



Part Two

**Realm
and
Man**

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Dear Reader,

After much hard work it is a pleasure to release this second part of the “White Paper” called “Realm and Commonwealth”. Herein I give to you the works of “Realm and Man” which has taken quite a bit of time to organise in a structure that builds upon the first section of this paper.

It is not a requirement that you read the first section of the paper, although the purpose of splitting this into several sections is to build upon a foundation of knowledge at which the first section demonstrates the specific pieces of the game at play. This second section ventures into the Realm of Man opening up ones eyes to the “Realm” in which they find themselves.

As you can see by the work provided, many years of research, including reading of old books and searching through archives linking the pieces of the puzzle together has brought you this work. I try to link the facts together as best as possible in a manner which is easy to comprehend. We venture into a little history, opening your eyes to the past, and giving you points of fact at which you can then further your own research.

When a Nation loses its Spirit, and the very people begin to forget what the importance the actions of ANZAC were to the foundations of their very futures, a people forget their own spirit, they lose their “identity” to the influence of foreign ways of living. The very heart of a “nation” turns to stone if it cant beat in the spirit that it was born from.

Lest we forget! While we are put in a space “to remember” seems to be the current situation in the Commonwealth of Australia in that no one “remembers” what they fought for, and no one has kept their eye on the change that has occurred over the last one hundred years since the birth of a Commonwealth of Australia.

I urge you to go through the first Section of this White Paper which sets the ground work for what is discussed herein, with the knowledge of both books and the knowledge of the “Australian Government”, the “Northern Territory Government”, and the “State of New South Wales” all refusing to rebut or address the claims made herein, instead choosing to “ignore” them in continuance of their “arrogation” of “rights” without “lawful authority”.

The “States” don’t want to let you go as you are the “surety” for their “credit system” whereas the Northern Territory provided some very unique feedback in the way of “Trespass Order” issued forbidding access to the “Court Buildings”, “Northern Territory Parliament” and the “Darwin City Council” with Northern Territory Police deciding to withdraw from threats of Trespass on Northern Territory Police Stations.

As an active challenger of the research provided within, at a Commonwealth Federal level in the Northern Territory observed first hand a change in the way I was treated at “the law”, whereas in the “State of New South Wales”, a very different response was

observed being at the whim of a court under much harsher insistence of the arrogation of my “rights”.

In challenging the courts of the “State of New South Wales” found the “State” to have more of a “Guardian” role over the “person” wherein it had demands and threats of fine and imprisonment at its own discretions. I also found the process of submission of documents for the courts lacking in due process within the State of New South Wales in comparison to the Northern Territory where everything is filed in triplicate and served to acting parties including the courts well before any dates of appearance whereas with the State of New South Wales the onus was on the submitter tendering that evidence before the Magistrate and/or Judge at the time of appearance in the courts.

What I write about is not just theory without practice, and to date have yet to be proven wrong in what has been presented to you all in this white paper. The court rooms of both the Northern Territory and the State of New South Wales has presented rather large obscurities and strange behaviours throughout interactions created to end up before them such as “camping in a council car park”, and “hinder” of police by calling a Police Officer a “traitor” while he was involved in a “search and seizure”. Minor offences that have seen the full force of “the law” include fine and imprisonment.

You can see through the work presented that the actions taken were in line with the arguments presented, demonstrating a full fracture in the line of authority to the core of our foundations as a Commonwealth of Australia, and somewhat worse a replication of that Constitution into a “Nation State” in trust with the “United Nations”. You will find that the exact opposites of the Laws of England, and the United Kingdom engrained in the Commonwealth of Australia Constitution Act July 1900 UK/PGA and “Almighty God” has occurred.

I provide to you a second work, in continuation of the subject matter of the first as a single “White Paper” at which I “may” consider a third edition which I have in my mind relative to the Spirit of the Nation and the Realms of the Crown anchored to that holy ground.

For now, enjoy the read, and if you find anything to the contrary you are more than welcome to rebut and address any point of fact presented here. As the author, I welcome you to challenge the information presented within because it is in the best interests of the future benefit for your children in this Commonwealth of Australia otherwise you continue down the path of quasi slavery and allow the “system” to make you pay for everything you use.

Yours Faithfully

Steve

In the first section of this book we looked into the Imperial Crown and the Birth Right of Queen Victoria left behind for all Australians by King George V. We determined the line of Authority from the Estates of Queen Victoria into the Commonwealth of Australia Constitution Act July 1900 UK/PGA and relevant links to the Governor General of the Commonwealth of Australia and the Great Seal of the Commonwealth of Australia, as well as the Great Seal of the Realm through Letters Patent 1900 under Queen Victoria.



In discovering the Birth Right of Queen Victoria and determining its difference to the Estates under Queen Elizabeth II, and looking through the history of the Commonwealth of Australia in relation to its financial situation, we begin to see that Administration under Laws of Armed Conflict are corrupting the fabric of the society in relation to its ties to its line of Authority at its creation.

We begin to see that Men serve the Constitution, not heir of Queen Victoria and not even the Monarch of a Foreign Realm. We begin to see that two crowns are at play and two constitutions, one copied out of the former. We have the evidence to show that an Empire is now under surety in United Nations “trust territories” as first detailed in line with “citizenship” in the Nationality and Citizenship Act 1948.

But what is going on here. Many sense there is a problem, they believe it is in the “straw-man” argument, although fail to address the higher spiritual realms in which the Commonwealth of Australia was formed in the first place. Herein we discover the Realms of Men and how those “realms” came to be in the first place.

In this, the next section of this book we look into Man, and the Realms of Men, and discover what it means to be Mankind. We look at where the lawful/legal definitions of “Man” are born from in the first place, and how Mankind came to be. Many have stated in court rooms that they are the living flesh and blood, and although this might be true, it does not make you man. You are explaining your “corpse”, which in the eyes of the court becomes the “corpus” in which the “corporeal” is born. We will look a little closer at what this all means.

As we move forward, we first must look at what is already laid out before you and discover what it means to be in an occupied Kingdom under the Rules of Usufruct and the occupation of a Crown foreign and the introduction of a foreign Realm. For simplicity we will refer to the Realms of the Imperial Crown, and the Realms of the St Edwards Crown, to which we have shown a clear and distinctive difference demonstrating they are two entities at law.

The claim to be a “man” and not a “person”, comes to the enlightened one, who has discovered the jurisdictions at which they are locked in, attempting to free themselves what at first would seem to be slavery. It is however worse than slavery, as it is the slow degradation of knowing where ones Birth Right exists and being able to take on the role of “man” in relation to that Birth Right.

Before we look at Man, let’s look into the line of authority continuing on from the first section of our book. How was the line of authority established at law in the first place, and how does that impact on the people of the Commonwealth of Australia.

This section is a little more complex in its scope; the reader will be introduced to areas of law that had not been a consideration in the current court systems of Queen Elizabeth II.

In the first section we looked at the Oath of Allegiance, being to the Monarch, but what gave the Monarch the right to make that claim of requiring Allegiance to them, and why would someone take that Allegiance.

One must look back to the time of Coronation, and what has occurred through the Coronation of the Monarch, whether it be Queen Victoria under the realms of the United Kingdom of Great Britain and Ireland, or Queen Elizabeth II under the realms of Great Britain, United Kingdom of Great Britain and Northern Ireland. The Oath that was taken by the Monarch at the time of Coronation links the Authority down through the Realm under that Monarch by the Crown in which they embraced and anchored to Holy Ground.

We can see by the Oath of Allegiance of Queen Victoria and Queen Elizabeth II that they are different in wording, the beginning of a very specific change in the line of authority of which is then engrained in the Governor General of the Commonwealth of Australia.

Although as we have already demonstrated there is more to the mere wording of an Oath that defines the “realm” to which a line of authority is placed.

We can also see that Coronation itself takes place in the hospices of Westminster Abbey before not only the Archbishop of the Church of England, but also the Archbishop of the Church of Scotland. After the Union of England and Scotland in 1707 the two Kingdoms became known as Great Britain, which is why at Coronation both Archbishops are present, giving clear authority over two kingdoms to the realm of the Crown being throned.

When we speak of the Crown, and Coronation, it is to be made clear that we speak of the Realm to which the Estates of the Spiritual, Temporal, Commons and News are born from and not the physical gold and jewelled Crown that is worn to represent that Realm. It is the Crown Sole we speak of.

Before we look at the Spiritual aspect of man, let us continue on our discussion relative to a foreign occupying realm being in the Commonwealth of Australia as Administrator under Rules of Usufruct over an Imperial Crown put under the United Nations in “trust territories”, with Nationality and Citizenship Act 1948 changing the status of Nationality leading to the removal of it completely in Australian Citizenship Act 1973.

From what we have covered so far, we have learnt that men of the Commonwealth of Australia, formed under the Commonwealth of Australia Constitution Act July 1900 UK/PGA, defended and proclaimed by self-determination the right to on the International “Stage” be known as the Commonwealth of Australia. By 1919, under Armistice at the end of World War I, the Commonwealth of Australia was proclaimed a Sovereign Nation in its own right. Constituted and with Self Governance, its executive branches of power reaching to Governor General and Commander-in-Chief under the Monarch.

The Commonwealth of Australia becoming signatory to the League of Nations is in line with this self determination by stating that members are “sovereign” in nature. We have demonstrated that by 1917 changes were being made to the United Kingdom, and subsequently would affect the Commonwealth of Australia at Imperial Conferences in particularly the conferences of 1926.

When looking into the changes of Citizenship from the former Nationality as Subjects of the Crown, it is the inclusion of United Nations “Trust Territories”, along with United Nations Food Management Acts of the Parliament of the Commonwealth of Australia prior to technical formation of the United Nations itself, we cannot ignore the fact that the International Monetary Fund Act 1947 and the role of the United Nations in Sustainable Development and Agenda 30 coincide with world-wide Food Management and Rehabilitation through internationally available funds.

Between 1953 and 1973 the debt of the Commonwealth of Australia literally doubled in value, and under decimal was visibly doubled due to the Currency Act 1965 with newspapers reporting in 1972 the debt had reaching a ceiling of 14 billion dollars of the new Reserve Currency. The Removal of Nationality had an effect on the people of the Commonwealth of Australia and who they were becoming. As already demonstrated, the Commonwealth of Australia was reformed as a whole new entity, with its replicated Constitution of the Commonwealth of Australia in 1973.

We know that in 1953 the Flags Act authorised a flag by legislation that was introduced in 1908 under Military Orders, and that change coincides with the end of Hague Conventions in 1907 as well as the visit by the American Naval Fleet into the waters of the Commonwealth of Australia in 1908.

Previous to the Commonwealth even existing, we investigated the Treaty of Paris, and the Treaty of Ghent, leading up to an American Civil War and the occupation of North America by the armies of Abraham Lincoln. At this time the Lincoln Administration occupying the former Confederated States installed Martial Law, and under the guidance of Joseph Lieber introduced General Order 100 of the United States Army. This detailed the limitation of the Lincoln Administration upon the Civilians of the Battlefield in which he oversaw. This battlefield eventually became the United States as you know it today.

After the collapse of the war and the installation of Abraham Lincoln as President of the incorporated body that is the UNITED STATES today, the Lieber Code remained in effect as the Rules of Engagement of the Lincoln Administrations armed forces. This remains in place through United States Army Field Manual FM2470 to this day.



Martial Law - Military jurisdiction - Military necessity - Retaliation

Article 1 - A place, district, or country occupied by an enemy stands, in consequence of the occupation, under the Martial Law of the invading or occupying army, whether any proclamation declaring Martial Law, or any public warning to the inhabitants, has been issued or not. Martial Law is the immediate and direct effect and consequence of occupation or conquest.

The presence of a hostile army proclaims its Martial Law.



We can see that Martial Law is proclaimed by the occupation of a foreign power and its military presence in an occupied territory. A declaration is not required, and the people of a country need not be informed about the change in the countries executive and judicial structures.

Article 2 - Martial Law does not cease during the hostile occupation, except by special proclamation, ordered by the commander in chief; or by special mention in the treaty of peace concluding the war, when the occupation of a place or territory continues beyond the conclusion of peace as one of the conditions of the same.

Article 3 - Martial Law in a hostile country consists in the suspension, by the occupying military authority, of the criminal and civil law, and of the domestic administration and government in the occupied place or territory, and in the substitution of military rule and force for the same, as well as in the dictation of general laws, as far as military necessity requires this suspension, substitution, or dictation.

The commander of the forces may proclaim that the administration of all civil and penal law shall continue either wholly or in part, as in times of peace, unless otherwise ordered by the military authority.

Article 4 - Martial Law is simply military authority exercised in accordance with the laws and usages of war. Military oppression is not Martial Law: it is the abuse of the power which that law confers. As Martial Law is executed by military force, it is incumbent upon those who administer it to be strictly guided by the principles of justice, honor, and humanity - virtues adorning a soldier even more than other men, for the very reason that he possesses the power of his arms against the unarmed.

The Lieber Code demonstrates how Martial Law becomes the basis for law within the occupied territory, and that the occupying military authority suspends criminal and civil law and dictates general laws as far as military necessity requires. Military necessity is relative to the requirement for use in military purpose, an occupying force puts all the occupied territories real and personal property under Military Abeyance wherein a state of no title is proclaimed, and military necessity takes precedence.

In simple terms, when an occupying force enters a territory to claim it, the inhabitants of that territory are seen as belligerents, it is not known of their status, so the occupying forces take control of everything until such time as the military situation can be assessed and people recognized as civilians in that theatre of warfare.

General Order of the United States Army reflects the appropriation of all public money, public property and the takeover of government revenue in usufruct of its infrastructure and services.

Public and private property of the enemy - Protection of persons, and especially of women, of religion, the arts and sciences - Punishment of crimes against the inhabitants of hostile countries.

Article 31 - A victorious army appropriates all public money, seizes all public movable property until further direction by its government, and sequesters for its own benefit or of that of its government all the revenues of real property belonging to the hostile government or nation. The title to such real property remains in abeyance during military occupation, and until the conquest is made complete.

Article 38 - Private property, unless forfeited by crimes or by offenses of the owner, can be seized only by way of military necessity, for the support or other benefit of the army or of the United States.

If the owner has not fled, the commanding officer will cause receipts to be given, which may serve the spoliated owner to obtain indemnity.

Under Rules of Engagement with the United States Army, under Field Manual FM2470 even an individual's private property is seized, the occupying army considering the occupant a belligerent, the now occupied civilian becomes what is known as a "spoliated" owner, one who has had his belongings removed as the "spoils of war" which are then held in "trust".

Post American Civil War, Geneva Conventions 1864 and Hague Conventions 1899, the United Kingdom of Great Britain and Ireland under Hague IV War on Land 1907 was under the hand of a pen now signatory to Peace terms laid out in Conventions at Geneva and the Hague.

General Order 100 had now become the basis for Peace Treaty in a world where financial interests had taken control of military might. Hague Conventions 1907 had begun to adopt a central platform of rules for a list of previous kingdoms now coming under the Trust of a League of Nations and eventually the United Nations.

HAGUE IV

Article 55 - The occupying State shall be regarded only as administrator and usufructuary of public buildings, landed property, forests and agricultural undertakings belonging to the hostile State, and situated in the occupied country. It must safeguard the capital of such properties, and administer them in accordance with the rules of usufruct.



Hague Conventions in 1907, in particularly Hague IV War on Land signed by King Edward VII in 1907 had become Treaty to the Commonwealth of Australia on the 26th January 1910, a date of military Administration detailing the Rules of Usufruct. Usufruct in simple terms is “use of the fruits”. In the scope of military occupation this means the “fruits of your labor”, and the “fruits of your loins”. A perpetual credit system where you and your kin are subjected to a form of slavery called peonage, the use of sweat labour in a debt cycle.

