to a guild, association or body that deliberately demonstrates a contempt for the law, a desire to continue to corrupt and injure the law and exclusion of justice is ineligible as counsel.

Canon 3250

As the guilds and associations known variously as the Bar are inferior juridic persons who have proven historic and unprecedented contempt for justice and the law, no member of such a body is ever permitted to sit as a judge or magistrate, unless they have repudiated their membership on oath and vowed to never again belong to such an association.

Canon 3251

A Judge who remains a member of a Bar Association, failing to openly repudiate their membership shall automatically cause all their judgments to be invalid, unlawful and subject to immediate suppression.

Article 303 - Suit

Canon 3252

A Suit is the collection of several Documents and other Evidence relating to a controversy that describes one (1) or more Offences alleged against one (1) or more Persons to be heard before a Court in either a non-purpose Forum or a dedicated Forum such as an Oratory.

Canon 3253

When any controversy is brought before a validcourt, the man or woman who brings the controversy is obligated to present fulldisclosure. When full disclosure is not provided, due process is not served andthe matter must be dismissed.

Canon 3254

Failure to dismiss a matter of controversy in which those who brought the matter failed to fully disclose all the facts in their possession is a grave injury to the law.

Article 304 - Accusator

Canon 3255

Accusator is the formal role of a party that brings one (1) or more accusations against another that by law demands a competent forum for hearing, resolution and compensation. The Accusator is responsible for the preparation, analysis and conducting the suit against an accused man or woman on behalf of the society.

Canon 3256

The word Accusator comes from the Latin accusator meaning "the one who accuses" and was the formal title given to the party who first brought the accusations of a controversy before a competent Forum.

Canon 3257

Prosecutor is a 16th Century term created for Roman Courts and comes from two Latin terms being Pro Se meaning “for one’s own behalf” and cutis“skin (flesh)”. Hence Pro+Se+Cutis literally means “on behalf of one's own skin” or a Beneficiary De Son Tort or simply the “false beneficiary”.

Canon 3258

The Roman Death Cult and the private law guilds corrupted the role of the Accusator and replaced it with the role of the "Prosecutor" in the 16th Century to both comply with the principles of the Sacrament of Penance upon which all Roman Suits are based and secondly to comply with trust law. Under Trust law it is the beneficiary that brings the complaint to the Executor, not a Trustee or non-related party. Furthermore, by presuming the role of the accused in making the accusation, the Prosecutor perfects the "prayer of confession" consistent with the Roman Death Cult sacrament of Penance.

Canon 3259

It is a primary function of the Accusator to prepare the indictment and establish sufficient claim of actus reus ("guilty act") and the presumption of sufficient motive to presume mens rea ("guilty mind"). In the absence of sufficient grounds for presumption on either actus reus or mens rea, an indictment is deficient.

Canon 3260

As the purpose of the role of the Prosecutor is founded on trickery and corruption of the law to usurp the position of the accused, the use of the word Prosecutor is forbidden in any Ucadian Court.

Article 305 - Arraignment

Canon 3261

Arraignment is the formal reading of a criminal complaint (indictment), in the presence of the defendant, to (a) inform them of the charges against them, (b) present the preliminary facts of the suit against the primary facts of the indictment offences and (c) receive the plea of the defendant.

Canon 3262

An indictment is a formal written statement accusing a man, woman or person of one or more charges which, by law, are declared to be an offense.

Article 306 - Summons

Canon 3263

A Summons is a formal writ of demand for someone to attend an Official Forum and Event at a given time and day based on one or more presumptions that if not rebutted in writing before the day and time are presumed to stand true.

Canon 3264

The word Summons was created in the 16th Century from two Latin words sumo meaning "to take up, to presume, assume, arrogate or undertake; to exact a punishment" and monere meaning "to remind, advise, warn, instruct or foretell".

Canon 3265

A Summons is usually issued in matters before a competent court to compel by presumption someone to attend in the presumed capacity of defendant, juror or witness.

Canon 3266

While a Summons may seek to use threats of force and violence to compel a man or woman to attend an Official Forum such as a court, by its original definition a Summons remains an unrebutted presumption of jurisdiction based usually on the claim of authority that the person in question is presumed an agent of the authority issuing the summons.

Canon 3267

The use of threats of force and violence in the issuing of a Summons is a corruption of law and forbidden with any such instruments having no force of law and therefore null and void from the beginning.

Canon 3268

As a True Person is both Executor and Beneficiary of their mind, body and soul, no party may rightfully claim higher authority to compel them to attend any forum or event against their will. Providing such false presumptions are rebutted prior to the day and time listed on a summons, the instrument and its presumptions cease to have any effect.

Canon 3269

The ignoring of a competent rejection of a summons received by a True Person negates its legitimacy.

Article 307 - Hearing

Canon 3270

A Hearing is an administrative proceeding by one (1) or more authorized guardians concerning the acts of certain wards under their control. The most common form of hearing is a court hearing by magistrates and judges as presumed “guardians” over residents and citizens as presumed “wards and paupers”.

Canon 3271

The word hearing comes from the word “hear” a 17th Century word combination two (2) ancient Latin phrases in popular use being heia (pronounced “here”) meaning “come on!, come now (to this place)!” and heres (also pronounced “here”) meaning “heir, heiress or successor”. Hence the literal original meaning of hearing is a "calling of successors to a place".

Canon 3272

The concept of Guardian and Pauper coincide with the creation of the concept of Settlement in the late 16th and early 17th Century and the reintroduction of an obligation of “charity” to distinguish Venetian / English Common Law slavery from absolute Venetian / Roman Feudal Law barbarism. People were no longer considered animals but “poor” or paupers while the Lord and Church was no longer able to kill, rape and murder with impunity but was obliged to provide alms and sustenance to the poor of their parish. Under such a model, when one admitted to being a pauper, a single administrative official assuming the role of Clerk of Guardians could presume to render summary judgment without the requirement of a tribunal of magistrates.

Canon 3273

The concept of Guardian and Ward as a "resident" of a hospital for lunatics and the insane is derived from the late 19th Century in the creation of Local Government Areas and "hospital" wards in the introduction of new International Private Law. Under this model, a second form of hearings emerged as quasi-medical examinations administered by a "Clerk of Guardians" assisted by a magistrate to determine whether the accused had a case to answer to a higher court, or not.

Canon 3274

As the claimed powers of Guardian by the private Bar Guild and Roman societies is founded on fraud and injury against the principles of law, all claimed forms of Guardian by the Private Bar Guild and Roman Governments is null and void from the beginning.

Article 308 - Jury

Canon 3275

A Jury is a sworn body of persons convened to render a rational, impartial verdict and a finding of fact on a legal question officially submitted to them, or to set a penalty or judgment in a jury trial of a court of law.

Canon 3276

A trial by jury is a right of all accused men, women and persons, and/or entites whether in matters of civil or criminal law, excluding minor criminal or civil offences.

Canon 3277

The jury, in all suits, is the exclusive judge of the facts proved, and of the weight to be given to the testimony, except where it is provided by law that proof of any particular fact is to be taken as either conclusive or presumptive proof of the existence of another fact, or where the law directs that a certain degree of weight is to be attached to a certain species of evidence.

Canon 3278

When an accused chooses a trial by jury, they automatically forfeit any absolution sentence options. This cannot be changed, challenged in anyway after the fact of the accused opting for a trial or hearing.

Article 309 - Trial

Canon 3279

A Trial is a test of the facts and arguments presented by the Prosecution versus the Defense relating to one or more Offences against a Person in order to determine Innocence or Culpability.

Canon 3280

No one shall be liable to be tried or punished again for an offence for which they have already been tried and a final lawfully valid verdict has already been brought, unless medical forensic evidence of a verifiable nature is presented as grounds for a new trial.

Canon 3281

In principle, justice demands that all trials be in public- that is, are open to the scrutiny of the public, accountable to the public and not held in secret. In this regard, it remains a right of the public to know which men, women or persons, under what charges and at which Court(s) such matters will be heard.

Article 310 - Verdict

Canon 3282

A Verdict is the formal deliberation by either a judge or jury concerning a trial resolving itself for each Offence as either in the affirmative, implying culpability or negative implying innocence.

Canon 3283

Everyone charged with a criminal offence will be presumed innocent until proved guilty by a lawfully valid verdict.

Canon 3284

The verdict is the finding of the jury on the questions of fact submitted to it.

Article 311 - Sentence

Canon 3285

A Sentence is an Order following a valid Verdict, or admission of Culpability at Arraignment which applies a Form of Punishment upon a convicted Person in recognition of their culpability.

Canon 3286

A Sentence involving punishment associated with Absolution may only be issued if a plea of guilt and culpability is provided free of duress by the accused at the time of Arraignment The sentence provisions of Absolution can never be made available to a convicted person at the end of a trial.

Canon 3287

A Sentence involving punishment associated with Penitence may only be issued if a person is found guilty upon the provision of a valid verdict by trial. The harsher sentence provisions of Penitence can never be made available to a person admitting guilt and culpability at Arraignment

Canon 3288

Before a sentence is rendered, the accused found guilty by a jury or finding of fact must be permitted their Adlocution being their third and final opportunity speak to their defense.