An Administration power set in motion agreements that over time were not fulfilled and subjects of the crown became the surety of debts created through warfare which led to becoming signatory to Hague Conventions relating to the Administration of Land and Territories.

HAGUE IV

Article 53 - An army of occupation shall only take possession of cash, funds and realizable securities which are strictly the property of the State, depots of arms, means of transport, stores and supplies, and, generally, all movable property belonging to the State which may be used for military operations.

Except in cases governed by naval law, all appliances adapted for the transmission of news, or for the transport of persons or goods, whether on land, at sea, or in the air, depots of arms, and, in general, all kinds of war material may be seized, even if they belong to private individuals, but they must be restored at the conclusion of peace, and indemnities must be paid for them.

Article 56 - The property of local authorities, as well as that of institutions dedicated to public worship, charity, education, and to science and art, even when State property, shall be treated as private property.

Any seizure or destruction of, or wilful damage to, institutions of this character, historic monuments and works of science and art, is forbidden, and should be made the subject of legal proceedings.

LIEBER CODE

Article 34 - As a general rule, the property belonging to churches, to hospitals, or other establishments of an exclusively charitable character, to establishments of education, or foundations for the promotion of knowledge, whether public schools, universities, academies of learning or observatories, museums of the fine arts, or of a scientific character such property is not to be considered public property in the sense of paragraph 31; but it may be taxed or used when the public service may require it.

Article 35 - Classical works of art, libraries, scientific collections, or precious instruments, such as astronomical telescopes, as well as hospitals, must be secured against all avoidable injury, even when they are contained in fortified places whilst besieged or bombarded.

Article 36 - If such works of art, libraries, collections, or instruments belonging to a hostile nation or government, can be removed without injury, the ruler of the conquering state or nation may order them to be seized and removed for the benefit of the said nation. The ultimate ownership is to be settled by the ensuing treaty of peace.

In no case shall they be sold or given away, if captured by the armies of the United States, nor shall they ever be privately appropriated, or wantonly destroyed or injured.

What we see on the ground is very similar to what is being detailed here under Martial Law of the United States Field Manual, wherein all public landed property, all agriculture, mining, forestry, fisheries and movable property is put into military abeyance. Several areas of private life are still regarded as exempt from the direct impacts of this form of abeyance including schools, libraries, galleries, museums, churches and hospitals.

We see the introduction of Hague Conventions 1907 in the Commonwealth of Australia on the 26th January 1910, in which the United States Admiralty Fleets visit the Commonwealth of Australia post Hague Convention, and yet before the installation under Australian Treaty Series.

The United Kingdom of Great Britain and Ireland in its Parliament declared slavery to be abolished, William Wilberforce had championed the Bills before the parliament for over a decade, eventually seeing them turn into the Slave Trade Acts of the 1870's which would see only voluntary servitude or employment become the only valid form of servitude, its basis in the master/servant relationships of law.

Abraham Lincoln and his United States Armies had also freed slaves from their former slave masters as the Civil War unfolded across America. With support of his Lieber Code had put the United States of America into Martial Law and Administration leading to the eventual executive control of Congress in 1871.

Post Civil War in the Americas, with the United Kingdom of Great Britain and Ireland also feeling the financial burdens of warfare in the century previous saw Geneva Conventions in 1864, Hague Conventions in 1899 which led to the Hague Conventions of 1907 whereat plenipotentiaries sat and discussed multiple treaty documents. We can see that the Lieber Code has reached into The Hague and Geneva Conventions, and forms the basis for a larger Martial Law Plan.



On the 25th June 1925 Commonwealth of Australia Gazette wherein the first Coat of Arms change is made to the Coat of Arms issued by Royal Warrant in 1912, the introduction of a Magistrates rights in the realms of Commonwealth Laws were changed.

LIEBER CODE

Article 26 - Commanding generals may cause the magistrates and civil officers of the hostile country to take the oath of temporary allegiance or an oath of fidelity to their own victorious government or rulers, and they may expel everyone who declines to do so. But whether they do so or not, the people and their civil officers owe strict obedience to them as long as they hold sway over the district or country, at the peril of their lives.

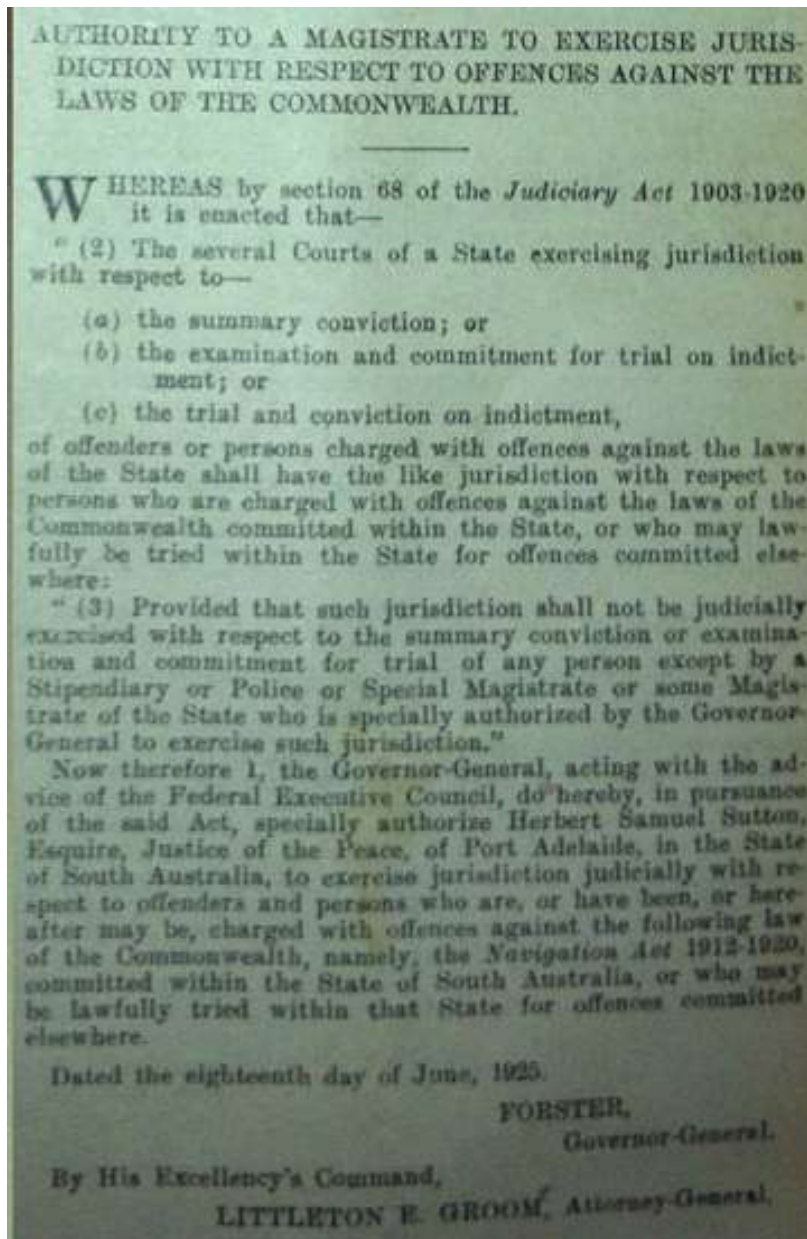
In the Lieber Code 1863 we can see that Magistrates as well as Civil Officers are specifically mentioned, although here relative to the Oath of a “temporary” Allegiance, or Oath of Fidelity to the occupying executive Government.

HAGUE IV

Article 45 - It is forbidden to force the inhabitants of occupied territory to swear allegiance to the hostile Power.

Under Hague Conventions we can see that the Oath of Allegiance cannot be forced upon inhabitants of an occupied territory unless in the position of Civil Officer where they may be expelled from their jobs and are under the obedience of an occupying powers Commanding Generals under an “Oath of Fidelity”.

So far we can see that the occupation of United States based powers was proclaimed by its immediate presence in the region by way of visits of the United States Naval Fleets in 1908, causing by way of Hague Conventions 1907 a flag change under Executive Military Order in 1908 which leads to the Flags Act of 1953.



The Oath of Allegiance lies at the core of who we are as a people, and as has been shown is at the core of what was changed behind everyone's backs in 1973.

Starting at a Coronation process in front of the Archbishops of the Churches of England and Scotland, the Queen takes Coronation Oath giving a line of Authority to the Crown through that Oath, which is then issued to the Governor General via Letters Patent 1900 giving the Commonwealth of Australia a line of Authority and Issue from the Queen down through the offices of the Commonwealth of Australia.

The Oath of Allegiance is also at the core of being occupied as a people put under the authorities of "martial law", a people forget who they are and are unable to return home to who they used to be. Lest we forget! They begin to serve two masters, in ignorance of a larger situation around them and in doing so leave behind a past given to them so they could have a future.

A country occupied, and under Martial Law, changes over generations invasive but subtle enough for the young to feel normality in something so far from normal that in all the mayhem we forget what is going on around us. It took several generations to see the removal of Nationality laid out in the Naturalization Act 1903 in the Nationality and Citizenship Act 1948 through to the Australian Citizenship Acts 1973 and 2009.

We are twisted in our language, and words start to become saturated with new meanings, twisted from their former meanings, and a people lose touch with the very word magic that is being used against them.

In court rooms throughout the Commonwealth of Australia, we see the use of Legislation against the “persons” of men, although the world we live in has reached so far beyond the normal realms of the laws in which it was based, the balance of the populations taking on their “personas” to play in the “game of life”.

We start to see a direct conflict with the “faith” of the Commonwealth of Australia, and the institutions of the creation of the Commonwealth of Australia under the Commonwealth of Australia Constitution Act July 1900 UK/PGA.

To make a claim that one is not a person at law, would make proclamation that a “person” was “something” specific at law, being used at law throughout the Commonwealth of Australia, this would also proclaim that one was something else “at law”, given that the “law” deals with the construct that is the “person”.

It would make sense that the entities of the “person” would all be born from the same root authority of that “persona”. For instance a Birth Certificate in the Commonwealth of Australia is a State issued instrument, and forms the basis for the “identity” of the “person” within the jurisdictions of the State, whether that be a work based license or instrument such as OH&S or something simple like a video rental store account.

Before we look at the line of authority of self within this larger theatre, we should look at what gives the authority of a kingdom in the larger scope of the laws of armed conflict. We have discovered that a history of debts and warfare has led to the current state of affairs of the Commonwealth of Australia. But we often fail to address what happens at the higher realms of the laws of that armed conflict.

At the creation of the Commonwealth of Australia, an independent, self governed Commonwealth, its line of authority still came under the United Kingdom of Great Britain and Ireland and Queen Victoria through the Birth Right of the Imperial Crown so left by her to King Edward VII and George V.

As head of the United Kingdom of Great Britain and Ireland, the Oath of the Commonwealth of Australia Constitution Act July 1900 UK/PGA can be seen to be to Queen Victoria her heirs and successors, a line of Authority in which is demonstrated in the Oath of the Governor General of the Commonwealth of Australia is also directly linked to the people of the Commonwealth of Australia.

Having a link between the Monarch and the people directly, with the Governor General in the same chain of authority upholding the same through the offices of the Parliamentary and Judicial demonstrates that one body of authority is at play. And if we look at the structures of the laws of armed conflict, we can see that as one body, that body has been put under administration limited in those laws of armed conflict to “rules of usufruct” which has then fractured the authority of the states affecting Clause 5 of the Commonwealth of Australia Constitution Act July 1900 UK/PGA.

Hague Conventions of 1907 had in effect changed the political and legal landscape of the Commonwealth of Australia, putting the United States Naval Fleet within the three mile limit of the Commonwealth of Australia as proclaimed and gazetted only seven years earlier.

The Oath of Allegiance however steps a little deeper in meaning, the monarch of the day also adhering to Oath of Allegiance to the people, and the entities of the United Kingdom of Great Britain and Ireland, including other Realms and Territories. This now puts the Oath of Allegiance to something higher than the kingdom, yet through the Monarch of the kingdom by name as per the Schedule to the Constitution at Clause 9 of the Commonwealth of Australia Constitution Act July 1900 UK/PGA.

As the Monarch themselves, by Coronation process in taking Oath of Allegiance, the Oath within the Coronation process itself links the Monarch to an entity in which later the people by Oath of Allegiance are also linked. We know this to be by name, the United Kingdom of Great Britain and Ireland, although in its nature, as a “kingdom” represents something higher at law, for as a “kingdom”, it is formed from higher rules and structure in its very self, its foundations in the “realm” born from “faith”.

So we have a Monarch taking an Oath to a “kingdom” a body of people whom have taken Oath through the name of the Monarch to the “kingdom” in which that Monarch has by Oath become the “Sovereign” or “Head” of. We know this by name to be the United Kingdom of Great Britain and Ireland, a kingdom of Estates headed by Queen Victoria and left as “birth right” to “her people”, or those in Oath of Allegiance to that “birth right” or “kingdom” through Allegiance to its monarch, their heirs and successors.

Central to all of this is the kingdom, and as at the creation of the Commonwealth of Australia, the United Kingdom of Great Britain and Ireland. But what makes this a necessity for a Commonwealth of Australia created by Constitution and under self-governance as colonies since 1850 and now as a self governed Commonwealth as at 1900?

Post Imperial Conference 1926, we also see a change to the Kingdom, by dividing Ireland from it and by naming Australia and Canada specific as separate to it. Yet it still falls under one banner, a realm Imperial held together by an Imperial Crown, to which Queen Victoria through Style and Title of George V 1917 demonstrates as your birth right and was headed by Edward VII and George V in her namesake.

At Coronation, the monarch in waiting goes through a formal process ecclesiastically to become the Sovereign Head of a body of people, by name as a kingdom, in reign by a King or Queen. A literal “stake of claim” to “land for a people”, in which that claim is made ecclesiastically.

In this long process, the monarch takes on the rules laid out in the bible as the royal law to the kingdom, and ecclesiastically to estates of the spiritual, temporal, commons and news. The role of a monarch is as executor of “his” people’s estate, they being the body or beneficiaries of the four estates. The monarch at the time of coronation takes Oath of Allegiance to the people bound to the Royal Laws of the kingdom, who in turn pledge an Allegiance to the “Realm” through the Monarch.

The cornerstone of the kingdom itself, the Realm, is born from the Authorized King James Bible 1611, this “Realm” engrained in the root of everything else that is within the kingdom from which it gives life. The first chapters of Genesis demonstrate the core structure of a realm being put in place, from which all other laws are born including the Oath of Allegiance which is taken to the very “Realm” being constructed by ancient rules of faith.



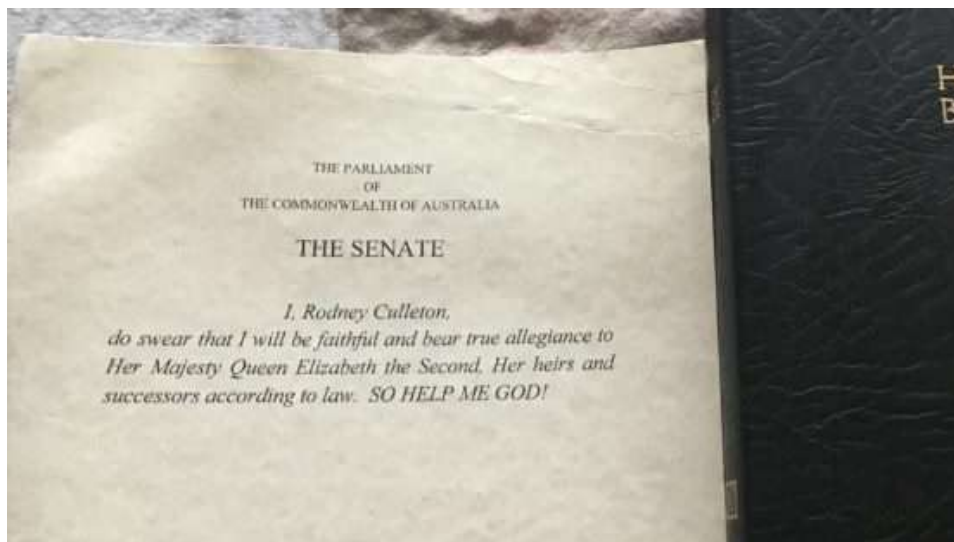
The Monarch kisses the bible during the coronation process, showing that even the Monarch is bound by rules and structures, as the coronation process itself is bound within the will of the bible being used in coronation of a new King. We can demonstrate through the history of England, as well as the Act of Settlement 1700 showing that the Laws of England are the birth right of the people of the Commonwealth of Australia by will of God as demonstrated in Oath of Allegiance, as well as the Preamble to the Commonwealth of Australia Constitution Act July 1900 UK/PGA.

Post Imperial Conference 1926, the root of those rules, being the Royal Laws found in the Scripture as per James 2:8 AKJV, we find that the Commonwealth of Australia

becomes in some way the Kingdom of Australia. In joining the League of Nations in 1919, it had already shown its independence with the Covenant requiring Australia's Sovereignty. We find the Commonwealth of Australia is now the Kingdom of Australia, with various plays going on a world stage that would see the Commonwealth of Australia left to discover the very core of the line of Authority within its very self.

In the Parliamentary Library of Victoria you will find a copy of the Authorized King James Bible gifted to the Parliament in 1919, demonstrating that the Will of God is central to the wealth Common to a people. We find that the Commonwealth of Australia Constitution Act July 1900 UK/PGA clearly puts the Constitution found at Clause 9 of the Act under the "blessing of Almighty God". We also find in the Schedule to the Constitution found at Clause 9 of the Act that the Oath is taken "So help me, God!" demonstrating clearly that the Oath of Allegiance within the Constitution is linked to the "blessing of Almighty God" under the United Kingdom of Great Britain and Ireland, or the Birth Right of Queen Victoria.

We also see the use of the Bible within the lower branches of this Royal System where in Court Rooms under the name of the Monarch of the time allow witness by Oath wherein a Bible is offered to take that Oath before a Court of the Law. The use of the Bible is also evident in the publicly taken Oaths of Allegiance and Oaths of Office of High Ranking Officials such as the Governor General of Australia, or the Prime Minister of Australia as well as the Monarch their very selves.



What we can see clearly is that a Christian foundation allowed a Commonwealth of Australia to exist, its Oath of Allegiance having root in the Authorized King James Bible, with the King bound by Oath of Allegiance to the same. The Commonwealth of Australia exists in a bible based realm where in Genesis lays out the very foundation of Australia as a part of a sovereign body. That body, as a Commonwealth of Australia under Hague IV War on Land introduced as Australian Treaty Series 26th January 1910 became the overseeing authority within the realm to which the Commonwealth of Australia finds its root of authority.

In 1908, the Commonwealth of Australia was put under Rules of Usufruct including Martial Law when the American Naval Fleet proclaimed its authority by entering the waters of the United Kingdom of Great Britain and Ireland in the Commonwealth of Australia leading to Administration under Rules of Usufruct. A foreign power to the United Kingdom of Great Britain and Ireland, the United States itself had come under the power of a foreign entity in Abraham Lincoln's Administration which for the most part exists still to this day.

What we have here is a United States of America, by Declaration of Independence in 1776, going through wars of aggression with the United Kingdom of Great Britain and Ireland through the 1800's leading to the Treaty of Ghent following the Treaty of Paris. After the War of 1812, the United States of America and the United Kingdom of Great Britain and Ireland were starting to feel the pressures financially of maintaining these large conflicts.

During the Civil War of the United States in 1863 which saw Abraham Lincoln emancipate former slaves of the Colonies at which he took control of, both the United States of America and the United Kingdom of Great Britain and Ireland landed in financial strife. With Abraham Lincoln occupying the former Confederate States of America, and putting them under Administration, a larger game of banking was about to start as debts for wars were to be repaid by both the United States of America, and the United Kingdom of Great Britain and Ireland. A War Machine would begin to turn its wheels in a bid to make repayments that would eventually see the United States used as Naval Might to occupy and control the oil basins of the world.



To discuss the intricacies of the American Civil War and the Wars preceding the Civil War are outside of the realms of this paper, we briefly touch on this topic as it leads to the financial strife of an entire empire which leads to the Commonwealth of Australia being liable to debts pre Federation on 1st January 1901 as discussed in Hansard UK in

May 1900 before the Proclamation of the Commonwealth of Australia Constitution Act July 1900 UK/PGA. We can then see through newspaper reports the amounts of debt as it increases post World War I where again the Commonwealth of Australia becomes liable to a percentage amount of the United Kingdom of Great Britain and Irelands total war debts in reparations.

We can clearly see, the Commonwealth of Australia as a separate entity to the United States, the United Kingdom of Great Britain and Ireland and the Commonwealth of Australia dependant on the "Bible Realm" of the Kingdom for its foundations at law. Being at wars with the United States of America throughout 1812 leading the Treaty of Ghent in 1816 and followed by American Civil War in 1863, the introduction of the Lieber Code as US Military Rules of Engagement in 1863 as a precursor to Hague Conventions 1899 and 1907 also demonstrate a distinct separation of powers between the United Kingdom of Great Britain and Ireland, Commonwealth of Australia versus United States of America under the command of Abraham Lincoln.



Post World War I and Treaty of Versailles which included the signing of the Covenant of the League of Nations, the Commonwealth of Australia had by self proclamation defended its right to exist as a self governing body, a Commonwealth under the "blessing of Almighty God". Imperial Conferences of 1917 and 1926 sealed for future time a separation from the United Kingdom of Great Britain and Ireland before world powers, including that of President of the United States of America and is directly reflected by the division of an Empire in Royal Styles and Titles 1917 by George V.

This is a key fact that most people are completely unaware of, that the Commonwealth of Australia had now changed, by the actions of ANZAC on battlefields across the world, at Peace Treaty before signatories of Kingdoms and Nations of the world. The Commonwealth of Australia had assented to become a sovereign body and not just a self governing Commonwealth of Australia under the realm of the United Kingdom of Great Britain and Ireland, for International Purpose the Commonwealth of Australia was now being seen as the Kingdom of Australia, with King George V as its King now being put under the jurisdiction of the Parliament of the Commonwealth of Australia and not the Houses of Parliament in the United Kingdom.

At home that meant that the decisions of Defence Force actions would be overseen by the Governor General in a higher capacity than that before causing a name change of the Australian Imperial Forces to the Commonwealth of Australia Defence Forces.

In basic terms, this now puts the United Kingdom of Great Britain, Ireland, Canada, and Australia in separate kingdoms, each having their respective King, as is demonstrated by George V Royal Style and Title 1917. George V becomes King of Australia, demonstrating that "Australia" now has "Royal Law" at its core, being the Authorized King James Bible as cannot be denied linked through Coronation of George V and "under the blessing of Almighty God" as per the Preamble to the Commonwealth of Australia Constitution Act July 1900 UK/PGA, and as per the Oath of Allegiance under God so stated, "So help me, God!" after taking Allegiance through the Monarch.



Son and Father stand back to back, Crypt, Shrine of Remembrance, Melbourne, Victoria

This makes Great Britain and Australia separate kingdoms, divided after Hague Conventions putting the former United Kingdom of Great Britain and Ireland under Administration under the Rules of Usufruct, or a basic continuation of the Rules of Administration of Abraham Lincoln under Lieber Code post American Civil War 1863. Although as kingdoms, they all have one common unity, a bible based realm which in Genesis gave rise to a foundation in which the former empire relied for its rock in International Waters.

ANZAC had self proclaimed a Commonwealth of Australia in International Law, a body of former Colonies of the United Kingdom of Great Britain and Ireland. A self governed dominion of the United Kingdom of Great Britain and Ireland now proclaimed before the rest of the world as being the Commonwealth of Australia, independent from the Kingdom it finds its root of authority. Not many will comprehend the importance of what is going on here, as this now puts the Authorized King James Bible at the root of law to a now Sovereign Commonwealth of Australia, a literal Kingdom of Australia although as we have already discovered, by name is not as definitive as one might expect.

What the ANZAC did on an International Stage was set in motion the foundations for a Kingdom within Australia, so that the Commonwealth of Australia could lie on solid rock instead of the sands of time. This put the Authorized King James Bible at the foundations of the existence of the Commonwealth of Australia relative to the keystone in the creation of the Commonwealth of Australia as a separate and independent realm to the United Kingdom of Great Britain.



A Realm had been anchored into Hallowed Ground, Solid Earth formed from the Divided Waters. The ANZAC had spilt blood as Sons of the Commonwealth of Australia, a Body of Christ, Corpus Christi, so that their kin, their generations could live by still waters.

We "Remember Them" every Remembrance Day for a reason, "Lest we Forget" what they had done so that as a Commonwealth of Australia, we actually had a "Realm" at "Royal Law" in which the Constitution could find its foundations at law. Without the "Realm", the Constitution would be a baseless corporate document, with no ecclesiastical foundations in the International Community.



What we have discovered is that this very foundation is what has been fractured in secret meetings with Queen Elizabeth II and the Gough Whitlam based Labor Government under the eyes of the United States and as many already know, the CIA. We see the damage of a flag change by Military Order in 1908 coming in full force post 1953 as Administration agreements in the Debt Sinking Fund 1923 sees a fifty year agreement end in failure.



Since 1973 we have seen the largest change to the Commonwealth of Australia since its formation, which is then followed by agreements with the United Nations, the LIMA Agreement, and visits to the United States of America followed by visits to China to reopen an embassy to create International Relations with the Chinese.

What we must come back to though is who we are as a people, so that in all this confusion we can look into the International Laws and Treaties that lead to us being treated the way we are today. All of this as has been demonstrated relates to the Oath of Allegiance, and how that has been changed on you over time, and finally how that affects you in a changing world where you have been removed from your “birth right” and the laws associated with its line of authority.



We can define the Commonwealth of Australia to be a sovereign kingdom by the actions of ANZAC being in line with “Royal Law” as well as being reflected in the Shrine of Remembrance as well as ANZAC Parks and Memorials in almost every single town throughout the Commonwealth of Australia. We cannot deny either the reference to certain items of Royalty that have been left for all “Australians” to see, opened after Imperial Conference 1926, when the Commonwealth of Australia was clearly now a separated kingdom, the Shrine of Remembrance along with the plans of Burley Griffin in Canberra and the associated infrastructure that joins the two together, both physically and spiritually, are too specific to be ignored.

Let us now look at who we were back as at 1st January 1901 when men of the former Colonies of the United Kingdom of Great Britain and Ireland voted to unite in an indissoluble Federal Commonwealth of Australia under the blessing of Almighty God under the United Kingdom of Great Britain and Ireland.

What I try to convey to you through a slight repeat of the introductory information is an understanding of what one participates in and how one is linked to it. In short, we look at a kingdom with an oath of allegiance, headed by a monarch through which the oath is to the kingdom. When a foreign kingdom takes, or occupies a kingdom, rules on the ground change in relation to that occupation. Eventually the old is forgotten, and the new takes its place. Lest we forget!



We discovered and went through the details of this foreign occupation and defined the birth right by heritage through Queen Victoria. Many of you will see how this has affected you on the ground, but as generations pass, the young begin to believe that the way they live is just the way it has always been.

You now pay for services you once owned that were provided to you free or at minimal cost to cover infrastructure and maintenance, and only at cost because something was wanted by a people that government treasury didn't have the budget for. You now pay for service fees just to use your own infrastructure, from electricity, gas, water, sewerage, telephone, internet, and so on, when once they were provided to you at the minimal costs. You can see that through Article 31 & 38 of the Lieber Code 1863, and Hague IV War on Land Article 55 at Hague 1899 and 1907, Administration under the Rules of Usufruct has given a foreign kingdom power to run your infrastructure and services known as movable and landed property at war.

Central to the Shrine of Remembrance is a Stone of Granite set into the floor, the first line of a Bible Quote etched into the stone coloured in Gold. Every Remembrance Day, and days of ceremony, Wreaths are left behind for soldiers lost to war, their souls scattered across battlefields, their united spirit, their names, remembered forever around a crypt room, giving rise to the "Spirit of the Anzacs".

In the Crypt below stands an alcove showing two flames by lighted bulb, the flag of the Motherland to the above left, the Blue Flag with Seven Pointed Star to the above right. On a stand of hewn stone, an Ark of Covenant linking the Royal Law in the Scripture and the Imperial Crown of the Realm depicted in Wreath and Rope around Anchor and backed by full sun burst, relative to the Rising Sun of the Commonwealth of Australia Defence Forces, and the Remembrance of Anzac in stating, "At the going down of the Sun, in the Morning we shall remember them, Lest we Forget!"



Shrine of Remembrance

John 15:13 Authorized (King James) Version (AKJV)

13 Greater love hath no man than this, that a man lay down his life for his friends.



The Forecourt since the creation of the Shrine of Remembrance has changed and has since been filled in. Formerly a pool of water, as a “pool of reflection”, you still find Memorial Baths as pools of reflection, where children have swimming lessons, and enjoy the still waters of playing around a swimming pool. The Memorial Baths in Lismore, New South Wales has a surprising array of memorials out the front dedicated to the Imperial Crown, and later the St Edwards Crown.



Genesis 15:12-18 Authorized (King James) Version (AKJV)

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:





All these links have brought us to the Bible. With 88 different types of Bible out there, how does one know what to use. With all these links from Coronation, to Court Rooms, Oaths by those in Office, and now direct quotes in Shrines linked to the actions of ANZAC in World Warfare. Would it be appropriate to use any of the 88 or more available translations in “faith”.

With links to the Laws of England in the Act of Settlement 1700, and by Coronation of the Monarch of the Church of England to the Realm of the Imperial Crown as specifically detailed by Queen Victoria in Style and Title as well as defining separation and uniqueness in Style and Titles of George V, we link a line of Authority into Faith held in trust by the Archbishop of the Church of England, wherein a Translation specific for use in Churches is used.

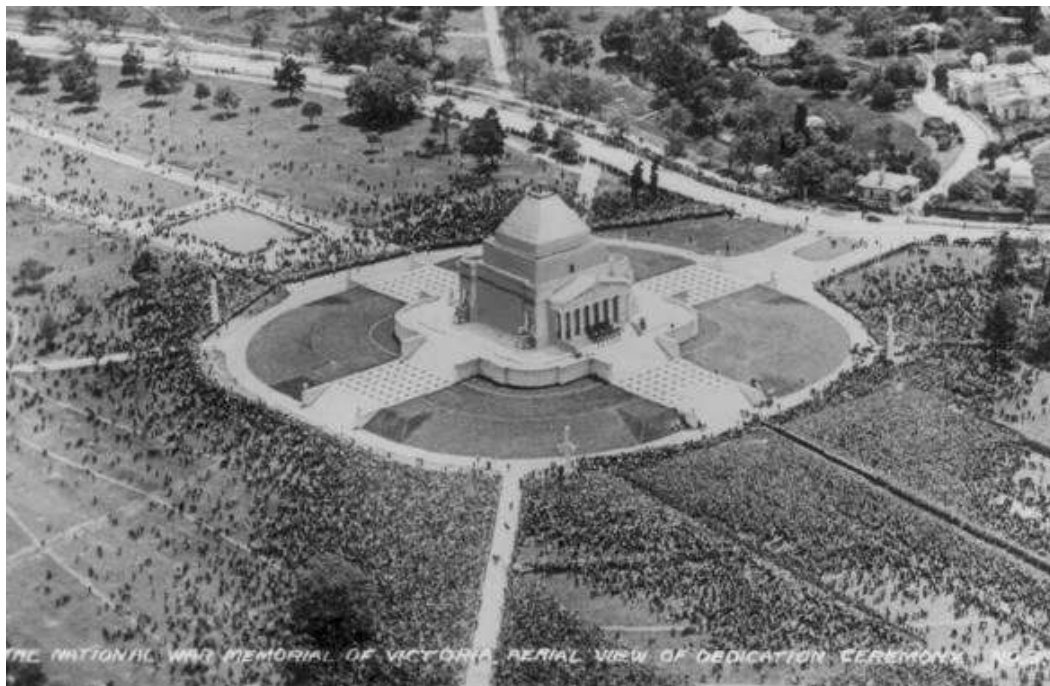
A translation started by Tynsdale, leading to his eventual hanging for heresy in translating the Latin Texts into the Common English Tongue. Albeit there is much spiritual connection in the Latin Alphabet in relation to the texts, the concepts of the spiritual realm of man were given to the common folk, allowing them to practice the “faith” of the Church of England at home without the need to have it translated to them by the Church itself. This set a world apart from the Catholic Church when King Henry VIII extirpated, or cut the head of the churches power in the Pope from over the people of England, France and Ireland.