7.12 Defense of Law

Article 312 - Defense

Canon 3289

Defense is the rebuttal of formal accusations and charges of committing one or more offences through lawful process. Therefore, a Person charged with one or more offences is called a Defendant.

Canon 3290

A defendant has the right to be represented by competent counsel, knowledgeable of the laws of the Juridic Society, or to self-defense.

Canon 3291

No person may be denied the ability to self-defense, unless evidence exists that such a person is incapable of presenting a minimum standard of defense, has no regard for legal process or is seeking to deliberately injure the law.

Canon 3292

A competent counsel is any man or woman demonstrating knowledge of appropriate criminal codes of law and court procedure having sworn to uphold and protect the integrity of the living law and obligations of Notarial procedure upon which the courts rely for fair remedy. A counsel who is not competent or has not sworn an oath to uphold and protect the living law may not appear as counsel.

Canon 3293

Any man or woman holding membership to any Bar Society, or subsequent equivalent including claimed qualification as a lawyer or any other para-legal position controlled by the standards of the Bar Society shall be banished from any and all courts and activities of Law.

Article 313 - Presentation

Canon 3294

Presentation is a form of defense whereby an accused appoints another called a "actor" under oath and written agreement to act on their behalf before a competent Court.

Canon 3295

There are two forms of appointment of an actor being Agent or Advocate:

(i) An Agent is an Administrator appointed by the man or woman by their right and knowledge as General Executor over any trust concerning their body, mind, spirit, name and affairs; or

(ii) An Advocate is a competent legal representative appointed to speak and argue on behalf of the man or woman.

Canon 3296

Given a solemn oath and signed agreement is required for any man or woman to be duly appointed a legitimate Advocate or Agent, no current member of a private Bar Guild can lawfully be an Advocate or Agent without repudiating either their absolute vow to their Guild or the oath to their client.

Article 314 - Attendance

Canon 3297

Attendance is when a man, woman, or aggregate of men and women present themselves to a valid Court as Sponsor for a Person that is Party to a Suit as either the party claiming Injury or the party accused of Injury.

Canon 3298

Neither attendance, nor representations by an advocate before a Court represents consent by a man or woman to the jurisdiction of the court. Neither does attendance imply guilt nor cure antecedent irregularity of process, nor a defective service.

Canon 3299

It is a most solemn and ancient obligation of any valid court that when any man or woman is brought before the court for the first time concerning a controversy, that they are presented with the facts as to the precise nature of the controversy, by whom it was brought and what evidence exists to support such claims.

Canon 3300

The failure to fully disclose the nature of the controversy and by whom such allegations have come upon the attendance of court or within three (3) days of arrest is a failure to establish proper jurisdiction. Therefore, any holding of a man or woman as surety for a Person in such a case is unlawful and an offence against the law.

Article 315 - Visitation

Canon 3301

Visitation is when a man or woman in their lawful capacity as General Guardian over their legal name and persons and General Executor over their mind, body and spirit attends by official visit or extraordinary visit a Roman Court by special announcement or extraordinary announcement to assist in the administration of any unresolved controversies and ensure all duties are fulfilled.

Canon 3302

Official Visit is when a General Guardian or Executor attends a place either by invitation or special announcement that they would not otherwise attend in the normal course of events. A General Guardian and General Executor never attends a Roman Court of their own volition without first ensuring special notice is given of their official visit.

Canon 3303

Extraordinary Visit is when a General Guardian and General Executor is compelled to attends a place by force they would not otherwise attend in the normal course of events.

Canon 3304

When a General Guardian and General Executor visits a Roman Court, in the first instance, every effort is made to ensure the clerk of the court has some official notice in a form the Roman Court is capable and willing to view as official public record including any private documents annexed thereto in full.

Canon 3305

Should the clerk of the Roman Court fail to acknowledge the official documents of the General Guardian and General Executor, they may be forced to assert their rightful authority by visiting the actual hearing. If this is the case, the General Guardian and General Executor must at the earliest opportunity make the following points very clear:

- (i) That a court of public record is immediate convened by vocalizing the fact before anything else is spoken; and
- (ii) That they are the General Guardian and General Executor for that matter, visiting here today with a real interest in the administration of any unresolved issues that is being held by the Roman Court; and
- (iii) That the Judge or Magistrate is verbally recognized as a public servant, here to assist - primarily to ensure all duties are fulfilled, that any mistake is corrected, and that the public record reflects the facts; and
- (iv) That the public servant and trustee is politely ordered to commence.

Canon 3306

Should the public trustee and public servant of the Roman Court acting as judge refuse to acknowledge the opening pronouncement by the General Guardian and General Executor, it must be immediately clarified whether the public servant in question is seeking to act as Guardian De Son Tort and/or Executor De Son Tort and if so, let the record reflect this fact before any further injury occurs.

7.13 Restitution of Law

Article 316 - Restitution

Canon 3307

Restitution is the formal process of the restoration of balance and compensation for losses on account of a proven injury, offence, wrong or claim.

Canon 3308

The word Restitution comes from the Latin restitutum meaning "to replace, restore, rebuild, renew, give back, return, reinstate, quash, reverse or reform".

Canon 3309

There are primarily two forms of Restitution being Perfected and Redressed:

(i) Perfected Restitution is the formal process of restitution to a final judgment with no appeal or need of judicial review; and

(ii) Redressed Restitution is the formal process of reissuing restitution in light of a defective judgment, poor judicial behaviour, miscarriage of justice or some other defect of law.

Article 317 - Remedy

Canon 3310

Remedy is the lawful means to recover a right or prevent its loss; or to prevent or obtain restitution for a wrong or offence.

Canon 3311

The word remedy originates from the Latin remedium meaning "cure or medicine".

Canon 3312

By definition, every Decree, Prescript, Rescript, Policy, Statute or Ordinance of law relates to one (1) or more Rights being a form of property. Therefore for every right in law that is withheld, there must be a remedy for its restoration, for every right that is created, there must be a means by which such a right may also be suspended and proper redress if such a suspension occurs.

Canon 3313

For every right, there is a remedy; where there is no remedy, there is no right. Therefore, in the absence of remedy, there is no law.

Article 318 - Punishment

Canon 3314

Punishment is a Form whereby the Surety for a Person lawfully convicted of an Offence agrees to some kind of actual suffering and hardship as consideration for Remedy to the Injury associated with the Offence.

Canon 3315

As Punishment is a form of Fiction relating to other fictional forms such as Offence, Injury and Remedy, the consent of the man or woman acting as Surety to the Person is required for Punishment to be lawful.

Canon 3316

The absence of valid consent in ordering Punishment represents an Injury against the Law. The absence of valid consent in ordering punishment resulting in the physical suffering of a man or woman acting as Surety for a convicted Person is itself a serious criminal offence.

Canon 3317

In order to overcome the challenge of how Punishment may be both lawful and just, all Persons must be provided a minimum choice of either Absolution or Penitence concerning Punishment. Depending then upon the behavior of a convicted Person, their remorse and willingness to reform their character may then be lawfully inferred as both a choice and consent.

Canon 3318

In the absence of choice of Punishment and therefore consent, any resulting sentence and punishment must be both unjust and unlawful.

Canon 3319

No court may lawfully issue a sentence of death to the surety of a Person in the absence of clear and open consent by the man or woman acting as surety to such a sentence. Any sentence of death issued by a court in the absence of consent is a most serious crime and injury against the Law.

Canon 3320

The first purpose of Punishment is Remedy to the Injury against the Law, not to further injure the Law. The second purpose of Punishment is to Reform character to prevent further Offences against the Law, not to promote further Offences. The third purpose of Punishment is to enforce the Law as a deterrent against other potential lawless acts.

Canon 3321

A person or family of a person who are victims of a crime are always the third party to Injury after the Law itself and then the Juridic Society. Therefore, neither the person, nor their family have the right to demand punitive acts unless the Law itself and the officers of the Society choose not to pursue the alleged perpetrators.

Canon 3322

The enforcement of Punishment that is manifestly greater than the alleged Offence is a serious crime and grave miscarriage of Justice.

Article 319 - Absolution

Canon 3323

Absolution is the forgiveness and formal pronouncement of setting free a guilty person of all their crimes by a certain date upon their acknowledgment of genuine remorse and reform of character. Absolution is one of only two forms of valid Punishment, the other being Penitence.

Canon 3324

Where an offender willingly shows remorse upon the first opportunity of hearing of certain charge(s) against them and at such a plea does offer a reply of "guilty" to charges brought against them, then such a man or woman shall be eligible to a minimum penalty known as absolution.

Canon 3325

Where an offender does not offer a guilty plea to a charge brought before them at their pre-trial hearing, then they cannot be eligible for absolution regarding that charge, regardless of any revised plea at trial or later date.

Canon 3326

The punishment associated with Absolution must be devised so that upon the Offender completing their punishment all ongoing suffering, punishment, stigma is expunged consistent with the notion of absolution. Thus, such a punishment gives those most willing to reform and never re-offend the greatest opportunity of redemption.