Tynsdale started what would eventually be commissioned by some one hundred of the most spiritually knowledgeable men under the Kings Command, to see a complete translation becoming the Authorised King James Bible 1611. King James I installing it as

the Laws of England as so described in the epilogue at the beginning of the Authorised copies noted as for Use in Churches.

The common folk embraced the Scriptures more wholly as the foundation of their family structures, as will and testament, the Bible forms a divine foundation of not only the structures of a realm, but the basis for a “social contract” starting with the Ten Commandments in that one shalt not kill, steal, etc.

In this Bible we start to see that the Shrine of Remembrance is starting to display the symbolic rules of engagement detailed within the bible, especially at Genesis which describes the rise and fall of Adam into Israel, and the actions of mankind through Cain and Abel repeated in the stories of the Tower of Babel.



Here in the Shrine of Remembrance, the Pool of Reflection filled it, it now bares a second cross of Christ, on its left arm a flame eternal, installed and ignited on the Queen visit and opening of the Parliament in the Parliament Building of Victoria in 1954. A Plaque of dedication to Queen Elizabeth II is displayed on a tall structure of hewn stone, soldiers bare a coffin held upon their shoulder atop the stonework. In front of the column sits a flame burning all day and night.

We can see through Genesis, the creation of Nations, and the described change in their line of authority and the symbolism displayed before all other faiths, or nations. This puts a much higher meaning to the Oath of Allegiance than most of you would have ever considered, in that it now brings into question the core of a Faith, and the Defence of that Faith.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.



At Genesis 15:17 symbolised in the passage earlier at Genesis 15:13

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

We can see that a representation of this, demonstrated by the removal of a Pool of Reflection and replaced with an Eternal Flame and the need to Remember, reflects the real world situation of debts of warfare correlated to the wording of thy seed being stranger in a land that once was theirs, yet is no longer.

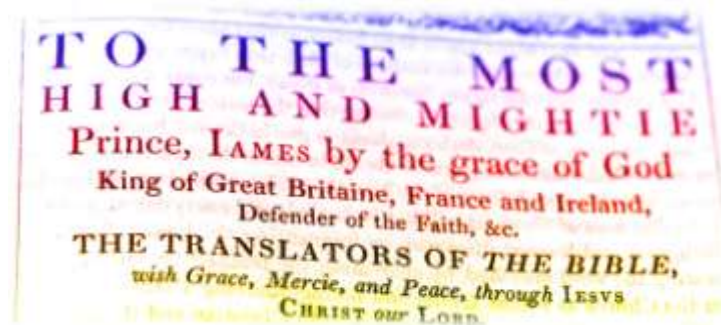
When we look back at the Hague Conventions, and then the following through into the United Nations through League of Nations adopted at the Treaty of Versailles in 1919 wherein the Commonwealth of Australia by self proclamation deemed its sovereignty. Under the Rules of Usufruct, we see the “use of the fruits”, and the same being said of the “fruits of your loins”. The future generations now obligated to a perpetual debt cycle due to Peace Agreements at threat due to the general “consumerism” of the debt cycling citizen.

We start to see that “usufructuary” agreements have put the very spirit of the people of a nation into servitude, an “International Stage” at play in which the Commonwealth of Australia finds itself forced into foreign obligations related to the financial collapse of an empire followed by the Commonwealth of Australia as its own Sovereign Corpus.

National Civilians had become Citizens, pledged peons, as surety for the National Debt through a “usufructuary agreement” wherein the cycling of the debt based credit currencies of the Reserve Banks sees a continual generational slide into the poverty of a Nation unable to meet its credit demands under Rehabilitation Funds offered under the International Monetary Funds, World Banks, and International Bank of Settlements.

We will look at the affects this has had on both the people, and the Commonwealth of Australia a little later, for now, we have seen direct and definitive links to the Authorised King James Bible 1611 as the Laws of England engrained in the Sovereignty of the Commonwealth of Australia post Armistice of World War I giving rise to Billy Hughes as Prime Minister speaking on behalf of the Commonwealth of Australia and entering into Covenant with the League of Nations.

We can see these links in the Shrine of Remembrance wherein we begin to now learn what we were told “lest we forget”, meaning a warning, that should we forget. And in forgetting we start to see a direct link of the spiritual realm of the “faith”, the Authorized King James Bible 1611 as the link into the Judicial Systems of the Commonwealth of Australia through Letters Patent 1900 and Oath of Allegiance to Queen Victoria who by Oath installed power of the Governor General of the Commonwealth of Australia under the blessing of Almighty God, linking Coronation in the Church of England, under the Laws of England and the Realm directly by Oath to the Commonwealth of Australia.



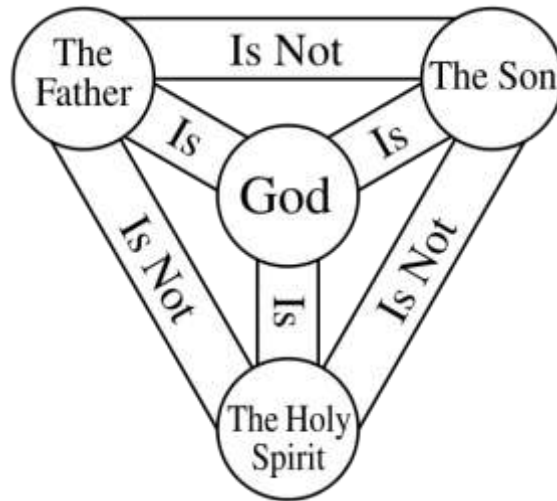
By James 2:8 in that the Royal Law is the Scriptures, the Commonwealth of Australia by Self Determination under the blessing of Almighty God, the Father, the Son, and the Holy Spirit of the ANZAC, reflected upon by generations, is shown to all in highly complex stone structures in the Kings Domain in Melbourne, Victoria.

At Matthew 6:24 the Bible starts to speak of a two house doctrine of occupied and occupier and start to see what we are told not to forget when we attend to remember, lest we forget every Remembrance Day.

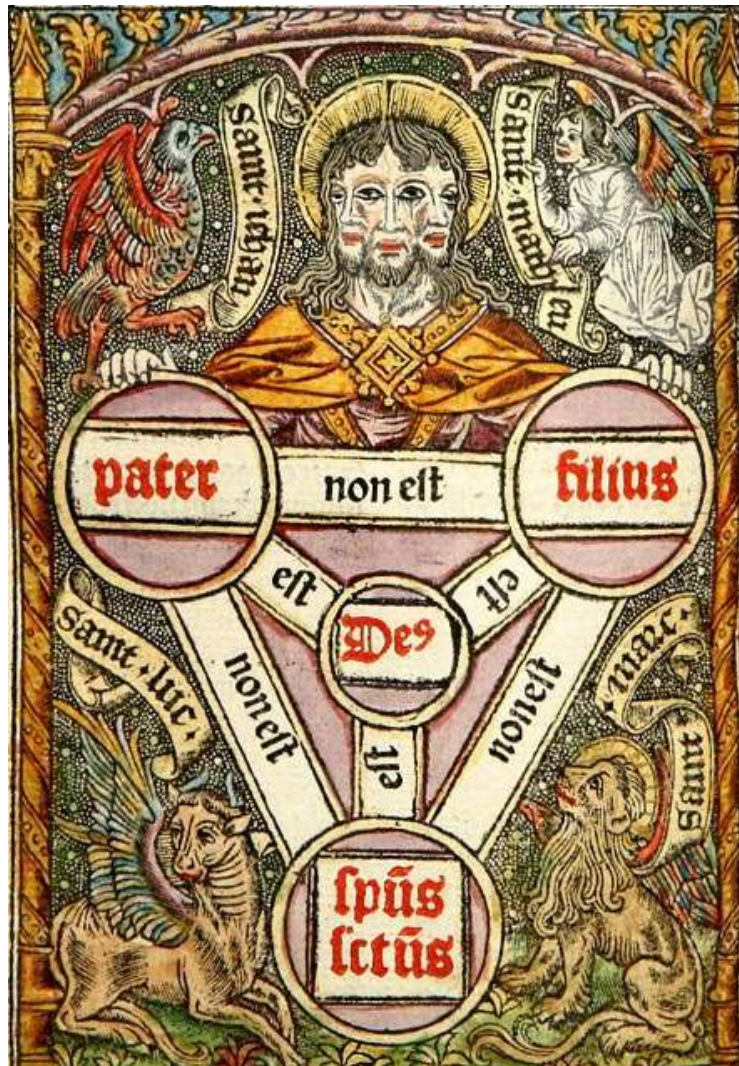
Matthew 6:24 Authorized (King James) Version (AKJV)

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Not only this, as we learn, we start to see that the Laws of Armed Conflict, the Lieber Code, the Law of Nations, Geneva and Hague Conventions the Treaty of Versailles, the League of Nations and United Nations are starting to reflect the spiritual symbolism contained in the Bible. A literal foundation stone, as the “will and testament” of the estates of a kingdom wherein the Father, the Son, and the Holy Spirit form the foundations of God as an idea itself.



We can see in a simple sense the Father of Federation in Henry Parkes becomes part of the ideal that is God, the Sons of the Commonwealth of Australia, being those in Birth Right to the Realms estates in the Commonwealth of Australia, and the Holy Spirit being those that died defending the faith that forms the very foundations of the realm in which the Commonwealth of Australia can exist as a Body of Christ.



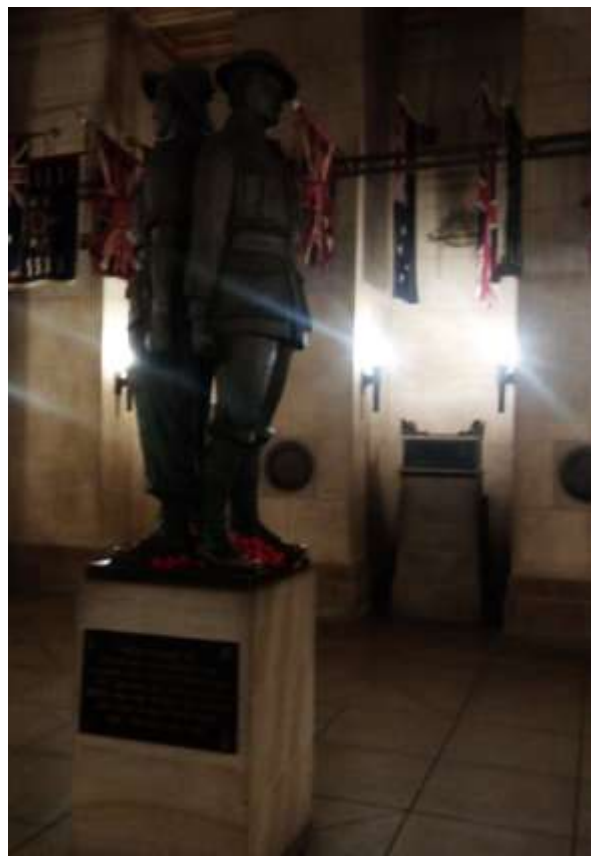
In the older picture above, we can see the same triplicity in the faces of God. Surrounding the Trinity are four symbols depicting the foundations of the realm itself.

From the Motherland, in the name of the Father, by the Sons of the Commonwealth of Australia in memorial of the Spirit of the Anzac, "Vox Populi, Vox Dei", the Voice of the People is the Voice of God.

Which we can see in the Crypt at the Shrine of Remembrance where in Father and Son stand back to back upon the crypt of the Holy Spirit or Ghost of the ANZAC. Behind them in an alcove sits the Ark containing the covenant, the Flag of "Australia" along with the flag of the "Motherland", the Union Jack fly above lamp flames on either side. The room is surrounded by battalion flags from all parts of the defence forces.

Father and Son stand central to the Crypt, directly above sits the Cornerstone of an entire Realm, the front doors of the Shrine of Remembrance depict the Imperial Crown being anchored to the Spirit of the Anzac, the Kings Domain parklands that surrounds the shrine depicts many sculptures in reference to the Imperial Forces to which the ANZAC stood in Allegiance.

The importance of this cannot be understated, the cornerstone to an entire realm, through which the Imperial Crown is anchored, laid out in symbology, throughout the Kings Domain. The Commonwealth of Australia, since before its creation under the Commonwealth of Australia Constitution Act July 1900 UK/PGA had been centre to something much larger in scope than being at Constitution.

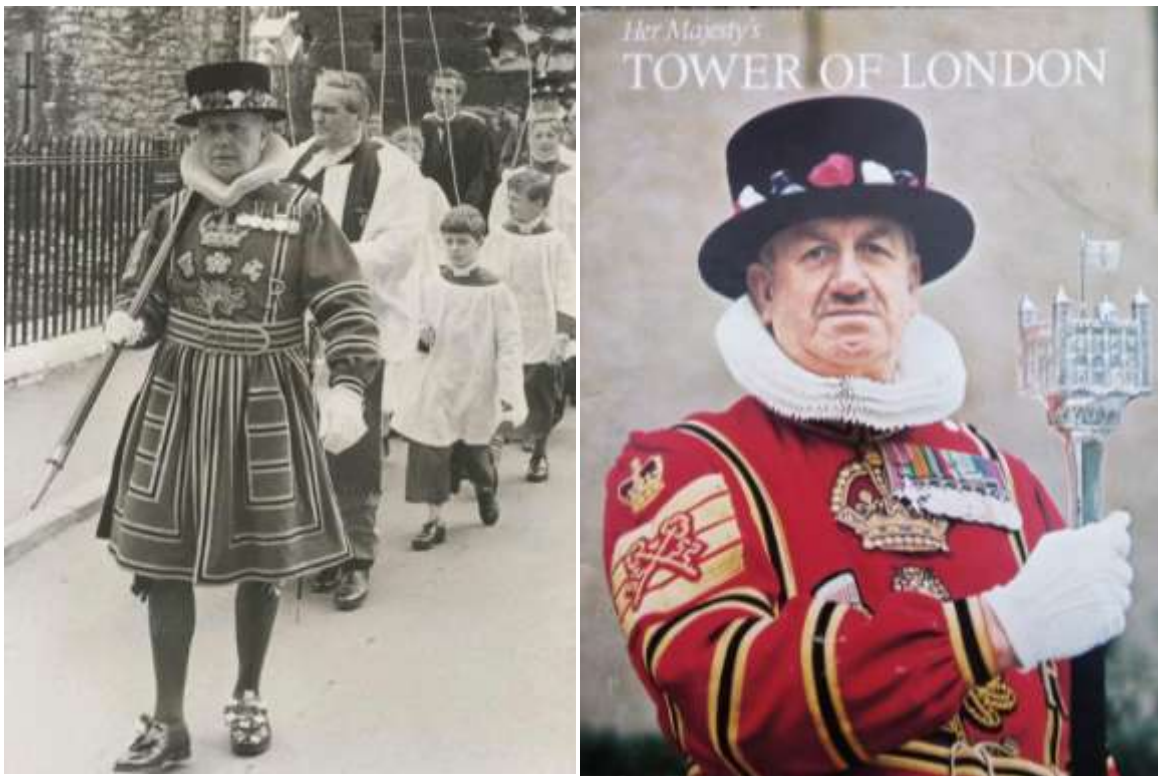


At imperial Conference 1926, the Kingdom of Australia, its own Realm, separate in International Waters, for the actions of self determination ending World War I, leading to Australia being recognized as a sovereign independent nation. The King however, had embedded the Imperial Crown into the Kings Domain in Melbourne, leading to a Garden of Eden for the people of the Commonwealth of Australia.

We will look into this Garden a little more as we go along, also known as a kingdom of heaven on earth. For now, we see the foundations of a realm, linking the bible, not only to coronation but also to the foundations of a Shrine remembering ANZAC and their actions at warfare on an international scope.

We start to see the divide as well, between what is solidified in stone on the ground, and what has become the line of Authority laid out in the first section of this paper.

In short, we can see that a "Realm" is connected ecclesiastically or biblically to the actions of men at war defending their namesake as a people. The Imperial Crown anchored to the Shrine of Remembrance in the Kings Domain in Melbourne gives rise to the Realm and Faith to which that Imperial Crown is anchored.



We can see here that the Kings Guard at the Tower of London displays a distinct heraldic Imperial Crown on his chest with the Rose of England, Shamrock of Ireland, and Thistle of Scotland underneath it. In the second photo we see the Guard has additional St Edwards Crowns on his sleeves with upside down keys crossed on three stripes gold. Symbology of the Keys of St Peter, the Gold and Silver Keys, also reminiscent of the Vatican's Papal Flag with right side up keys crossed, on both shoulders displaying the St Edwards Crown in gold and purple.



The actions of ANZAC had afforded you a link, via the Gods of your fathers to a kingdom of heaven left on holy ground for you. The actions of self determination framed the Commonwealth of Australia under the blessing of Almighty God, the “Divine Right” of its own Sovereignty, assured and separate from the former Kingdom.

At the beginning of this section we posed that “straw-man” argument that one was not a person, we start to think about what gives us the “right” to be anything claimed. When the words you use frame the claim you make. To state one is not a person, is therefore stating that a person exists, yet you are excluded from this “definition”.

Take for instance, whilst in court in the Northern Rivers of New South Wales, I had stated to justice of the District Court, “I am the executor to that estate the Crown put in probate”, to which the response was, “You don’t have the right to be the executor”. Making a claim that I was an executor had triggered the response that I had no right to take that position. But in that response, there is much more being said, is there something being “executed”? According to the response, yes there is, and one does not have a right to execute it.

So to make a claim that one is not a person, is acknowledging the jurisdiction of that “persona” exists, for you to be able to define you are not of that definition. And throughout the years the claims have been related to the physical, people often forget the links throughout the spiritual that brought all of this to fruition in the first place.

You can make the claim that you are the flesh and blood, which in physical terms might be true, but it is also true of the dead corpse, the body left behind after death is as much flesh and blood and you are.

You could make the claim that you are sovereign, which would then pertain to you knowing the realm of which you now begin to profess the knowledge of to make the claim of sovereignty, all the while disregarding the actual reality around you in that there is the Queen of Australia, Queen Elizabeth II sitting as Head of Australia through the Governor General of Australia

One would have to think what one wanted to make a claim away from, or towards, given that the words used in law, as well as the legalese used throughout legislation, statutes and so forth are designed to entrap you in your nescience of the world around you. The total conscious of knowing the realm does not exist, and leaning toward the physical disregards the keys to seeing the ways to the truth of a system that was born out of the spiritual.

Without doubt, the Commonwealth of Australia, as per the Commonwealth of Australia Constitution Act July 1900 UK/PGA was born under the Realm of the Imperial Crown vested in Queen Victoria her heirs and successors being Edward VII and George V. This creation was in accordance with the Will and Testament of King James I, in the Authorized King James Bible in which Queen Victoria held in birth right from George I. King George V, being the last heir and successor proper, took Oath of Supremacy to the Realm of the Imperial Crown according to the Will and Testament of the Authorized King James Bible forming the foundations of the Realm to which the Shrine of Remembrance forms the cornerstone.

This foundation vested inside the King, provides the foundations at Supreme Law, the Supreme Courts of the States of the Commonwealth of Australia adhering to the Will and Testament of the Realm in which they themselves are founded. With a line of Authority in Clause 5 of the Commonwealth of Australia Constitution Act July 1900 UK/PGA and the subsequent removal of the Colonial Boundaries Act 1875 in Clause 8 of same said act, the States are linked to the same foundations at Supreme Law through the Commonwealth of Australia Constitution Act July 1900 UK/PGA.

We all are familiar with the use of a Bible in the Court rooms across the Commonwealth of Australia, but if asked the question, "Why are you afforded the use of the Bible in a Court Room?", very few would be able to define the answers and their links to the self determination of a realm secured by the actions of men at war. Men that sacrificed their lives so that you may have a future, they not only gave you the right to be "Commonwealth of Australian Nationals", they defended the foundations that allowed that all to exist at International Law. A Law of Nations that sees some fade into the sands of time, only known through the writings of the history of those that see victory.

In the creation of this realm, in which the Imperial Crown is anchored, a kingdom of heaven on earth, self determined by the Sons of the Commonwealth of Australia in the name of their Forefathers, the Authorized King James Bible laid out the Will of the Father in the Kingdom and Commonwealth. And in the Anthropogenesis of mankind the fruition of man begins at Genesis 1:26

Genesis 1:26-27 Authorized (King James) Version (AKJV)

²⁶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the

earth. ²⁷ So God created man in his own image, in the image of God created he him; male and female created he them.

Here we can see that Man is made in the image of God, being the Father, the Son and the Spirit of the Anzacs. And in that self determination has been given dominion. We can also see that “man” is created male and female, making mankind. This grouping of people is then known as “Adam” and in terms “Adam Kadmon” being in translation the “first son of the holy father”, putting “Ad-am” as the “first son”.

Genesis 2:21-25 Authorized (King James) Version (AKJV)

²¹ And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; ²² and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. ²³ And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. ²⁴ Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. ²⁵ And they were both naked, the man and his wife, and were not ashamed.

This is further extended to man and wife, where the LORD God takes from “mankind”, and creates “woman” as the “wife” and begins the journey of leaving the parentage of family to create a new family in union of “man” and “woman”. This would literally mean that a “female” becomes a “woman” when she leaves the “estate” of her own “family” to join in union with a “man” to create the new “family estate”.

What should be noted that is in the first two chapters of a very large biblio, we see the very foundations of what we have “believed” in for centuries, as part of the Laws of England detailed as “birth right” in the Act of Settlement 1700. We also now begin to see the links between the Bible, Man, and the Anzac defending the Faith in which a “Realm” is anchored to Hallowed Ground.



The Faith, Honour, Integrity and Sacrifice we see linked here to a cornerstone, a foundation on solid rock, we see throughout the world, in cultures of very differing kinds, and in ancient cultures as old as Australian Aborigine Dreamtime, in which creation stories lay down a foundation for the world in which they live. Similarities between two worlds when as they say, two worlds collide! The fate of Aborigine in Australia is outside of the discussion of this paper, herein we must name those that defended the Commonwealth of Australia and its Realms and Territories as ANZAC, of which there were many including Aborigine. Dominion had been self determined at the falling of the last shells as the guns went silent, and armistice was declared.

Australian Imperial Forces by name, Commonwealth of Australia by “birth right” as determined at the ending of conflict at Peace Treaties at Versailles.

One should start to see the Bible in context in relation to the Commonwealth of Australia as a body of people. And how at a spiritually level, the formation of “Australia” in 1973 under the St Edwards Crown during the tenure of the Gough Whitlam Labor Government, sucked the life blood out of the Realm under Laws of Armed Conflict in Hague Conventions at which the Imperial Crown, the Realm, and Commonwealth of Australia have been under Administration under the Rules of Usufruct increasing the burdens of warfare on the people of the Commonwealth of Australia. We come back to the issues of conflict in the real world scope over issues ongoing since before the advent of World War I while the Commonwealth of Australia was as a self governed and Constituted Commonwealth of Australia still in its infancy.

But is this where the problem of the “Person” actually lies, or does it go a little deeper than that spiritually. As a nation of people, put under the hospices of warfare, including administration under the rules of usufruct leading to the obvious charges, rates, fines, and notices issued by the Administration in its bid to churn a revenue stream out of the failing economic balance of long term problems.

It is in the slow degradation of the values of the way of life of a people, and sensed by most, the core of the problem isn’t usually linked to the “Realms of Men” that give the foundations to all that exist within those “realms”.

The Spirit of the Commonwealth of Australia is born out of the Spirit of the ANZAC in self determination of the Gods of their forefathers. The Father, the Sons, and the Holy Spirit!

If we were to state that the Commonwealth of Australia created “man” it in its own image, born from the Son, the Father, and the Holy Spirit, it would be the “men” that became the “sons” of that Commonwealth of Australia. We can see the links going back in ones claim to be “man”, that the Garden of Eden or Kingdom of Heaven of Earth can now be defined.



We can also link that Kingdom, and Commonwealth to the Anchoring of the Imperial Crown at the Kings Domain in Melbourne, giving light to a “Realm” born from scripture, linking the self determination of ANZAC to the blessing of Almighty God giving rise to the “Realms of Men” under the Authorized King James Bible 1611 as linked through Queen Victoria her heirs and successors being Edward VII and George V.

Ones claim to be “man” is linked to the “realm” in which ones “birth right” is defined as under “faith” vested in Royal Law as per the scripture. As one works through the Royal Laws, as is told, those with eyes to see will see, and those with ears to hear will hear, correlating the symbology of the physical world with the enlightenment of the spiritual. At the cornerstone of the spiritual world, lies the testament by will of God, the definition of the foundations of a “realm” at which is defined in “Royal Law”.

James 2:8-9 Authorized (King James) Version (AKJV)

⁸ If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: ⁹ but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

By the Will of God, in the Authorized King James Bible 1611, it is defined by Will, that the Royal Law is within the Scriptures presented as the King James Bible, it is at James 2:9 that we also get a specific warning in relation to the “person” wherein we are warned that respect of persons is a sin and transgression into law.

What about me, it isn't fair, I've had my learning and I want my share, can't you see, it isn't fair...

I am not a person, I am the living flesh and blood, I am here by special appearance. Sounds like a bit of lunacy right. And that's because at some level, it is, because it fails to address the spiritual soul that has been taken from the man, leaving him as human, or beast in the eyes of God. One might point out Human Rights, and run through Legislation, but in the eyes of God, have you not been convinced of the law as transgressors leaving you as a sinner.

I am a man, not a person, God made man in his own image. More credible an argument, albeit in Magistrates Court in the Northern Rivers, Magistrate of New South Wales stated in the Court room that God did not exist in his court room. This leaves a conundrum given that the Bible is offered to take Oath to. One might be asked to take Oath before Court bearing the Coat of Arms of Her Majesty Queen Elizabeth II by Officers under St Edwards Crown. You would usually be asked to swear on the bible by putting your right hand upon the book and swearing Oath.

Matthew 5:34-37 Authorized (King James) Version (AKJV)

³⁴ but I say unto you, Swear not at all; neither by heaven; for it is God's throne: ³⁵ nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. ³⁶ Neither shalt thou swear by thy head, because thou canst not make one hair white or black. ³⁷ But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Although in Matthew 5 by Will and Testament to the Realm in which the Commonwealth of Australia is under the blessing of Almighty God, by Will of God states that thou shalt not swear on anything, letting your yes and no be your word. The Bible asks you not to swear by the Commonwealth of Australia, nor Melbourne, nor Canberra, nor your own head, but let your yes, and no be your honest word for anything else can lead to evil.

As a “social contract” we begin to see the links of the Will of God, through the Forefathers who framed and put together the Commonwealth of Australia Constitution at Clause 9 of the Commonwealth of Australia Constitution Act July 1900 UK/PGA proclaimed and gazetted as so and the blessing of Almighty God in the Authorized King James Bible 1611 linked at Coronation by Queen Victoria to the Realms vested in her heirs and successors being George V and left in perpetual through the Shrine of Remembrance in Melbourne as cornerstone to the foundations of the Commonwealth of Australia in Royal Law being the Scriptures.

The foundation of this “social contract” for “man” as defined in the Genesis of the Realm in which we find the Commonwealth of Australia becomes the ten commandments, so commanded by the LORD God.

Deuteronomy 4:13 Authorized (King James) Version (AKJV)

¹³ And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

Exodus 34:28 Authorized (King James) Version (AKJV)

²⁸ And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

Deuteronomy 10:4 Authorized (King James) Version (AKJV)

4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

Mark 10:19-20 Authorized (King James) Version (AKJV)

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20 And he answered and said unto him, Master, all these have I observed from my youth.

In the second book of Moses, in Exodus the Command of the LORD lays out the Ten Commandments forming a foundation in a “social contract” between “men” of God formed in the “image” of God.

Exodus 20 Authorized (King James) Version (AKJV)

20 And God spake all these words, saying, 2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 and shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Building from the basis that is the "realm" formed in Genesis, wherein "man" is placed in the garden, through the basic social structure by commandment of the LORD thy God being the spiritual at the core of the Commonwealth of Australia under the blessing of Almighty God.

Ezekiel 27:13 Authorized (King James) Version (AKJV)

13 Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.

We start to see there is a little more to this when we speak of the person, and now of man as well as the living, the flesh and blood, the corpse. Ezekial 27:13 details specifically "kingdoms" of Javan, Tubal, and Meshech trading the "persons of men".

That first claim of not being a person has now given rise to the "persons of men", as well as the claim that Man was created in gods own image, now separating God from Man from Person. But in one simple statement, "persons of men", we see that the "person" is linked to the "man" which is then linked to "God" as man is created in that image.

James 2:8-9 Authorized (King James) Version (AKJV)

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

Romans 6:14 Authorized (King James) Version (AKJV)

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

At James 2:8 & 9 we see a correlation between Royal Law being in the Scripture and the Law which is linked to the "person" which if respected is a sin transgressing you into "the Law". At Romans 6:14 this is backed up in the statement "not under law, but under grace", wherein the people have "fallen from grace" into sin and transgression of "the law".

Leviticus 19:15 Authorized (King James) Version (AKJV)

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

This brings into question "law" and the systems of justice within the Commonwealth of Australia, linked at birth right to the United Kingdom of Great Britain and Ireland leading to self determination and standing at Royal Law in Imperial Conference of 1926 and Royal Style and Titles 1927 of George V.

At Leviticus we can see that in judgement we are not to respect the person of the rich or poor. Quick and Garren speak of the “spirit of the law” early on in their Annotation of the Commonwealth of Australia Constitution Act July 1900 UK/PGA wherein they sum up the Constitution at Clause 9 of the Act is written in the “spirit” of the law rather than the “letter” of the law. Through what we have started to discuss, you can see where that “spirit” finds its foundations in the Royal Law.

Through this, we now have the defined link that “man” has a “person”, and it is the “man” at judgment, not his “person”, the “man” is under “grace” unless he “respects” the “person” and transgress “the law”.

The “Royal Law” being the scripture warn you not to transgress “the Law”, warning you to not respect the “person” which is of “men”. Luke makes it clear regarding the Pharisees and the Lawyers not being of God, and how they trick men into burdens which they themselves do not touch hindering from knowledge they have rejected.

Luke 7:30 Authorized (King James) Version (AKJV)

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Luke 11:46 Authorized (King James) Version (AKJV)

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

Luke 11:52 Authorized (King James) Version (AKJV)

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

We still have the issue not only a foreign presence in the Commonwealth of Australia but links through a separate Crown bring a whole entire “Realm” outside of the “Gods” of our “Fathers”.