Canon 3327

Any Jurdic society person that denies absolution and redemption within its statutes automatically injures the law. By definition, justice is absent in any society where either absolution or redemption are unobtainable.

Article 320 - Penitence

Canon 3328

Penitence is the enforcement of punitive actions against a person who upon being lawfully convicted of one or more crimes demonstrates neither remorse nor a willingness to reform their character. Penitence is one of only two forms of valid Punishment, the other being Absolution.

Canon 3329

Where an offender is not willing to show early remorse upon the first opportunity of hearing of the charge(s) against them and subsequently upon the completion of a trial or criminal hearing is found culpable of the said charge(s), then they shall be liable for the sentence regime known as penitence corresponding to the articles of this Code.

Canon 3330

Where an offender does not offer a guilty plea to each and every charge brought before them at their pre-trial hearing, then they shall automatically not be eligible for absolution, regardless of any subsequent change in plea or demonstration of remorse.

Canon 3331

Unlike a man or woman who has admitted early to guilt and has shown a willingness to reform, a man or woman who refuses to admit guilt automatically indicates that a period of compulsory actions must be applied "against their will" for some period.

Article 321 - Appeal

Canon 3332

An Appeal is a formal challenge to a verdict by a judge or magistrate or a challenge to the terms of a sentence.

Canon 3333

While every man or woman convicted of a crime of a lesser court than the Supreme Court has the right to lodge an appeal, only a valid Appeal application shall be permitted to be heard.

Canon 3334

A valid appeal application is one that is able to specifically define the existence of a fundamental error having occurred during the proceedings of the particular court on one of the following grounds:

- (i) Omission of Fact as defined by the Criminal Code;
- (ii) Error of admissability of evidence;
- (iii) Deliberate omission of evidence.

Article 322 - Pardon

Canon 3335

Pardon is the forgiveness of a crime and the penalty associated with it.

Canon 3336

Pardons shall be limited to only three specific suits:

- (i) A suit of wrongful imprisonment in which charges are formally brought against those who are responsible for such wrongful imprisonment and the victim has been formally found to be innocent of the previous charges; or
- (ii) A man or woman who pleads guilty to the most serious of crimes and completes the sentence of assisted suicide. Such pardons will always be posthumous and after the coroner confirms the death of the convicted man or woman; or
- (iii) A man or woman charged of a lesser crime who is pardoned by the Executive Government, by order.

7.14 Corruption of Law

Article 323 - Legal Realism

Canon 3337

Legal Realism is a pseudo-philosophy and doctrine founded in the late 19th Century and early 20th Century based on the principle that as all law is made by mankind and therefore subject to error, imperfection and presumption, only educated legal professionals have the skills to resolve “real-world” probable outcomes of particular cases based on that the law “is” not what it “ought to be”.

Canon 3338

Legal Realism is founded on a set of doctrinal presumptions, most of which are themselves, absurdities and contradictory:

- (i) The repudiation and rejection of any kind of system of Divine Law, despite the fact that all systems of law, property and authority by definition only exist on the presumption of the existence of some kind of Divine Creator; and
- (ii) The repudiation and rejection of the primacy of Ecclesiastical Law, despite the fact that both authority and the concept of offices and officers cease to have any legal effect without the existence of Ecclesiastical Law; and
- (iii) The repudiation and rejection of any kind of system of Natural Law, especially moral law and the innate reason of the Homo Sapien species, despite the fact that the very foundation of civilization, philosophy and the natural sciences is based on the existence of moral reason and purpose for civilized society, with men and women possessing the power of free will and mind beyond their “animal” behaviour; and
- (iv) The repudiation and rejection that the law serves any kind of aspiration moral standard, yet at the same time an adherence to socio-political ideology called legal instrumentalism that states the law can be used as a tool to “engineer” social purposes and “balance” competing needs; and
- (v) The repudiation and rejection that the average man or woman can be competent in law because of the complexity and depth of the field, yet at the same time a contradictory adherence to the interdisciplinary principle that states knowledge of the law alone is insufficient to render “fair and accurate” judgment and therefore a broad knowledge in such areas in sociology, psychology, statistics is also needed; and
- (vi) The repudiation and rejection of the determinacy of law by claiming the history of law of indeterminate while introducing the contradictory and absurd approach of presumptions of law whereby “the law is” whatever is stated and presumed unless rejected by the opponent(s); and
- (vii) The repudiation of ethical and wise judgment of the law in favor of “science” of evidence, whereby evidence is “weighed” and probability used to determine decisions resulting in absurd, anti-social and damaging legal decisions.

Canon 3339

The pseudo-philosophy and false doctrines promoted by "Legal Realism" Jurists has resulted in the greatest breakdown in legal competence and jurisprudence amongst members of the private legal guilds since they were first formed in the 13th Century.

Canon 3340

In reality, "Legal Realism" functions essentially to perpetrate the corruption of the law through professional arrogant-ignorance, presumptions of law, plausible-deniability and obviation of duty:

- (i) Professional arrogant-ignorance through "Legal Realism" is the promotion of an arrogant "elitist" behavior amongst legal professionals that they are competent in law when in fact they are wholly incompetent, ignorant of history and blinded by their arrogance to these facts; and
- (ii) Presumptions of law through "Legal Realism" is the now out-of-control and absurd practice within the Roman Courts of the Private Bar Guilds whereby all matters are largely based on presumptions that if not rebuked and rejected, then are presumed to stand as true; and
- (iii) Plausible-deniability through "Legal Realism" is the fact that because most legal professionals are unaware of the trust-structure of legal matters, the principles of law by which private Bar guild matters still operate, reference to trust law, and such principles can be pausibly denied by presumption and ignorance; and
- (iv) Obviation of duty through "Legal Realism" is based on the false presumption that through ignorance and the presentation of false presumption without foundation, legal professionals within the court system openly and repeatedly breach their sworn duties as public trustee's and public servant's with apparent impunity.

Canon 3341

Given Legal Realism is a deliberate corruption of all forms of law, philosophy of law and application of law, it is reprobate, forbidden and never permitted to be revived.

Article 324 - Mortmanes

Canon 3342

Mortmanes, incorrectly listed in corrupted history books as "mortmain", is the legal fiction created in the 16th Century under the reign of King Henry VIII of England and his Venetian/Magyar advisers that the body corporate or "person" of a testamentary trust could be considered the same as a living person and therefore possess certain rights and privileges. The concept of "Mortmanes" is the foundation of the modern company/corporation.

Canon 3343

Mortmanes is formed from two ancient Latin words mortis meaning "death, corpse" and manes meaning "ghosts, shades of the dead, the lower world, bodily remains". Hence mortmanes or "mortmain" literally means "dead ghost or personality of the dead".

Canon 3344

In around 1538/40 King Henry VIII and his Venetian / Magyar advisers introduced the concept of "Cestui Que Vie" trusts being temporary testamentary trusts formed on the life of another for the benefit of another. Combined with the concept of "mortmanes", after seven (7) years when the living man or woman could be legally declared "dead", the trust corpus or "dead person" could continue as the beneficiary. This concept has been essential for the structure of Roman corporations.

Canon 3345

The reason that certain Roman corporations possessing legal personality can technically "live" forever and "never" die is because under the corruption of mortmanes, the corporate person is already "dead".

Canon 3346

As Mortmanes and its use is a deliberate corruption of all forms of law, philosophy of law and application of law, it is reprobate, forbidden and never permitted to be revived.

Canon 3347

Given Mortmanes and its use is reprobate, forbidden and never permitted to be revived, all Roman corporations are forbidden to continue in their present structure and must redeem themselves by the Day of Divine Redemption in accordance with the sacred covenant Pactum De Singularis Caelum.

Article 325 - Settlement (Birth) Certificate

Canon 3348

A Settlement Certificate, also known as a “**Birth Certificate**” since the formation of Central Records and Registers in 1836 (**6&7Will.4 c.86**) is an official document, possessing multiple legal functions and "states" under the central presumption that those against whom such instruments are issued are a form of “property” and bonded servant (slave), to Western-Roman and private Banking interests, regardless of status of family or history.

Canon 3349

Under Statutes and Policies promulgated from Westminster and other bodies, a Birth Certificate, fulfills multiple and distinct functions and states, depending upon its recognition and activity at hand, including but not limited to:

- (i) *Certificate of Title to Cestui Que Use of Person* being recognition that the State claims ownership by virtue of the Certificate itself and all the information contained on it, therefore proving a Cestui Que Vie Trust in place and that the man or woman or new born to whom the Certificate applies only has “beneficial use” of the name; and
- (ii) *Certificate of Title to Property* being the recognition of the fact of a Birth Certificate being a certificate, that the name is property and therefore the man or woman or new born is now treated as property and no longer as a living man or woman, subject to the Rule of Law; and
- (iii) *Certificate of Deposit and Bailment (Custody)* being the recognition through the terms used to describe the father and mother that a transaction has taken place and the new born is no longer “owned” by the parents but is in the custody of the State, with the new born now a Thing, subject to the Jurisdiction of the Courts, having being registered (enrolled); and
- (iv) *Certificate of Second Class Citizenship under Cestui Que Use of Person* being that the Certificate recognizes a new born not being a Citizen, but a “second class” citizen not having full control over their body, or mind, or name, or spirit all claimed through the morally repugnant, profane, sacrilegious and deceptive conduct of public officials; and
- (v) *Certificate of Bondage as Slave* being the certificate as recognition of a man or woman or new born as a member of the poor, the paupers, the infants, the idiots and lunatics, the “horned cattle”, the beasts, the creatures, the humans, the dispossessed, the insolvent debtors and criminals and enemies of those who have created wholly mythical religious and legal texts to justify their exclusive positions as masters of a “planet of slaves”.