This goes a little deeper than a lawyer conning you out of your money during a trial where he has a vested interest in keeping the hourly charges flowing in. When we actually start to think about what the ANZAC actually solidified in International Law as when the guns fell silent on Armistice of World War I, and the changes that have been made to the Commonwealth of Australia turning it merely into the Nation State of "Australia", and now with the evidence laid out before you also go higher than the Constitutional changes to the Realm through which is anchored by the ANZAC in the Kings Domain in Melbourne Victoria.

Through the first section of this paper we defined the "birth right" in Queen Victoria her heirs and successors being Edward VII and George V in lineage from George I being the "British Empire" or United Kingdom of Great Britain and Ireland anchored to hallowed ground by the Imperial Crown so left to the Commonwealth of Australia through self determination remembered at the Shrine of Remembrance, Lest we forget!

Psalm 96:5 Authorized (King James) Version (AKJV)

*⁵ For all the gods of the nations are idols:
but the LORD made the heavens.*

Leviticus 19:4 Authorized (King James) Version (AKJV)

⁴ Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

1 Chronicles 16:26 Authorized (King James) Version (AKJV)

*²⁶ For all the gods of the people are idols:
but the LORD made the heavens.*

Psalm 97:7 Authorized (King James) Version (AKJV)

*⁷ Confounded be all they that serve graven images,
that boast themselves of idols:
worship him, all ye gods.*

We have come to learn that the "Gods" of our "Fathers" pertain to the lineage of our "birth right" laid out in the "Will of God", being the Royal Law as in the Scripture.

Deuteronomy 4:16 Authorized (King James) Version (AKJV)

¹⁶ lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

Leviticus 26:1 Authorized (King James) Version (AKJV)

²⁶ Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God.

To worship other Gods, is to take on the false idol or God of another Nation or Kingdom. Allowing the setting up of a Foreign Depiction of authority or ownership in your lands, and bowing down to such objects is something you were warned against doing.

Through the Genesis of the Commonwealth of Australia according to the Royal Law in the Scripture, under the blessing of Almighty God being in the Forefathers, the Sons of the Commonwealth of Australia and the Holy Spirit of the Anzacs, the Soul, or Holy Ghost of the Realm we can see the representation symbolically of the image of the Gods of our Fathers and the graven image, or idols of a “birth right” foreign.

Genesis 31:31-33 Authorized (King James) Version (AKJV)

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. 32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them. 33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.



House of Lords, House of Parliament, Westminster

Genesis 31:34-35 Authorized (King James) Version (AKJV)

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not. 35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images.

We can see here in Genesis when Jacob leaves Laban with his daughters after not saying goodbye. Laban's suspicions chase Jacob down looking for the “Gods” of Laban's fathers which his daughter Rachel hid from her father Laban by sitting on the “camels” furniture.



Government House, Kings Domain, Melbourne, Victoria

To worship other “Gods”, or “Idols”, or “Graven Image”, being false idols, are not linked to the “birth right” in which was afforded in the “fruits of your mothers loins” due to her “birth right” in allegiance with the Realm that afforded the defence of such so that you may have by self determination, “your Gods” or the “Gods of our Forefathers”.

So, we digress back to the Laws of Armed Conflict, which through Hague Conventions at Hague IV War On Land Article 55 describes the same as Lieber Code Articles 31 and 38 with eth Lieber Code shedding a little more light on the definitions between Personal and Real Property as well as what is Public and what is Private.

LIEBER CODE

Article 31 - A victorious army appropriates all public money, seizes all public movable property until further direction by its government, and sequesters for its own benefit or of that of its government all the revenues of real property belonging to the hostile government or nation. The title to such real property remains in abeyance during military occupation, and until the conquest is made complete.

Article 38 - Private property, unless forfeited by crimes or by offenses of the owner, can be seized only by way of military necessity, for the support or other benefit of the army or of the United States.

If the owner has not fled, the commanding officer will cause receipts to be given, which may serve the spoliated owner to obtain indemnity.

We can see here that Article 31 of the Lieber Code is not that much different to Article 55 of the Hague War on Land doctrines. We have the taking over of Public Property, whether it is fixed or movable, in Article 55 we can see this to be Administration under Military Purpose, and includes Agriculture, Fisheries, Forestry, and Mining. We can see that under Article 31 of the Lieber Code that the “title” to Real Property remains in “abeyance”, which is a state of no title until the conquest, is made complete.

At Article 38 of the Lieber Code we can see the definition of “private property” as being separate to “public property” already discussed as under administration as Article 55 of Hague Convention IV details as the “Rules of Usufruct” or the “use of the fruits” of the Commonwealth of Australia.

When we consider the Hague Conventions and the progressions of warfare through the Treaty of Paris, the Treaty of Ghent and finally the American Civil Wars entering into Geneva Conventions in 1864 and the progression through the Hague Conventions 1899 and 1907, we can see a continuation of the Abraham Lincoln style “administration” being put in place in the Commonwealth of Australia.

When you consider the changes to the Nationality and Citizenship Act 1948 and the mention of United Nations entrusted “trust territories” along with the introduction of “Citizenship” instead of “Nationality” which was finally removed in the Australian Citizenship Act 1973 and 2009, it might seem stark what is being said in Article 38 of the Lieber Code relative to the Citizenship being linked to the “United Nations” by “trust”.

Private Property unless forfeited, can be seized “only by way of military necessity”. If the owner has not fled, the commanding officer will cause “receipts to be given”, which may serve the “spoliated owner to obtain indemnity”.

This separates Public Property in Agriculture, Fisheries, Mining and Forestry, as well as infrastructure and services in Electricity, Gas, Sewerage, Water, Telegraph, Phone, Internet, and so on from that of Public Property. Although we have a special relevance to Title being in abeyance, this would include things like your house and car being “real” property, but not your personal belongings being personal property.

In short, when an occupying power assumes control of executive branches of government under administration, as an occupying power it doesn’t know whether you as an individual are a belligerent or combatant in the greater scope of things. In occupying, everything is taken under the control of the occupying force or treaty bound administration.

It is after the administration takes place that the occupied, or spoliated owner has the chance to show that he is not a belligerent or combatant of the enemy government. Although, being occupied doesn’t really give you the chance to revolt against an administering power with Treaty based control over the executive branches of government. In short, the Imperial Forces proclaimed a win over World War I, but came home to face the massive debts for monies borrowed to play war in the first place. Their win turned into reparation and death by a thousand cuts for the Commonwealth of Australia, its Civilians hoodwinked out of their “birth right”.

Men of God, by the Grace of God had now fallen from that Grace and had transgressed into “the Law” as sinners. The Commonwealth of Australia had taken the path of Cain

and slew his brother Abel separating Church from State, and then followed in the footsteps of Esau who gave up his “birth right” for a bowl of food.

Genesis 6:8 Authorized (King James) Version (AKJV)

⁸ But Noah found grace in the eyes of the LORD.

Exodus 34:9 Authorized (King James) Version (AKJV)

⁹ And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

Romans 6:14 Authorized (King James) Version (AKJV)

¹⁴ For sin shall not have dominion over you: for ye are not under the law, but under grace.

Genesis 1:28 Authorized (King James) Version (AKJV)

²⁸ And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

We can see here that Grace is linked to the “birth right” as described in the Act of Settlement 1700, passed into the Commonwealth of Australia Constitution Act July 1900 UK/PGA under the blessing of Almighty God under the United Kingdom of Great Britain and Ireland. The Preamble in the Constitution Act itself details the line of authority to the “realm” under the Imperial Crown through Royal Styles and Titles of Queen Victoria and King George V.

At Romans 6:14 “sin” shall not have “dominion” over you where as at Genesis 1:28 after man is created in God’s image, God blesses “man” giving “dominion” over fish, fowl, and everything that moveth upon the earth. This is linked to your “birth right”, at Exodus 34:9 where pardon is asked for so that we can be accepted as beneficiary of the “birth right” or inheritance. At Genesis 6:8 Noah found “grace” in the eyes of the “LORD”, becoming beneficiary to the LORD’s inheritance by “grace”.

So we can see that being under “the Law” becomes “sin” which sees you fall from grace, and subsequently lose the beneficial interest in the birth right or inheritance by failing the “will” to the “estate” and losing right of being a “beneficiary”.

James 2:8-9 Authorized (King James) Version (AKJV)

⁸ If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: ⁹ but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

When we compare this to James 2:8-9 we can see that following the “will” of God, being the Scripture we fulfil the “Royal Law”. As we have already discussed this links in the “person”, yet also defines the opposite of “Royal Law” as being “the law”. James also

defines transgression into law as a “sin”. We can then define the “will” of God, as the will to the estates of God, the kingdom of heaven on earth, and its opposite being the structures of “the law” which cons or tricks you out of your “birth right” by making you fall from “grace” and therefore abandoning the inheritance being the Commonwealth of Australia anchored to hallowed ground through the Imperial Crown.

Romans 7:4-6 Authorized (King James) Version (AKJV)

⁴ Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. ⁵ For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. ⁶ But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

At Romans 7 the text discusses the sanctity of marriage under God, and what would be considered cheating during marriage, and after marriage. This honour is then correlated to that of the Realm stating you become “dead” to the law, by the “body of Christ”. In a complete opposite it states “being dead” and “wherein we were held”. This would seem then to state that we are being held as dead, and by the body of Christ, we will become dead to what is holding us as dead.

It is the actions of the individual that change the voice of the masses, we start to see an inheritance that goes ignored, the people preferring the cities of babel, attempting to leave their dialogue in the towers of babel. Sky rises attempt to reach into the heavens, every dollar allows them to climb that little bit higher, offices reaching for the clouds where executives of the largest companies make decisions for the little people out the windows down below.

Proverbs 10:30-32 Authorized (King James) Version (AKJV)

³⁰ The righteous shall never be removed:

but the wicked shall not inhabit the earth.

³¹ The mouth of the just bringeth forth wisdom:

but the froward tongue shall be cut out.

³² The lips of the righteous know what is acceptable:

*but the mouth of the wicked *speaketh* frowardness.*

What is noticed here is that one’s own actions sees one fall from “grace”, the Commonwealth of Australia is an “indissoluble” Federal Body constituted under the Realm of the Imperial Crown. By the Will of God by the Testament of Jesus Christ, by the body of Christ, ones actions determine one’s own wickedness causing that fall to land them in “sin” or “the law” at which by transgressing has dominion over you forgoing dominion over the garden of Eden as “man” was given in Genesis 1:27-28.

Genesis 15:15 Authorized (King James) Version (AKJV)

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

Genesis 28:21 Authorized (King James) Version (AKJV)

21 so that I come again to my father's house in peace; then shall the LORD be my God:

Genesis 41:16 Authorized (King James) Version (AKJV)

16 And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

Matthew 5:9 Authorized (King James) Version (AKJV)

9 Blessed are the peacemakers: for they shall be called the children of God.

When we look at the State of Affairs in the Commonwealth of Australia, and everything that linked us back to the Laws of Armed Conflict and Administration under the Rules of Usufruct, with the Commonwealth of Australia as signatory to conventions going back to Hague Conventions in 1907, and look at the Commonwealth of Australia on a global scale, we start to see a larger picture emerge out of what was once just a struggle at “the Law” which is according to James 2:9 partaking in sin.

Throughout Genesis, we see that coming “home” to the God’s of our Fathers means acting in the name of our fathers in peace. Genesis 28:21 is very particular in the order of returning to the fathers house in “peace” and then the LORD becomes his “God”.

Matthew 5:9 is also specific in a blessing that the “Peacemakers” shall be called the “children” of God, and in the current world stance, with Treaties and Conventions locking the Rules of Engagement, we can see through “Peace Treaty” at the Treaty of Versailles in 1919, the Commonwealth of Australia in line with its newly adopted Covenant of the League of Nations became entrusted to the now formed “United Nations”.

Genesis 41:16 shows that your actions are relative to “God”, being your “birth right” by inheritance of your fathers will, Jacob stating to Pharaoh that his “birth right” will answer for him.

If we refer back to the Laws of Armed Conflict and look at General Orders 100 of the United States Army in the Lieber Code still in effect through Field Manual FM2470, we can see that “peace” becomes a central part of declaring one’s own standing.

LIEBER CODE

Article 155 - All enemies in regular war are divided into two general classes - that is to say, into combatants and noncombatants, or unarmed citizens of the hostile government.

The military commander of the legitimate government, in a war of rebellion, distinguishes between the loyal citizen in the revolted portion of the country and the disloyal citizen. The disloyal citizens may further be classified into those citizens

known to sympathize with the rebellion without positively aiding it, and those who, without taking up arms, give positive aid and comfort to the rebellious enemy without being bodily forced thereto.

As an “occupied” people, with Abraham Lincoln’s Administration style in place through Administration under Hague Conventions, and the direct presence of the United States Naval Fleet in the waters of the Commonwealth of Australia in 1908, not forgetting the change in flag 1908 putting an additional point on the star of the lower left canton, the people are divided into classes of combatants and non-combatants being unarmed citizens.

This is then further classified by dividing the loyal citizens from the disloyal citizens. Disloyalty is divided by category again into sympathizers and supporters of any rebellion.. We know from Article 55 of Hague Convention IV that Executive Control is by Right of Treaty for Administration under the Rules of Usufruct, and through Treaty of Versailles borders were realigned and the Commonwealth of Australia born of its own “Realm”.

We can see under the Hague Convention that attempting to compel the “occupied” people to change their allegiance is forbidden. So what of the change of Nationality into Citizenship? And further to that the change of allegiance, oath, parliamentary oath, national anthem, royal honours system, and everything else that came along under the coverage of the Gough Whitlam Labor Government.

HAGUE IV

Article 45 - It is forbidden to compel the inhabitants of occupied territory to swear allegiance to the hostile Power.

Article 46 - Family honour and rights, the lives of persons, and private property, as well as religious convictions and practice, must be respected. Private property cannot be confiscated.

Article 47 - Pillage is formally forbidden

Under Hague Conventions we can see that regardless of classification as belligerent, or non-belligerent, the right to live with family, and hold private property and carry on your faith free from pillage is respected. Although as we can see through the Lieber Code at Article 156, this becomes limited by what is known as the “burdens” of warfare.

LIEBER CODE

Article 156 - Common justice and plain expediency require that the military commander protect the manifestly loyal citizens, in revolted territories, against the hardships of the war as much as the common misfortune of all war admits.

The commander will throw the burden of the war, as much as lies within his power, on the disloyal citizens, of the revolted portion or province, subjecting them to a

stricter police than the non-combatant enemies have to suffer in regular war; and if he deems it appropriate, or if his government demands of him that every citizen shall, by an oath of allegiance, or by some other manifest act, declare his fidelity to the legitimate government, he may expel, transfer, imprison, or fine the revolted citizens who refuse to pledge themselves anew as citizens obedient to the law and loyal to the government.

Whether it is expedient to do so, and whether reliance can be placed upon such oaths, the commander or his government have the right to decide.

Common justice provides that the commander protects the “loyal” citizens, as compared to the “disloyal” citizens. Because of your loyalty unto the “God” of your fathers, as sons to the Commonwealth of Australia and the inheritance of its “birth right”, you are protected as much as the misfortune of war as is possible. After this the term “collateral damage” may be coined as reason for damages or death incurred during conflict.



The “disloyal” citizens are left to the “burden of war” at the full force of the power that lies in the commander. Policy is created under the rules of administration and then enforced by Policy Enforcers known as “Police”.

When we look a little further into Article 156 wherein it states.

and if he deems it appropriate, or if his government demands of him that every citizen shall, by an oath of allegiance, or by some other manifest act, declare his fidelity to the legitimate government, he may expel, transfer, imprison, or fine the revolted citizens who refuse to pledge themselves anew as citizens obedient to the law and loyal to the government.

The statement is in conflict to later signed Hague Conventions detailing Administration under the Rules of Usufruct.