Canon 3350

The term *Birth* is a synonym of the Admiralty term *Berth* from the late early 1600’s meaning “a fixed address; or position on a ship; or room in which the ship’s company mess resides; or a space for a vessel to moor (settle)”.

Canon 3351

In terms of the history of Birth Certificates, Settlement Certificates and diminishing, tricking, deceiving, lying, seizing, condemning and cursing free people as slaves, wards, infants, cattle, poor and commodities:

(i) In 1535 (**27Hen.8 c.28**) King Henry VIII of England and his Venetian/Magyar banking advisers seized the property of the poor and common farmers under the pretext they were “small religious estates”. By 1539 (**31Hen.8 c.13**) he did the same for large religious estates. By 1540, (**32Hen.8 c.1**), all property was to be owned through “Estates” effectively being Welfare Funds granted by the Crown to the Benefit of use of Subjects with the most common being Estates for the non wealthy now considered “Wards of the Estate”. Then in 1545 (**37Hen.8 c.1**) King Henry VIII reintroduced a title directly and solely connected to the slave trade of Rome, abolished by emperors and forbidden under Christian law called the “Custos Rotulorum” meaning literally “Keeper of the Slave Rolls” into every county, to maintain records of the Poor now as slaves. The same sacrilegious, immoral, ecclesiastically unlawful positions continued into the 21st Century as connected with Birth Certificates; and

(ii) In 1547 (**1Ed.6 c.3**) , Edward VI issued a new statute that did forbid people considered poor from travelling, except for work, or from claiming their own time and activities and whether or not to work. All people (except those members of the ruling elite, particularly those non-Christian sects from Pisa, Venice and parts of Spain responsible for wholly false religious and legal texts) now declared slaves were either to be gainfully employed in the service of some lord or master, to work to death, or if they were found to be idle, or enjoying life then they were to be seized and permanently branded with a “V” and either sold as a slave or exterminated. The only exception to the rule, were those men who chose to dedicate themselves to support the status quo and become educated and knowledgeable in the false texts and false scriptures of the slave masters. This act was supposed to have been repealed in 1549 (**3&4Ed.6 c.16**). However, the act was then restored to full effect in 1572 (**14El. c.5**) and through subsequent repeals of repeals, remains in force; and

(iii) Under Queen Elizabeth I of England, a set of measures were introduced which had the effect of accelerating the disenfranchisement of land peasants into landless paupers. In 1589 (**31El. c. 7**) peasants then required local parish permission to erect dwellings whereas before the erection of a dwelling by a land peasant on their lord's land was considered a "right". As a result, the ranks of the landless poor, or "paupers" swelled as available to be press-ganged into work; and

(iv) To placate the overwhelming hostility against England as a hellhole of slavery, exploitation and superstition, a new act was introduced in 1601 (**43El. c.2** and “secret version” as **43 El. c.3**) to begin to industrialize, hide and franchise slavery with the introduction of “overseers” of the poor as the foremen over the slaves, under a “cleric” of the parish and the renaming of children sold as sex slaves and workers to be called “Apprentices”. Thus the Apprenticeship system was invented not to improve conditions, but to “rebrand” slavery under the Non-Christian English-Venetian-Pisan model of commerce. The act also introduced a new levy, collected by Parishes was called the "Poor Rates" (now called "council taxes") against wealthy property owners for their “rent” of use of the poor as slaves. This is the financial origin of Annuities 100 years later; and

(v) Under Charles II of England, the concept of “Settlements” as plantations of working poor controlled by the Church of England was further refined in 1662 (**14Car.2 c.12**) including for the first time the issuance of “Settlement Certificates” equivalent to a “birth certificate, passport and social security” rolled into one document. A child's birthplace was its place of settlement, unless its mother had a settlement certificate from some other parish stating that the unborn child was included on the certificate. However from the age of 7 upward the child could have been apprenticed and therefore “sold into servitude” for some rent paid back to the church as “poor taxes”. The act also made it easier for the “clearing of common houses of the poor” and for the first time made the definition of poor the value of tenancy being a taxable value of less than £10 per year. The act also modified the age of “emancipation” from child slavery to adult slavery as the age of 16; and

(vi) Under the draconian and morally repugnant dictates of 1662 (**14Car.2 c.12**), no one was allowed to move from town to town without the appropriate “Settlement Certificate”. If a person entered a parish in which he or she did not have official settlement, and seemed likely to become chargeable to the new parish, then an examination would be made by the justices (or parish overseers). From this examination on oath, the justices would determine if that person had the means to sustain himself. The results of the examination were documented in an Examination Paper. As a result of the examination the intruder would then either be allowed to stay, or would be removed by means of what was known as a Removal Order, the origin of the modern equivalent of an “Eviction and Removal Notice” when a sheriff removes people from their home; and

(vii) In 1667 (**19Car.2 c.4**) the concept of “workhouses” were formalized and licensed as being effectively the very worst and hellish places where people considered “prisoners” could be “legally” and effectively worked to death for the profit of the elite pirates and thieves, under the full endorsement by the Church of England. This is the act that invented the concept of “Employment” and an expansion of the highly profitable white slavery business models of English aristocracy. Thus, people who were taken into custody by virtue of being poor, were expected to work as well as live in conditions as traumatic and evil as any in civilized history; and

(viii) The abuse of poor prisoners through the “workhouses” employment model was extremely profitable and a new act was required in 1670 (**22Car.2 c.18**) to regulate the corporations “renting” of prisoners as “employees” for profit, particularly in the paying of their accounts to the Crown; and

(ix) Previous acts were continued and some made perpetual such as the controls over paperwork and “Settlement Certificates” as the origin and ancestor of Birth Certificates by James II in 1685 (**1J.2. c. 17**) as one of the few acts that the ruling elite permitted to remain as an active Statute of Westminster under his reign; and

(x) Under William and Mary of Orange in 1691 (**3W&M c.11**), the acts of workhouses and abuse of the poor were continued and further refined, with greater oversight on paperwork and accounting for poor entering and leaving parishes, to prevent fraud by overseers and corporations; and

(xi) In 1697 (**3W&M. c.11**), one of the more horrific of the wicked and morally repugnant acts of Westminster was the introduction (in §2) of the “badge” of the poor with the letter “P” to be worn at all times on the shoulder of the right sleeve. Furthermore, all evidence as to “Jewish Badges” being introduced in Europe as early as the 13th Century is wholly and completely false, as the term “jew” was not revived until the 16th Century. Instead, the first examples of badges as a stigma to status is most likely this act and subsequent acts against the poor by banking and ruling elite who chose to identify themselves as members of the same non-Christian religion invented in the 16th Century that claimed to be victims of the same barbarity. The use of the “P” as a form of curse and stigma is the same model of modern passports for citizens listed as “P” (Paupers, Poor, Peasant, Prisoners, Property, Peon) used today; and

(xii) In 1698 (**9&10W3 c.11**) an act reinforced the measurement of the poor being one who does not have an annual lease taxable at ten pounds or more, making at the time more than 95% of the population of England, Wales, Ireland and Scotland “poor”; and

(xiii) In 1713 (**12Ann. S.2 c.18**), the extension of Settlement Certificates as a form of negotiable Security was introduced for the first time (and continues with Birth Certificates today) whereby (§2) those born in a place but without a Settlement Certificate (including women and children), could be moved to a different location, such as a commercial workhouse when the “cost” of such certificates were purchased by a corporation; and

(xiv) Due to the increase in the number of “poor”, in 1722 a new law was passed (**9Geo.1 c.7**) in which those who had been thrown out of their homes or had their land seized by pirates and thieves operating with endorsement of Westminster and who sought relief from the Church to stay alive now had to “compete” to enter into a workhouse to survive. Furthermore, the act expanded the ability for a wide variety of business owners to contract with churchwardens for the rent and use of the poor as “indentured servants” and “apprentices”.

(xv) In 1733 (**6Geo.2 c.32**), one of the most inhumane and barbaric edicts in history was issued by Westminster (and remains an underlying pillar of the slave system today), whereby poor people who could not purchase a “license” to be considered married, would have their children deemed “bastards” and such children could then be seized by Churchwardens and “sold”. Thus the baby slave trade was born and fully endorsed by the Church of England and British Society; and

(xvi) In 1761 (**2Geo.3 c.22**), Westminster declared that all poor as mental “infants” and too stupid to realize the underlying system of slavery and complicity of the Christian Churches, were now to be cursed and doomed as “dead in law” by their registration in the Bills of Mortality and the creation of the “civil birth” rituals being rituals of death that continue today within modern hospitals and registration of new born babies. This was further reinforced with the act in 1767 (**7Geo.3 c.39**) that poor children were to be registered and considered “dead in law”; and

(xvii) Beginning in 1773 with the Inclosure Act 1773 (**13Geo.3 c.81**), followed by the Inclosure Consolidation Act 1801 (**41Geo.3 c.109**), English Parliament effectively “privatized” massive amounts of common land for the benefit of a few, causing huge numbers of land peasants to become “landless paupers” and therefore in need of parish assistance. In America, this caused massive rebellion as well as in Ireland and Scotland and contributed to forming a Patriot militia leading to the “War of Independence”. Almost the entire Patriot militia were deceived, captured and executed in New York (in 1777) under a deal between George Washington of the United Company of Merchants Blue Army and General Cornwallis of the East India Company Red Army. The Inclosure Acts are the foundation of Land Title as it is known today; and

(xviii) Because of the deliberate “legal” theft of land under parliamentary Inclosure laws of the late 18th and early 19th Century, the number of paupers dramatically increased. This led to the most awful and cruel laws being introduced to deliver to an elite few, the slave labor force needed for the industrial revolution through the Poor Law Amendment Act (1834) (**5&6Will.4 c.76**) which effectively stated that the poor could not receive any benefit unless they were constantly “employed” in a workhouse prison. Most importantly, much of the inhuman, barbaric and wholly immoral and sacrilegious framework of dictates and edicts of Westminster remained in force and were not repealed by this act). Thus, despite international treaties against slavery, the very worst slavery being “wage slavery” or “lawful slavery” was born whereby men, women and children lived in terrible conditions and were continued to be worked “to death”; and

(xix) In 1836, the Births and Deaths Registration Act (1836) (**6&7Will.4 c.86**) was introduced which for the first time created the General Register Office and the requirement for uniform records of births, deaths and marriages across the Empire by Municipal Councils and Unions of Parishes. Thus on 1, July 1837, the Birth Certificate was formed as the successor of the Settlement Certificate for all “paupers” disenfranchised of their land birthright to be considered lawful (“voluntary”) slaves with benefits provided by the local parish / region underwritten by the Society of Lloyds as it is still today; and

(xx) Beginning from 1871, further historic changes in the administration of “vital statistics” such as birth certificates and death certificates with the introduction of health districts or “sanitary districts”. The Local Government Act of 1871 (**34&35Vict. c.70**), Public Health Act 1872 (**35&36Vict. c.79**) and in 1874 (**37&38Vict. c.89**) and the Public Health Act 1875 (**38&39Vict. c.55**) created a system of “districts” called Sanitary Districts governed by a Sanitary Authority responsible for various public health matters including mental health legally known as “sanity”. Two types of Sanitary Districts were created being Urban and Rural. While the sanitary districts were “abolished” in 1894 with the Local Government Act of 1894 (**57&58Vict. c.73**), the administration of the “poor” is still maintained in part under the concept of district health boards of Guardians including magistrates and other “Justices of the Peace”; and

(xxi) In 1948, the National Assistance Act (**11&12Geo.6 c.29**) was introduced and supposed to abolish the Poor Laws. However, many of the most draconian poor law acts were not repealed

or abolished as evidenced by the tables of repealed acts that miss key acts, otherwise remaining with full force and effect.

Canon 3352

Since 1990 under the United Nations and the World Health Organisation (WHO) by the Convention on the Rights of the Child, the system of issuing birth certificates as proof of a man or woman being a permanent member of the underclass has become an international system.

Canon 3353

In respect of the adoption of the multiple functions of the use of the information and generic form of a Birth Certificate within present Western Roman Systems:

- (i) Whilst the same general form and extracted information almost exactly the same as a Birth Certificate may be used (eg a Bond, or other form of Security), unless it is officially "titled" a "Birth Certificate" it is not therefore a "Birth Certificate"; and
- (ii) There is no evidence that Bonds using the same information derived from the birth register information uses the title "Birth Certificate" (when it is most likely the term Bond is used). Therefore, any presumptions that precisely the same certificate is used for creating bonds is a gross error, when in fact the real question is the use of the information; and
- (iii) Ignorance in presuming the precise same form of a Birth Certificate is used in all cases of applying the information is a major contributor to permitting "plausible deniability" as to the use or misuse of such information by governments.

Canon 3354

In respect of the adoption of the Admiralty term "Birth" in relation to newborns:

- (i) The historic record of Statutes of Westminster are a highly unreliable indicator as to the origin of use of the word "Birth" in substitute for historic more ancient and more common terms in the English language such as nascence (from Latin *nasci* being "born"), or filial, or kin or born. In fact, the majority of European languages with poignant exception to English continue the tradition of using words descended from *nasci* to indicate the arrival of a new born; and
- (ii) Westminster statutes indicate the term Birth being used to describe newborns by the early 1700's. However, this should be discounted as almost certainly examples of deliberate fraud and corruption. Instead, the most likely introduction of the term Birth, to distinguish from Berth is by early 1800's such as ([6&7Will.4 c.86](#)) following the transfer of control of the registration of all "vessels" to Admiralty in 1795 ([35Geo.3 c.58](#)) and reinforced in 1813 ([54Geo.3 c.151](#)) and 1823 with ([4Geo.4 c.41](#)).

Canon 3355

In respect of Birth Certificates clearly being derived and dependent upon the history of acts concerning Settlement Certificates of the Poor and the commercial control of Admiralty:

- (i) Any argument, claim, judgment, edict, statement, affidavit that denies the overwhelming prima facie evidence that Birth Certificates are descended from and a variation of Settlement Certificates is therefore irrational, unreasonable and in error and null and void from the beginning; and
- (ii) Any public official, or occupant of public office that denies Birth Certificates are derived from Settlement Certificates and the Poor Laws therein is culpable of gross deceptive and misleading conduct.

Canon 3356

The surrender, return, rejection of a Birth Certificate by definition of the Poor Laws that remain in effect and including the law of Admiralty and Settlement Certificates actually places the individual in greater moral danger, without any sensible advantage:

- (i) A man or woman who has perfected their own Will and Testament through the prescribed model of Voluntatem Et Testamentum is able to demonstrate a far superior claim and position than any official or enforcement officer under the Birth Certificate Regime; and
- (ii) Under the model of Voluntatem Et Testamentum, the Birth Certificate is irrelevant as all persons are registered within the proper Rolls of the Estate as property of the Estate; and
- (iii) It could be reasonably argued that a man or woman who surrenders their Birth Certificate, demonstrates an act of complete stupidity and incompetence and therefore subjects themselves to greater control as wards, idiots and lunatics.

Canon 3357

Under the limited terms of relief of those who possess Settlement Certificates, the holder of a Birth Certificate in past periods was able, in limited circumstances, to use the Birth Certificate as evidence of a right to maintenance and direction to discharge debts against the Cestui Que Vie accounts, otherwise denied. In other words, the extremely limited circumstances by which a Birth Certificate is converted into a bond by the authorised holder in Cestui Que Use:

- (i) Whilst the holder of a Birth Certificate possesses only Cestui Que Use of the Person, they hold sufficient legal authority to endorse the back of a valid and certified copy of the Birth Certificate, thus creating a legitimate Bond; and
- (ii) The endorsement on the back of a valid Birth Certificate is always at 90 degrees – (Never at 45 degrees) to the main direction of the writing on the front side of the Certificate. A Birth Certificate never has its face changed by the holder as this renders the instrument defective and useless; and
- (iii) The words to be included with the signature and the word Endorsement or Endorsed are “*Pay to the holder without recourse for all debts, duties, fines and legacies concerning account number* (account number being the account listing the debt)”; and
- (iv) No amount is ever listed as part of the set-off and effective discharge. If an amount of money is listed, then such an endorsement is void and may be construed as a deliberately false act with deeper consequences; and
- (v) The acceptance of such a bond was extremely limited to certain cases in relation to public debts (such as hospitals, taxes and court fines). However, it is unclear in the collapse of any resemblance of law if any such remedy remains permitted by the wholly corporate model of broken government.

Canon 3358

The existence of a Birth Certificate is prima facie evidence of the existence of one or more Cestui Que Vie Trust. Therefore, any argument, or denial of such fact is gross deceptive and misleading conduct at best, or incompetence and stupidity at worst.

Canon 3359

The existence of Birth Certificates and the statutes that created them from Settlement Certificates to Admiralty based Birth Certificates is overwhelming and irrefutable evidence of organized and systematic slavery, in complete contradiction to all laws claiming the abolition of slavery and servitude.

Canon 3360

A fundamental flaw that remains within the Settlement (Birth) Certificate System for the Roman Death Cult and its agents remains the fact that a Settlement Certificate is proof that a man or woman must have been born on the land for the certificate to have effect, regardless of convoluted subsequent presumptions of what the certificate actually represents. If a man or woman was not born on the land somewhere a certificate could not be issued. Therefore any rejection, or return of a Birth Certificate serves as perfected evidence that a man or woman was born on the land and support to any Affidavit of Truth concerning their immutable rights from the Divine Creator.