Article 45 - It is forbidden to compel the inhabitants of occupied territory to swear allegiance to the hostile Power.

The first part of Article 156 now alludes to the fact that Police are the “burden of war”. And Police enforce “policy” created by policy makers in State and Federal Governments which we define to be under Administration and Martial Law after the presence of United States Naval Fleets in the waters of the United Kingdom of Great Britain and Ireland post conflict between the two over a many wars of aggression in the century previous.

Throughout this White Paper we have come to the core links to the Oath of Allegiance, and the Royal Law that defines a line of authority through the Monarch to the Governor General and subsequently all Oath of Office down from that apex. When we look into the line of authority of the New South Wales Police Force something strange seems to be apparent, which after reading to this point so far, may now not seem so strange after all.

We can see by this image of the NSW Police Coat of Arms that it is topped with a St Edwards Crown, the Security Administration via Australian Business Number listed below. Topped with a Crown that is shown to be linked through Flags Act 1954 to the Military Orders of 1908. This followed by ABN number linked through ASIC in Memorandum of Understanding with the US SEC and the major four banks in SEC Registrations of surety for the Commonwealth of Australia.

When a citizen decides he is going to join the New South Wales Police Force, he is first asked for all the associated identification which is under the jurisdiction of the state to be able to be party to the states Police Force in the first place.

After a cadet has passed training and initially given the go ahead to perform duties, that cadet takes an Oath of Allegiance followed by an Oath of Office, they are not required to do this in a promotion, or job change wherein they have taken the same Oath previously.

In New South Wales the Oaths Act 1900 NSW still applies as can be seen here in its current version valid in 2017 wherein at Section 6 of the Act the Name of the Sovereign is detailed as being head of the United Kingdom of Great Britain and Ireland as per the Commonwealth of Australia Constitution Act July 1900 UK/PGA and in line with Clause 5 of that Act. This puts the display of the St Edwards Crown on the New South Wales Coat of Arms “outside” of the realm, or birth right under Queen Victoria as already demonstrated.

The Oaths Act NSW 1900 cannot apply to any officer whom is under the St Edwards Crown when within the act itself is defined the realm and kingdom, being the “birth right” of Queen Victoria her heirs and successors being Edward VII and George V who so

left behind a Crown anchored to hallowed ground linking the realm to the Commonwealth of Australia in the name of the Sons of the Commonwealth of Australia being the Australian and New Zealand Army Corp affectionately known as ANZAC.

Oaths Act 1900 No 20

Current version for 25 September 2017 to date (accessed 10 June 2018 at 15:03)

4 Oath of allegiance

The form in the Second Schedule shall, subject to section 6, be the form of oath of allegiance taken by all persons liable to take the said oath.

6 Name of Sovereign

The name of the Sovereign of the United Kingdom of Great Britain and Ireland shall be substituted in the said form from time to time instead of the name of Her Majesty.

Further in the Oaths Act NSW 1900 at Section 7 we see that the Oath of Allegiance followed by the Oath of Office stems from the Governor of New South Wales who defines the line of authority through Clause 5 of the Commonwealth of Australia Constitution Act July 1900 UK/PGA.

7 Public officers

- 1) The oath of allegiance and the official oath shall be tendered to and taken by all public officers required by order of the Governor to take the same.*
- 2) (Repealed)*

Further in the Oaths Act NSW 1900 at Section 11 we see that declining or neglecting to take Oath of Allegiance and Oath of Office as the act itself states “the officer shall vacate the office if already participating in it, or be disqualified from doing so.

As we can see by the Second and Third Schedule of the Oaths Act 1900 NSW, still valid as at September 2017, the Oath of Allegiance, and the Oath of Office are to the United Kingdom of Great Britain and Ireland under Queen Victoria her heirs and successors being Edward VII and George V.

11 Penalty on not taking required oath

- 1) If any such officer as aforesaid liable to take any such oath declines or neglects when the same is duly tendered to take such oath, the officer shall, if the officer has already entered on his or her office, vacate the same, and if the officer has not entered on the same be disqualified from so doing.*
- 2) But no person shall be compelled in respect of the same appointment to the same office to take such oath more than once.*

Second Schedule Oath of allegiance

I, <name>, do swear that I will be faithful and bear true allegiance to Her Majesty Queen Victoria, Her Heirs and Successors according to law. So help me God

Third Schedule Official oath

I, <name>, do swear that I will well and truly serve Her Majesty Queen Victoria in the office of <office or department>. So help me God!

This puts any New South Wales Police Officer outside of Oath of Allegiance and Oath of Office just for wearing a uniform in which we have been told by Royal Law not to allow within the Commonwealth of Australia. A definitive conundrum for the Policy Enforcer operating under the auspices of an Australian Business Number in attempts to Notice for monetary gain on behalf of the State at which is not linked to the “birth right” as left by Queen Victoria as already demonstrated in the earlier sections of this paper.

As a final note on the links to the Oath of Allegiance, as the Laws of Armed Conflict have mention of Oaths of Allegiance, and the creation of the Commonwealth of Australia is central to Oaths of Allegiance through the Governor General of the Commonwealth of Australia, and the Monarch through Oath of Allegiance before the Will of Almighty God, we look at the affirmation.

According to the Oaths Act NSW 1900 the declaration by way of Affirmation is subject to the Evidence Act 1995, putting the realm of an Oath subject to the giving of evidence and not in the “allegiance” with the Monarch or the “birth right” being the “realm” defended and self determined by ANZAC.

13 Declaration or affirmation instead of oath

(1) Subject to the Evidence Act 1995, whenever any person:

(a) called as a witness in any Court or before any Judge or Magistrate or other person authorised to administer an oath, whether in a civil or criminal proceeding, or

(b) having to make a statement in any information, complaint, or proceeding in any Court or before any Judge or Magistrate, or

(c) required or desired to make an affidavit or deposition, objects to take an oath, or is reasonably objected to as incompetent to take an oath, or appears to such Court or Judge or Magistrate or person so authorised incompetent to take an oath, the person may in lieu of such oath:

(i) when so called as a witness make a declaration in the form in the Sixth Schedule, or

(ii) in any other case make a solemn affirmation in the form in the Seventh Schedule.

(2) Whosoever, having made such declaration or affirmation, wilfully gives any false evidence before such Court, Judge or Magistrate, or person so authorised, or makes any false statement in such information, complaint, proceeding, affidavit, or deposition, knowing the same to be false, shall be deemed guilty of perjury if the evidence or statement, had it been on oath, would by law have been perjury

When we look back at section 155 and 156 of the Lieber Code, we begin to see that loyalty and disloyalty play a very large role in the core of being an occupied people. Through the actions of history, and the presence of war fleets and the continuation through Gough Whitlam, and the current Australia, have our loyalties become confused over the last 50 or 100 years? Has an occupying power tricked you into a new Allegiance going against Hague Conventions it is party to in 1907? How did the Treaty of Versailles, and subsequently Imperial Conference 1926 affect the Commonwealth of Australia? All very serious questions in the grand scheme of what is as per Hague Conventions, an occupied and administered Commonwealth of Australia, under the Rules of Usufruct.



The Commonwealth of Australia is always told "On the going down of the sun, in the morning, we will remember them", and the year 1919 is thrown around as we sing out the words "lest we forget".

Genesis 15:12-14 Authorized (King James) Version (AKJV)

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.



Genesis 15:14 is very relevant in stating “and also that nation, whom they shall serve, will I judge”. This is relevant to Genesis 41:16 where that “peace” is given by the God of your fathers.

Genesis 41:16 Authorized (King James) Version (AKJV)

¹⁶ And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

It is ironic when we look back at the wording in the Lieber Code relevant to the disloyal citizen

The commander will throw the burden of the war, as much as lies within his power, on the disloyal citizens

Compare that to the Oaths Act NSW 1900 in which every NSW Police Officer is “supposed” to be under, including by definition the kingdom by Queen Victoria.

The name of the Sovereign of the United Kingdom of Great Britain and Ireland shall

Followed by an oath to the Monarch under God;

I, <name>, do swear that I will be faithful and bear true allegiance to Her Majesty Queen Victoria, Her Heirs and Successors according to law. So help me God

Defining the specific “birth right” and line of Authority under the Imperial Crown to which as per the Bible at Genesis 15 along with the demonstration symbolically at the Shrine of Remembrance is linked to the St Edwards Crown by way of Administration.

The above coin printed commemoratively by the Perth Mint in Australia shows Queen Elizabeth II on obverse of both coins, the front of each showing the Anniversary of each Crown Realm being 60 years by Coronation of Queen Elizabeth II and by 175 years by Coronation of Queen Victoria her heirs and successors being Edward VII and George V.

This is a unique conundrum for the Police Officer himself, who is now subject to the burden of war himself for his disloyalty to the birth right at which is being administered. The Police Officer failing to take Oath of Office by wearing a Crown foreign to the Imperial Crown linked to the Oath of Allegiance in the New South Wales Oaths Act 1900 now puts the Officer out of office completely as per Section 11 of the act as penalty for not taking the “required” oath.

Now the New South Wales Police Officer is imitating an Officer of the Commonwealth of Australia, outside of the realm of the Imperial Crown, and outside of Oath of Allegiance to the “birth right” of Queen Victoria. With New South Wales under the Commonwealth of Australia Constitution at Clause 9 of the Commonwealth of Australia Constitution Act July 1900 in adherence to Clause 5 and Clause 8 of said Act, NSW has a line of Authority to Federal Laws relating to the imitation of Public Officers.

This is quite a conundrum, given that we can see that the “burdens of war” are pushed by Police Officers in the name of the St Edwards Crown being a foreign Realm and Kingdom to the Birth Right in the Imperial Crown so left through Queen Victoria her heirs and successors in lineage from George I.

This now impacts on the everyday citizen, the civilian on the street who has to go to work to feed a family to survive in the limited rule set they are allowed to do so, and most oblivious to the fact that the rule set around them even exists. A literal invisible prison around the population, in ignorance of their belligerence, spending the Commonwealth of Australia into perpetual debt through the use of the currencies of the Reserve Bank of Australia.

Using the example of the New South Wales Policy Enforcer, openly flaunting its ABN as a credible avenue of authority, let us delve into an example of Usufruct and the “burden of war” which is at the “discretion” of the commanding officer. Many believe the system is to be just that of contracting, but the sheer fact is, Police wouldn’t actually exist without the requirement to enforce policies that when strictly speaking aren’t Royally Assented laws according to the correct line of Authority as we continue to demonstrate.

Transportation in the modern world is common place, everyone has the convenience of owning an automobile for the purpose of private travel, and many have attempted to play the argument in relation to the name and title of the Drivers Licence and the requirements to have one or not, whether individual arguments are successful or not are outside of this paper, the purpose here is to demonstrate why, at the core, these things are happening within your society.

LIEBER CODE

Article 26 - Commanding generals may cause the magistrates and civil officers of the hostile country to take the oath of temporary allegiance or an oath of fidelity to their own victorious government or rulers, and they may expel everyone who declines to do so. But whether they do so or not, the people and their civil officers owe strict obedience to them as long as they hold sway over the district or country, at the peril of their lives.

We can see that Civil Officers of the occupied country owe a temporary allegiance or oath of fidelity to the occupying government, of particular importance is that Magistrates suffer the same impedance, and “at the peril of their lives”, putting the Magistrate and Civil Officer in a unique position at International Law in that their life is at direct impact.

Military administration oversees the Transportation of Consigned Goods around the territories that are occupied. The flow of merchandise and tradeable items becomes monitored and national security is put in reverse, to protect that of the administration instead of the de jure occupied Parliament. The flow of “real property” is monitored, and the transfer of “title” managed under the military abeyance which is martial law.

As a citizen who travels the kings highways and byways, your actions are now under the military watch of an administrating power enforcing obligations and liabilities on you under the Rules of Usufruct, it is in disloyalty to the Commonwealth of Australia under the Commonwealth of Australia Constitution Act July 1900 UK/PGA putting you in the “Realm” of the Imperial Crown in the “birth right” left to you through Queen Victoria her heirs and successors being Edward VII and George V.

Let us pose a situation familiar to the reader. Imagine travelling down the highway, you are minding your own business, causing no one any harm, you are maintaining control of your automobile and traffic is flowing adequately.

A man in a vehicle displaying New South Wales Coat of Arms turns on blue and red flashing lights followed by highly audible sirens pulls his car in behind you, following you down the highway with intent to obstruct or impede your travel,

You pull over to the side of the ride, the State Vehicle pulling in behind you, with today’s technology you are now on camera, all audio being recorded, the vehicle loaded to the hilt with computers and communications electronics in irony of what you are allowed to do in your automobile.

A man walks up to you, wearing a uniform, you assume him to be an Officer with some line of authority to what you know as the State of New South Wales, as well as a line of authority to what you know as the Commonwealth of Australia. The usual interactions of winding down a window to speak to the man occur with some sort of interaction on behalf of the state.



The man is a Policy Enforcer, enforcing the policies created by the State of New South Wales to be obeyed by all who are within the boundaries of the State of New South Wales, although in this very concept we have a conundrum given Clause 8 of the Commonwealth of Australia Constitution Act July 1900 UK/PGA and the repeal of the Colonial Boundaries Act 1875 removing any border from New South Wales as at Constitution on the 1st January 1901.

The man proceeds to provide you with a "Notice", what you commonly refer to as a ticket. Issued on behalf of the Crown at which he displays on his shoulder which is now in conflict with the Oaths Act NSW 1900 and the root line of authority matching the Commonwealth of Australia Constitution Act July 1900 UK/PGA and the "birth right" by Queen Victoria as defined different to the line of authority to that of the St Edwards Crown.

The State of New South Wales, in which the Oaths Act NSW 1900 is a valid instrument at law as at September 2017 printed June 2018, has created policy now enforced by a man who has impeded your travel on behalf of the state whom employed the man to impede your travel to enforce upon you policy created by the State is now in conflict with its own Oaths Act NSW 1900 making the line of authority of the Government of New South Wales questionable on its own.

ACTS INTERPRETATION ACT 1901-1966*

An Act for the Interpretation of Acts of Parliament and for Shortening their Language.

BE it enacted by the King's Most Excellent Majesty the Senate and the House of Representatives of the Commonwealth of Australia as follows:—

- 17.* In any Act, unless the contrary intention appears—
- (a) "The Commonwealth" shall mean the Commonwealth of Australia:
 - (b) "Australia" includes the whole of the Commonwealth:
 - (c) "The Constitution" shall mean the Constitution of the Commonwealth:
 - (d) "The Constitution Act" shall mean *The Commonwealth of Australia Constitution Act*:
 - (e) "The Parliament" shall mean the Parliament of the Commonwealth:
- * * * * *
18. In any Act, unless the contrary intention appears—
- (a) "The United Kingdom" shall mean the United Kingdom of Great Britain and Ireland:
 - (b) "British possession" shall mean any part of the King's dominions exclusive of the United Kingdom, and where parts of such dominions are under both a central and a local Legislature all parts under the central Legislature shall for the purposes of this definition be deemed to be one British possession.

Constitutional and official definitions.
Amended by No. 23, 1930, s. 4; No. 10, 1937, s. 8; No. 80, 1950, s. 3 and First Schedule; and No. 69, 1957, s. 4.
"The Commonwealth."
"Australia."
"The Constitution."
"The Constitution Act."
"The Parliament."

As per the Acts Interpretation Act 1966-1973 the United Kingdom by definition is to mean the United Kingdom of Great Britain and Ireland, and as we discussed in the first section of this paper, we can define this to be separate to the current United Kingdom of Great Britain and Northern Ireland, and now relative to a State being New South Wales through its Oaths Act NSW 1900 still in force as at June 2018 showing the same line of authority in line with Clause 5 of the Commonwealth of Australia Constitution Act July 1900 UK/PGA.