Canon 3361

As Settlement Certificates and later Birth Certificates are solely and purposefully designed to disenfranchise men and woman from their rightful inheritance through voluntary enslavement and admission to being "paupers", the system of Birth Certificates is wholly without legitimacy, a global system of organized fraud and crime and without lawful effect.

Canon 3362

As Birth Certificates and their use are a deliberate corruption of all forms of law, philosophy of law and application of law, the system is reprobate, forbidden and never permitted to be revived.

Canon 3363

The system of Live Borne Records which recognize the full rights of all men and women as equal and higher order beings possessing sacred and immutable rights which can never be abrogated is a superior system to Birth Certificates and can never be compared to the slavery system of Birth Certificates and Settlement Certificates.

Article 326 - Guardians (Board) Council

Canon 3364

The Board of Guardians, later known as “Guardian Committee” and simply as the “Council” of a County or Borough is a formal geographically bound body, constituted by various public statutes, granting certain legal authority and duty of care to its selected and appointed members for the physical, mental, personal and property interests of others, now commonly called “wards”. In most western nations today, the Board of Guardians is effectively the Town, City, County or Borough Council.

Canon 3365

In 1834, British Parliament introduced the Poor Law Amendment Act (1834) which reorganized the Church of England parishes into unions which were then be responsible for the poor in their area and administered by a Board of Poor Law Guardians, also known as the Board of Guardians. The Board was assisted by a new office known as the Clerk of the Board of Guardians, also known as the “Clerk of the Guardians” being an additional title granted to the existing local Clerk of the Peace responsible for administering the records and matters of the Magistrates Court of the area.

Canon 3366

The Clerk of the Peace, assuming the powers of Clerk of the Guardians as well as Clerk of the Magistrates from 1836 onwards was granted even greater power as the Registrar of the Court of Record and responsible for the accurate recording of births, deaths, marriages and events within the parish union. Importantly, the Clerk of the Guardians was said to be “in custody” of all persons on the poor rolls on account of their name being registered at birth.

Canon 3367

From 1871 onwards, the Board of Guardians and Clerk of Guardians were granted even more guardian responsibilities with the creation of “districts” called Sanitary Districts governed by a Sanitary Authority responsible for various public health matters including mental health legally known as “sanity” through the Local Government Act of 1871, Public Health Act 1872 and Public Health Act 1875. The Boards of Guardians and Clerk of Guardians were also granted guardianship over minors through the Guardianship of Infants Acts 1886 and 1925.

Canon 3368

Significantly, from 1879 with the Summary Jurisdiction Act (1879), the Clerk of the Peace, also known as the Clerk of the Guardians, also known as the Clerk of the Magistrates, also known as the Registrar of the Court of Record was granted the powers of the Clerk of the Privy Council as their agent for summary judgment matters. Thus when the Clerk of the Magistrates or their agent such as a Justices’ Clerk issued a summons or warrant under Crown seal, the matter could be handled as a summary judgment simply by evoking these extraordinary powers over all subjects, regardless of whether they were poor, insane or a minor.

Canon 3369

In 1929 in the United Kingdom with the Local Government Act (1929), the Boards of Guardians as well as the position of Clerk of Guardians were finally “abolished” by allocating their powers to a different office:

- (i) Board of Guardians became Council of a County or Borough; and
- (ii) Clerk to the Guardians became Clerk of the County Council or Town Clerk; and
- (iii) Guardian as an individual became a member of the Council of a County or Borough; and
- (iv) Poor Law Union became a County or Borough.

Canon 3370

In most western countries following Roman Death Cult law and English law, the Town Clerk remains effectively the “Clerk of the Guardians”, the “Clerk of the Peace”, the “Agent of the Clerk of the Privy Council”, the “Clerk of the Magistrates” and “Registrar of the Court of Record” with the Justices’ Clerks of Magistrates Courts their agent possessing the claimed power to conclude summary judgments.

Canon 3371

Based on the continued claimed powers of the Clerk and their agents, a Magistrates Court is effectively a Court of Wards and Guardians with a hearing effectively either "examination" or a "summary judgment" for petty matters limited by cost and penalty.

Canon 3372

Upon the presumptions of power claimed by the Clerks, when one attends a Roman law Magistrates Court, it is presumed one has consented to being treated as a Ward unless such presumptions are rejected before attendance or immediately upon being brought forcibly before the Magistrates Court.

Canon 3373

As the claimed authority of Councils and Boards of Commissioners in their capacity as “Boards of Guardians” is founded on a history of fraud and the disenfranchisement of men and woman from their rightful inheritance through voluntary enslavement and admission to being "paupers", such powers are wholly without legitimacy and lawful effect.

Canon 3374

Given the claimed authority and powers of the Town Clerk and their agents by claiming historic authority as effectively the “Clerk of the Guardians”, the “Clerk of the Peace”, the “Agent of the Clerk of the Privy Council”, the “Clerk of the Magistrates” and “Registrar of the Court of Record” is based on a historic of fraud, voluntary enslavement and false premise, all authority and power of Justices’ Clerks of Magistrates Courts and their principal is null and void from the beginning.

Article 327 - Sanity

Canon 3375

Sanity, or “compos mentis”, is a legal term frequently mistaken as having any medical legitimacy whereby a Roman Court determines to its own satisfaction the time and place when a man or woman possesses sound mind and therefore is legally culpable for his or her behaviour.

Canon 3376

Sanity is usually defined by the Roman Court in respect of the absence of insanity or “non compos mentis” which in Latin means “no command or power of (one’s) mind”.

Canon 3377

The word sanity comes from the Latin word sanitas meaning “healthy and sound condition of body; sound sense of mind; and correct and pure of spirit”.

Canon 3378

Under Roman Law, mens rea (Latin for “guilty mind”) is considered by the Courts as a necessary element of a crime. In contrast, when one is declared “insane” for a particular time and place by a Roman Court then in that moment mens rea cannot be fully established. All jurisdictions of Roman Law therefore require a sanity evaluation prior to the formal commencement of the body of any hearing or trial as to the question of whether or not the accused is “insane”, usually at the moment of the plea.

Canon 3379

While all Roman Courts are required to establish a sanity evaluation prior to formally commencing a case, there are three (3) fundamental facts that would normally render any form of sanity evaluation null and void in any forum other than a session of the Private Bar Guild:

(i) There is no uniform clinical definition of insanity in Western Law, therefore the judge or magistrate is free to choose from a number of presumed definitions. If unchallenged, it is presumed a clear definition exists; and

(ii) There are no uniform clinical methods by which a court may undertake a sanity evaluation objectively. Instead, the simplest and crudest method is simply the phrase “do you understand?” If unchallenged, it is presumed the court possesses a uniform and proven clinical method by which to deduce sanity or insanity; and

(iii) There exist no uniform specific professional qualifications defined by which a member of the private Bar Guild has the ability to make a determination of sanity or insanity against an accused. If unchallenged, it is presumed the judge or magistrate is qualified to make determinations concerning the mind of the accused and the question of sanity or insanity.

Canon 3380

A Roman Court overcomes the fatal flaws in the subjective legal concept of sanity through a number of key presumptions that if unchallenged, stand including: pseudo-medical jurisdiction, custody of accused person, presumption of guilt, legitimate medical condition, expert medical consensus and persistent medical condition:

- (i) Pseudo-medical jurisdiction is the presumption that as the Justices' Clerk is an agent of the Clerk of the Magistrates, who is also the Clerk to the Guardians and usually the Town Clerk, the Court retains jurisdiction over the mental health of both the poor and "insane" as "wards" and therefore entitled to determine insanity; and
- (ii) Custody of accused person is the presumption that as the Clerk to the Guardians and Town Clerk is usually the Registrar of the Court of Record, all persons on the birth, marriage and death rolls are technically "in custody". Therefore, it is presumed that anyone claiming use of the name can be forcibly examined for "insanity"; and
- (iii) Presumption of guilt is the presumption the accused is guilty before being declared innocent as conduct is presumed criminal before the conclusion of the trial / hearing as the existence of guilt is fundamental to any determination of sanity or insanity; and
- (iv) Legitimate medical condition is the presumption that any claimed mental disease or defect is according to psychology standards presumed in the Diagnostic and Statistical Manual of Mental Disorders (DSM IV and soon V), a publication by the American Psychiatric Association that no longer is based on clinical data, statistical tests, but the options and debate of a handful of self appointed experts who "vote" on what is or is not a mental disorder; and
- (v) Expert medical consensus is the presumption that only a qualified psychologist is capable of determining whether an accused is suffering from a "mental disease or defect" through a psychiatric evaluation ordered by the court; and
- (vi) Persistent medical condition is the presumption that the condition of insanity is persistent enough to impair both the hearing of the case as well as the alleged offence. As a defense against competent Pro Se accused, Roman Courts have succeeded in obtaining "expert advice" that an accused is incapable of presenting themselves but were "sane" at the time of the alleged offence, thus depriving men and women of the right of a fair trial or hearing.

Canon 3381

As Sanity and Insanity are a deliberate corruption of all forms of law, philosophy of law and application of law, they are reprobate, forbidden and never permitted to be revived.

Article 328 - Enemy of State

Canon 3382

An Enemy of the State, also sometimes known as “enemy of the people” is any person or aggregate of persons, society or incorporated entity considered in conflict (“state of war”) with the policies of the Government.

Canon 3383

The modern concept of an “Enemy of the State” emerged in the late 19th Century and early 20th Century from four interlinked events being Private International Law, Private Central Banks, World War and Monopolization of Commercial Trade through Law:

(i) Private International Law through the Geneva Conventions and Hague Conventions for the first time defined the nature of conflict between and against vassals of the Roman Death Cult and what was considered permissible in times of war and emergency; and

(ii) Private Central Banks from the privately controlled Bank of England in the 19th Century, a growth of seizures of central banks of nations into privately controlled banks began at the start of the 20th Century, most notably the creation of the Federal Reserve Banks of the United States; and

(iii) The two world wars placed most developed nations into serious debt, funded by the newly privatized central banks, making them obligated and in most cases sending them bankrupt and so legally obligated to follow private bank protocols on restricting trade and commerce; and

(iv) The growth in controls such as licensing to monopolize and control commercial trade through law, hence the emergence of the “Trading with the enemy acts” within most developed nations with private central banks.

Canon 3384

Contrary to the popular notion that “treason” is the most prevalent example of being an “enemy of the state”, the most common prosecution is under the commercially enforced terms of “trading with the enemy”. The Trading with the enemy is a legal term referring to statutes of Government from 1914 onwards that prevent certain trade unless properly “licensed”. It is still used as grounds for the seizure of property, suspension of rights and imprisonment of citizens. It is also still used as grounds for the illegality and nullity of agreements.

Canon 3385

The word enemy was first invented at the Jesuit College of English in the late 16th Century then delivered through the guise of the Shakespeare portfolio as part of the introduction of the world’s first Mind Influence System that eventually replaced physical slavery with (voluntary) slavery of the mind. The word enemy is derived from two Latin words en(o) meaning “to fly, swim or move away (from)” and emere meaning “to buy, trade or purchase on credit”. Hence the true original meaning of the word enemy is “one who declines to buy, trade or purchase on credit with the Venetian/Khazar/Magyar traders/bankers”.

Canon 3386

Any claims that the term “enemy” historically meant anything other than “one who declines to buy, trade or purchase on credit with the Venetian/Khazar/Magyar traders/bankers” is completely false. Such claimed etymology as the term “enemy” meaning “adversary, stranger, hostile or unfriendly” are completely contradictory to well established ancient Latin since the time of the Emperors such as adversor, externus, hostis and inimicus.

Canon 3387

In terms of the legal definition of an “enemy of the state” in Roman Law statute, the meaning is wholly consistent with the original and true meaning of “enemy” as a commercial term that may be arbitrarily assigned not simply to those who “declare war” against their Government as per Private International Law of the Roman Death Cult, but even those who simply live in areas deemed “enemy territory”.

Canon 3388

As it remains the primary duty of most Governments to protect the private Banks under ongoing terms of bankruptcy linked back to the formation of the Bank for International Settlements and the deliberate bankrupting of the world in the 1930’s, the primary goal of statutes defining “enemy of the state” is not national security but the security and safety of the banks and its elite owners.

Canon 3389

By definition, anyone who threatens the legalized monopoly and organized criminal syndicates of the private banks and traders is an "enemy" and as an "enemy of the state", the Government and its resources have an obligation to eliminate the threat.

Canon 3390

By maintaining various "states of emergency", most developed nations under Roman law have in effect been in a state of war against their own people by declaring them by default "enemies of the state" to protect the interests of a few banks and trading families for over sixty years.

Canon 3391

Because various developed nations under Roman Law have in effect been in a state of war against their own people by declaring them by default "enemies of the state", members of these societies have been required to obtain "licenses" to perform daily tasks that would otherwise be considered lawful and a right if not for the perversity of private international law and trading with the enemy statutes.

Canon 3392

Given all Private International law and all statutes defining "enemy of the state" are founded on fraud, organized crime and treason by members of government against their own people, all such law is considered null and void from the beginning having no effect.

Canon 3393

As private central banks and commercial banks have effectively been in a declared state of war against the people of developed societies for over sixty years, all such institutions are considered a threat to the security of humanity and prohibited organizations unless they have sought and obtained redemption in accordance with the sacred covenant Pactum De Singularis Caelum before the Day of Redemption.

Article 329 - Prisoner of State

Canon 3394

A Prisoner of State, also known as a "Political Prisoner" is any person who entitled to certain rights by birth or citizenship is denied such rights by alienation and imprisonment by the policies of the Government because their beliefs or actions are considered in conflict, opposition or a perceived "threat" to the elite.

Canon 3395

The word "alienation" and "alien" comes from the Latin root alieno meaning "to treat as a foreigner; to seize or transfer away someone's property; to distort (the law) from its normal state". Hence, when a Government alienates its people, it seizes their property without fair recourse, distorts the law and treats them as foreigners.

Canon 3396

The most infamous use of such fascist and anti-capitalist law in history remains the United States of America against its own people, beginning with four laws passed by President John Adams in 1798 called the Alien and Sedition Acts, with one being the Alien Enemies Act 1798 still in effect and declared in force since the American Civil War. The law has been used to justify the theft of the private property of countless patriots and citizens of the United States by its Government.

Canon 3397

In 1940, the government of the District of Columbia falsely claiming to be the Government of the United States issued a new law called the Alien Registration Act (1940) effectively converting all United States citizens into registered resident aliens, disenfranchising them of all rights they believe are protected by the constitution. The law was repeated in many other nations with private central banks under Roman law.

Canon 3398

As registered resident aliens, people of nations under Roman Law require a Passport to leave and re-enter the land of their birth. Furthermore, if they fail to register they may be subject to arbitrary arrest, detainment without rights for being considered a threat to "national security" and an unregistered illegal alien. These powers are the basis of draconian police powers promoted under "anti-terrorism" laws and actions in nations under Roman law today.

Canon 3399

Alien and Sedition laws, in tandem with private international law of the Roman Death Cult have converted most nations since World War II into prisoner plantations, whereby people live under the false illusion of being free and possessing rights, when almost all rights and freedoms are at the whim of the private banks and trading families controlling the terms of bankruptcy, debt and therefore the effective function of Government.

Canon 3400

The conversion by politicians of their own people into Prisoners of State to protect the interests of a few elite bankers and traders is one of the greatest crimes against humanity to which most political leaders in most nations for the past sixty years are yet to be charged as criminals and traitors against their own people.

Canon 3401

Given all Private International law and all statutes defining "prisoner of the state" are founded on fraud, organized crime and treason by members of government against their own people, all such law is considered null and void from the beginning having no effect.

Canon 3402

As private central banks and commercial banks have effectively been treating developed societies as "political prisoners" and "commercial slaves" for over sixty years, all such institutions are considered a threat to the security of humanity and prohibited organizations unless they have sought and obtained redemption in accordance with the sacred covenant Pactum De Singularis Caelum before the Day of Redemption.

Article 330 - License

Canon 3403

A License (also spelt “licence”) is an official document under Roman law granting a privilege and / or immunity for some activity that would otherwise be deemed illegal by the policies of Government. Hence, a license is effectively a grant to perform an act that would otherwise be forbidden.

Canon 3404

It is frequently mistaken that a license is merely a permit to do something that would otherwise be lawful. This is due to the fact that Government frequently took ancient unregulated rights and customs and then outlawed them, by inclosing such rights and property except by license. The right of passage on the Kings Roads is such an example that was converted from a right to a crime, only permitted under license.

Canon 3405

The technique most frequently used to abrogate ancient rights and freedoms was the same technique to steal the land and property of the people being a legal fiction called inclosure or "enclosure". By "enclosing" such ancient rights, such rights were effectively claimed as private property of an elite few while the property to which it was also attached was privatized. The modern system of patents is an equivalent system of creating private enclosures for a defined period of time over otherwise public property.

Canon 3406

Under the perverse commercial laws of the Roman Death Cult, when one fails to have a license and seeks to assert an ancient right on now "enclosed rights" and property, such a man or woman is effectively guilty of trespass on private property, for which the only valid legal excuse in Roman Courts is to admit a mistake.

Canon 3407

The word License comes from the Latin *licens* meaning “freedom, boldness and unrestricted”. It is attested as a word equivalent to possession of a freedom or unrestricted “right” from the 14th Century onwards in popular culture until the 19th Century. The use of the word “license” in official statute is under King Henry VIII and the Ecclesiastical Licenses Act 1533 which remains still in force. Its second usage was in control of media through the Licensing of the Press Act of 1664, followed by liquor control and Wine Licenses, etc Act 1670 until the mid 1800’s when licensing extended to a whole range of activities including but not limited to premises, ownership of animals and guns.

Canon 3408

As demonstrated by its history, the primary function of licensing is commercial control for the benefit of a few, using the tools of Government to enforce a market control. The most notable industries for this symbiotic relationship between Government force and Private claim is first religion, then media, then alcohol production. Today, there are literally tens of thousands of industries that are controlled by a handful of interests using the licensing methodology.

Canon 3409

The most significant change in licensing laws occurred during the early 20th Century when western Governments in control of private central banks effectively turned their own people into "enemy aliens" requiring registration. Under this model, the Birth Certificates identifying paupers (poor and disenfranchised) also became effectively an "enemy licence to engage in commerce and banking".

Canon 3410

Given all Roman law licenses and all statutes defining licenses are founded on fraud, organized crime and corruption by members of government against their own people, all such law is considered null and void from the beginning having no effect.

Article 331 - Maritime Law

Canon 3411

Maritime Law, also later known as “Admiralty Law” is a body of law first formed by the Venetian / Magyar trading families and their agents in the 13th Century but falsely claimed of much earlier origin designed to impose and maintain commercial monopoly over all aspects of trade and commerce, impose certain occult related ritual and symbolism within the function of the law and to treat men, women and children as mere property or “goods”, subject to the jurisdiction of “maritime law”.

Canon 3412

The claims that Maritime Law owes its provenance to much older forms of law such as the fabled Rhodian Law (Nomos Rhodion Nautikos), the Ordinances and Customs of Trani in 1063 (Ordinamenta et consuetudo maris), the Amalfian Laws (Tabulae Amalfitana) and the Rolls of Oléron in 1160 (Rôles d'Oléron) are wholly without substance and an elaborate fabrication designed to hide the provenance of Maritime Law as a wholly Venetian invention designed to consolidate their monopoly of trade on sea with trade on land.

Canon 3413

In 1210, Venetian Doge Pietro Ziani appointed the Giovanni Bernadone Morosini (Moriconi) also known as “Saint Marco” and “the Frenchman” as head of a new religious order called the “Friars Minor” dedicated to the affairs of the Venetian state, to expert navigators, educators and lawyers with the order modeled on the Benedictine monks of the true Catholic Church of the Franks and Saxons. Within ten years, Venice succeeded in monopolizing most shipping trade not simply by controlling vessels, but in ensuring it was law that only a Franciscan Navigator could be appointed to navigate and the use of charts, maps and forms of navigation by non Franciscan priests a capital crime.

Canon 3414

The formation of the private company owned by the Venetians through the Franciscans otherwise known as the Holy See was officially formed through a ceremony in 1250 between the head of the Franciscans Doge Giovanni Bernadone “Marco” Morosini (Moriconi) and Pope Innocent IV in a boat dedicated to “Satan” called a Bucentaur (beautiful centaur) near St Mark's Square's square when the Doge threw the Papal Ring into the sea during a formal Roman Death Cult religious ceremony at which point “St Francis” was the first to ever usher "Desponsamus te, mare, in signum veri perpetuique domini" We wed thee, sea, in the sign of the true and everlasting Lord") declared Venice and the (Holy) sea to be indissolubly one. This renewal of “wedding vows” between the owners and masters of the Roman Catholic Church and its trustees still occurs every year.

Canon 3415

Maritime Law, also known as “Admiralty Law” is a body of law first formed by the Venetian / Magyar trading families and their agents in the 16th Century but falsely claimed of much earlier origin designed to imposed certain occult related ritual and symbolism within the function of the law to deliberately corrupt the law and ensure a strategic advantage was gained by expert practitioners.

Canon 3416

The word Maritime is a 13th Century word formed from two Latin words maris meaning “sea and see as in Holy See” and timeo meaning “to fear, be afraid (of)”. Hence the literal original meaning of “maritime law” is to “be fearful and afraid of the Law of the Holy See (Vatican)”.

Canon 3417

The word Admiralty is also a 16th Century word formed by the Jesuit College of English and transmitted through the Shakespeare portfolio from two Latin words ad meaning “for the purpose of” and miratus/mirus meaning “to wonder at, be surprised at or something strange”. Hence the literal original meaning of “admiralty law” is “law for the purpose of surprise, wonder and strangeness” or simply “occult law”.

Canon 3418

Within the modern Roman Court system today, Maritime Law in ritual and function still exists:

(i) The accused is placed in a “dock” signifying them as being converted into a “vessel” at times and “goods” or property at other times; and

(ii) The charges and evidence presented to the court is listed on a “docket” being a manifest of goods delivered, otherwise known as a Bill of Lading between a consignee and consignor that if no rejected or returned means commercially that the one who has received the goods being the accused or consignee is now liable for any draft bill; and

(iii) The charges against the accused, sometimes called a respondent being another maritime term, are usually listed in what is called “Bill of Indictment” representing a draft bill for the “goods” being the charges listed on the “docket” delivered to the “vessel” being the accused.

Canon 3419

Given Maritime Law and Admiralty Law including all ritual is founded on fraud, organized crime, curses and corruption all such law is considered null and void from the beginning having no effect.

Article 332 - Organized Pseudo-Lawful Commercial Agency (OPCA)

Canon 3420

An Organized Pseudo - Lawful Commercial Agency (OPCA) is commercial entity that falsely claims to derive its presumptive authority from a higher Pseudo - Lawful entity, usually an Organized Pseudo - Lawful Commercial Assembly. One (1) of the most corrupt, disruptive and damaging OPCA affecting law is the Private Bar Guild, also known as a “Bar Association” and a “Bar Society” is a constituted elitist secret society and commercial guild franchise dedicated to commercializing, profiting and corrupting the laws of a particular broader community for the benefit of its own members. Private Bar Guilds or “Bar Associations” are the very worst secret societies to ever exist in the history of civilization.

Canon 3421

Private Bar Guilds were originally constituted as commercial guilds of judges and notaries in the late 12th Century in Venice, Genoa and Florence. In their first form, the Private Guild would offer its services to resolve disputes for a fee called “guilt” being an ancient word for gold. Hence, the forum for the conduct of Private Bar Guild business was called a “court” after the Latin cautio meaning “(commercialization of) bonds, bailments and securities”.

Canon 3422

As the Private Bar Guilds as one of the worst examples of Organized Pseudo - Lawful Commercial Agencies (OPCA) are wholly dedicated to the corruption and manipulation of the law for organized criminal activity, all such societies, agencies, associations by any name or form a reprobate, forbidden and not permitted to be revived. In their place, a series of Colleges shall be formed dedicated to the ideals of restoring the law including but not limited to the College of Judges and the College of Clerks in accordance with the most sacred Covenant Pactum de Singularis Caelum.

Article 333 - Privileged International Government

Canon 3423

Privileged International Government (“PIG”) constituted in 1783 in Venice, also known as “New World Order”, also known as “One World Government” and the “Illuminati” is a broad network and affiliation of privileged members of societies across the world, who have taken solemn oaths to benefit themselves and a “privileged elite” at the expense of their own people.

Canon 3424

Prior to the formation of Privileged International Government System (“PIGS”) in 1783, the ranks of the privileged elite was reserved for the Venetian, Magyar, Khazar families and a few advisors. However, from 1783, with the promotion of a range of international “knighthood” fraternities and a reconstituted freemason movement, politicians, judges, academics, artists, philosophers, religious leaders, entrepreneurs and military leaders were all invited to become “PIGS” or members of the Privileged International Government.

Canon 3425

The primary goal of the “PIG” system was to create a Prison Estate Nation System (“PENS”) of voluntary slaves indebted to the banks and willing to consent to being paupers for minimum reward while the “PIG” members received greater protection and benefit for ensuring the system functioned - Simply, to create a global network of “PIG PENS”. The system was finally put in place by the mid 1930’s and has been in place every since.

Canon 3426

Almost every single leading politician, banker, military leader, leading entrepreneur, religious leader, academics and artists have been the “PIGS” that have ensured the maintenance of the Prison Estate Nation System (“PENS”) since the 1930’s through personal desire for recognition, acquiescence that the system is “too large” to be held to account, active complicity and simple cowardice. The Global PIG PEN is the single greatest corruption of law in human history, perverting the constitutions of countries, instituting laws that mean the Governments of most western nations are effectively “at war” with their own people.

Canon 3427

The tools by which the “PIG PEN” system functions is Private International Legislative Laws (“PILLS”) which are swallowed by the people as national statutes to some “higher ideal” when in fact such treaties and laws are designed as a “lock and key” to deprive people of their immutable rights and property.

Canon 3428

In accordance with the sacred historic spiritual notice known as Mandamus pronounced as part of Pactum De Singularis Caelum, all members of such secret societies, privileged elites have been given formal and final notice as to the Day of Divine Judgment and the accounting they must provide of their actions against the interests of their own children and their own communities.

Canon 3429

No claim of ignorance, fear, following orders or lack of notice shall be accepted by any former member of the privileged few upon their personal day of reckoning and Judgment following the coming of the Day of Divine Judgment in accordance with Pactum de Singularis Caelum. Nor can any temporal force halt the spiritual authority and events that lawfully end the false claims of the few over the many.

<<Previous