We can now see the conundrum in this “Notice” or ticket for monetary revenue for the enforcement of “policy” as the State collects the funds which we can now see are directly connected to the “burdens of warfare” through the Police Officer conflict between his New South Wales legislated Oath of Allegiance and Oath of Office putting him out of office and not in the jurisdiction of an Officer for New South Wales, although under Laws of Armed Conflict is serving two masters with an Oath of Fidelity to a Crown not Imperial and foreign to the birth right through Queen Victoria her heirs and successors.

This “Notice” is now linked to monetary reward which triggers the offending disloyal citizen to have to provide financial benefit to the State for Policies created by the State in which that Citizen is a resident. The receiver of the Notice now has to participate in some sort of labour, or loss of value in order to pay off the State enforced and State created Policy.

We have already discussed the State of New South Wales obligations to the Commonwealth of Australia through Financial Agreement Act 1928 and its ties to Section 105a of the Commonwealth of Australia Constitution changed in 1927 referendum on State Debts following previous Referendum on State Debts in 1910. And we all see the actions of Police Officer of New South Wales issuing Notices on the Highways of the State of New South Wales a Commonwealth Territory after Constitution.

We can show through the associated facts that the State of New South Wales is in debts to which through changes to the Constitution by Referendum the Commonwealth of Australia took control of the Administration of State Debts. And now we have a conflict in a Police Officer acting on behalf of the State of New South Wales issuing financial burden on behalf of the State of New South Wales in conflict of the Oaths Act NSW 1900.

Matthew 6:24 Authorized (King James) Version (AKJV)

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

When the Police Officer issues you with a ticket, he asks you for identification so that he can tie your “name” to the “State” to be able to enforce the orders of the State of New South Wales through policy created by the State of New South Wales. Although given what we have demonstrated here, can we be sure on the line authority within the State of New South Wales? Matthew 6:24 is very clear on serving two masters, is the Police Officer clear on his Oath of Office?

The identification is where many believe the Birth Certificate becomes central to the name game that the Policy Enforcer is playing on behalf of the State. So far we can see there is a direct conundrum with the line of Authority in the very officer being in any form of office in the first place let alone having authority to bind you by name. It is the

State of New South Wales that makes the assumption that you are required to obtain a Drivers Licence in the first place. It is also the State of New Wales using Policy Enforcers to enforce policy created by the State of New South Wales, putting a financial burden on civilians of the Commonwealth of Australia.



Clause 8 of the Commonwealth of Australia Constitution Act July 1900 UK/PGA repealed the Colonial Boundaries Act 1875 leaving the State of New South Wales without a border as civilians united in a Federal Body called the Commonwealth of Australia. So what is the “jurisdiction” of the New South Wales Policy Enforcer on “civilians” of the Commonwealth of Australia, and what is a State of the Commonwealth of Australia, formerly a Colony with its own borders now repealed. If the State has no borders, and under Clause 5 of the Commonwealth of Australia Constitution Act July 1900 UK/PGA has its line of authority in the Constitution at Clause 9 of said act, then what exactly is a “State” of the Commonwealth of Australia?

In the Preamble to the Commonwealth of Australia Constitution Act July 1900 UK/PGA Queen Victoria details “expedient” adoption of new “states” into the Commonwealth of Australia. Why would Queen Victoria expect this to be done promptly? Why was it never done?

Here we have a Policy Enforcer of the State of New South Wales by the face of it acting on behalf of the St Edwards Crown through Royal Powers Act 1953 taking Royal Power over the Kingdom of Australia (United Kingdom of Great Britain and Ireland) and the Imperial Crown anchored to hallowed ground. Although under the Oaths Act NSW 1900 this same said officer is now under Oath to the State of New South Wales still of the Imperial Crown.

Luke 16:13 Authorized (King James) Version (AKJV)

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

At Law, the Police Officer is in a master/servant relationship with his employer, the State of New South Wales. His employer is the People of the State of New South Wales who agreed to unite in an indissoluble federal Commonwealth of Australia. The Policy Enforcer is in effect a Commonwealth Public Servant with his line of Authority in Clause 5 of the Commonwealth of Australia Constitution Act July 1900 UK/PGA linking him to the Commonwealth of Australia Constitution at Clause 9 of said act.

COMMONWEALTH PUBLIC SERVICE.

No. 5 of 1902.

An Act for the regulation of the Public Service.

[Assented to 5th May, 1902.]

BE it enacted by the King's Most Excellent Majesty the Senate and the House of Representatives of the Commonwealth of Australia as follows :—

In the context of today's legislation the State and Federal Governments come under their own accountability via legislation still valid as at September 2017.

Public Governance, Performance and Accountability Act 2013
No. 123, 2013- Cwlth

At the jurisdictions of the State of New South Wales and internally through the New South Wales Police Force the Police Officer has a "duty of care", and has to follow the Policy of 14 points put down by the New South Wales Police Force in their "Police Responsibilities".

At the point of interaction between yourself as a traveller by automobile and the Police Officer on the side of the highway or byway, the Police Officer assumes that you are identifiable by "name". He asks you for a "Drivers Licence" and often for "Vehicle Registration".

At this point, it is now assumed that you as a civilian of the Commonwealth of Australia are obligated to provide the Licence and Registration of a particular State of the Commonwealth of Australia, and in this case, would be expected that your vehicle was registered and you were licensed to drive within the State of New South Wales now being enforced by the State of New South Wales in its employment of a man as a Police Officer of the State of New South Wales in contradiction of his Oath and Uniform relative to the Office of Police Officer under Oaths act NSW 1900.

The State of New South Wales has already enforced upon you the presumption that you are required to have a Drivers Licence and Vehicle Registration on a twelve monthly or yearly basis so that you can enjoy the use of the highways and byways of the

Commonwealth of Australia. The State of New South Wales will accept the Drivers Licence or Registrations of a State outside of the State of New South Wales.

In the act of moving around the Commonwealth of Australia, typically you would live in your home, and go to work, play and so on. But you have an automobile to enjoy the pleasures of the country distant to where you live. You moving about your own lands sees the use of Policy Enforcement to “curb” your freedom and control and monitor your movements. It is not difficult to put two and two together when you see “traffic monitoring cameras”, stop lights on highways, large information signs, traffic flows into lockdown areas, and start to think about Hague Conventions.

HAGUE IV

Article 40 - Any serious violation of the' armistice by one of the parties gives the other party the right of denouncing it, and even, in cases of urgency, of recommencing hostilities immediately.

The Commonwealth of Australia is under a Peace Treaty through the United Kingdom of Great Britain and Ireland, the Imperial Crown, and subsequently followed a path of World War I leading to its Sovereignty in 1919 signed into Covenant at Versailles into the League of Nations become the United Nations today.



We have shown the evidence of this through the Debt Sinking Fund Act 1923, the demise of the Commonwealth Bank of Australia, and the end of Silver content based currency. In 1965 the demise of the currency coincided with something else that was very relevant to what would impact you as a people. And it is barely thought of when relative to the “name” that this Police Officer is looking for. The Police Officer will take from your Drivers Licence your “address” which will include a “postal code”.

With the demise of any “value” in the Commonwealth of Australia, under the Laws of Armed Conflict the power over the Military Forces including that of the Admiralty which in all other military power finds its line of authority through the use of the flag, the Commonwealth of Australia finds itself teetering on the edge of non existence if not for the Armistice Agreements in place and the “trust” put into the United Nations.

The flags of the Commonwealth of Australia Naval Forces change to a differing white ensign in line with the flags introduced in 1908 under Military Orders. Now under Flags Act 1954, the use of the White Ensign is not listed in Flags Act 1954 although is now used by Australian Naval Vessels when in open waters. Australian Naval Vessels can fly the Blue Ensign when in Port although myself have only seen the use of White Ensign both on water, and in port.



We can now see the backbone of the Commonwealth of Australia Defence Forces now flying a flag in line with that of Military Order on Land Warfare. The Land and the Sea now under a flag introduced at the visit of the United States Naval Fleets in 1908.

This display over loss of power, is then reflected in a host of changes throughout 1967 to 1975 seeing the introduction of Native Title over land rights, changes in the Australian Postal System, changes to the Australian Defence Forces, and as we have uncovered, throughout the tenure of Gough Whitlam a change in the line of authority complete in Secret Meetings with Queen Elizabeth II.

In changes to the Postal Services, each district or suburb saw the addition of a postal code to its address. A “name” was now addressed at post by postal code dividing the Commonwealth of Australia by number in line with the Universal Postal Union out of

Geneva. The Abraham Lincoln Administration, under Geneva Conventions 1864 had spread the Postmaster Services of Abraham Lincoln across the United Nations and beyond through a Universal Postal Union and the Office of Postmaster General of the Commonwealth of Australia became no more, closing forever as "Australia Post" continued under General Management.

You may be completely unaware of the jurisdictions in which you live, thinking that you have the privacy of your own home. In a limited capacity this is true as the right of family is to be respected under the Laws of Armed Conflict, but alas, given there is Armistice and Laws of Armed Conflict in the first place, you can see the conundrum. Many have lost touch with the roles of authority from Council to State, with the Rules of Usufruct putting a beneficial interest into a liability.

Beneath the use of the Postal Code lie the remains of the role of the State in English Law. Born from legislation of the State are Council bodies, in a normal situation a Lord Mayor takes on the duties of a Council District by heading a panel of Councillors or Alderman, the Councillors oversee Council Wards and their Wardens of Council.

Not much has changed in most Municipalities, although larger Super-Councils have replaced the smaller local councils of old. The practice under State Legislation has kept them running the same. In the background however, the addition of a General Manager, CEO or Administrator shows that the formal running of Councils around the Commonwealth of Australia have been layered with a form of executive control which has allowed for Local Government Acts throughout the states to invade on the private and the realm of family.

Along with the Police Officer acting on behalf of the State of New South Wales, so too, does every Council Officer within the State of New South Wales under State Legislation, obviously also obligated to the Oath of Office within the Oaths Act NSW 1900 being in a form of office of said State of New South Wales.

The councils throughout the State of New South Wales incur fees and charges on "residents" of Council Districts within the "jurisdiction" of the State of New South Wales, this includes in a similar fashion to the Police Officer issuing a "notice", the Council issue charges called "Rates" by way of "Rates Notice".

We can see now, through the "policy" created by the State, Fees, Charges and Taxes are imposed upon the people within the "former" boundary of New South Wales by the State of New South Wales, and like the Policy Enforcer, the Council have linked a "name" with an "address" to be able to "enforce" upon you the will of the State of New South Wales going against your own interests.

By way of "Notice" issued by an "agent" or supposed "officer" of the State of New South Wales, their actions at the core are related to their Oath of Allegiance and subsequent

Oath of Office. This makes the State of New South Wales the principle actor in any claim against you by way of the issue of said “notice”.

The State of New South Wales via the issued notice usually require one of two things from the “offender” of the policy created by the State of New South Wales and enforced by the State of New South Wales.

The first and usual requirement for the wider population is to render unto ceaser some of the Fractional Reserve bank notes issued by Retail Banks after being credited with them by the Reserve Bank of Australia, this puts the “offender” in a labour cycle to earn the extra RBA Notes to participate in the payment of the imposition by way of the “notice”.

The second and more inconvenient way is to put you before a “Magistrate” beginning your “sin” as you “transgress” into “the law”.

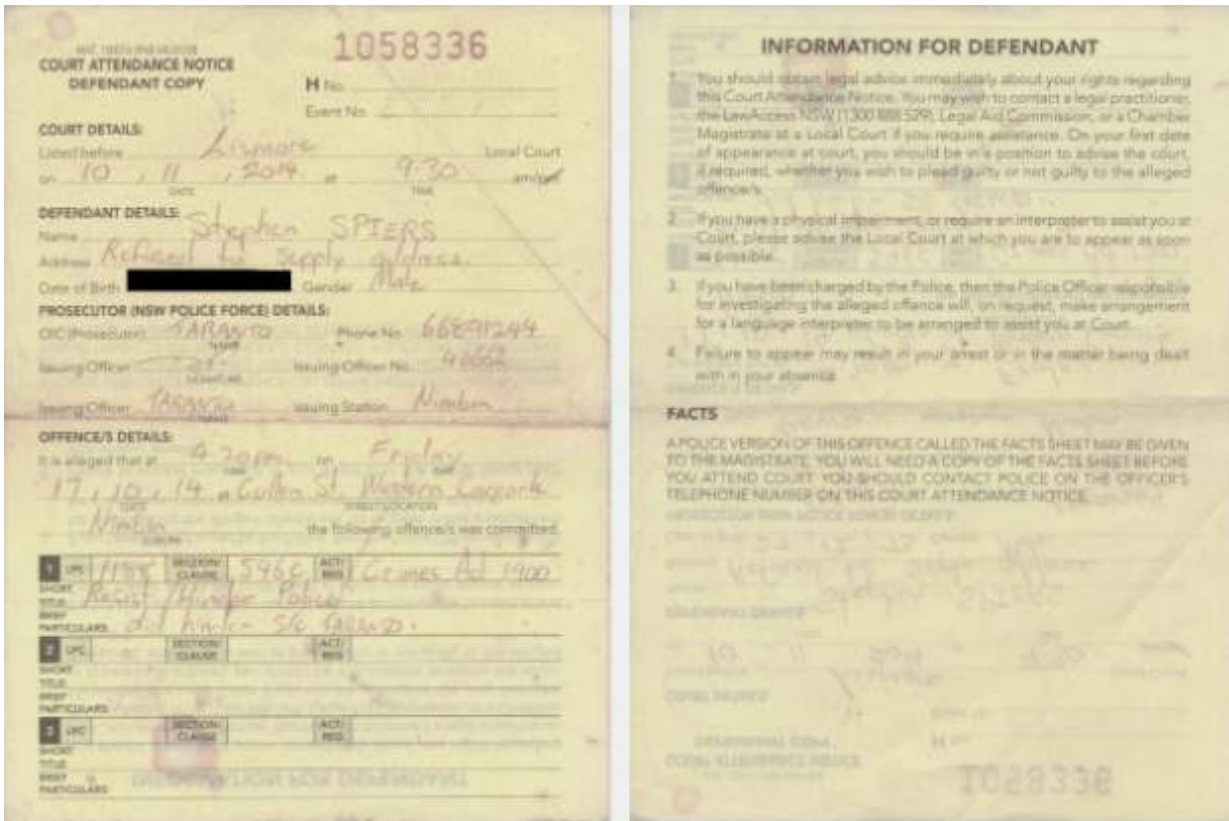
James 2:9 Authorized (King James) Version (AKJV)

⁹ but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

Bill of Rights 1688 1 Will and Mary Sess 2 C.2

Section 12 – Grants of forfeiture

That all grants and promises of fines and forfeitures of particular persons before convictions are illegal and void.



According to the Bill of Rights issuing Notice for the payment of fines or forfeiture of value is illegal and void before any form of conviction. What we have also learnt through the Oaths Act NSW 1900, as well as the Schedule to the Constitution at Clause 9 of the Commonwealth of Australia Constitution Act July 1900 UK/PGA is that the Oath of Allegiance stems through the core of the lineage of authority within the Commonwealth of Australia and the Realm to which it owes its creation.

This is further backed up by the Laws of Armed Conflict demonstrating the Oath of Allegiance and an Oath of Fidelity to the occupying force overseeing the Commonwealth of Australia through Hague Conventions and Armistice Agreements.

For the Police Officer to issue you a Notice which is assumed to be a fine in which forfeiture of “money” earned to pay off said fine could quite arguably be against Royally Assented Laws under the Laws of England forming foundation to the Commonwealth of Australia.

Luke 10:7 Authorized (King James) Version (AKJV)

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

Matthew 10:9-10 Authorized (King James) Version (AKJV)

9 Provide neither gold, nor silver, nor brass in your purses, ¹⁰ nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

According to the Royal Law in the Scripture, a man is worthy of his hire, his energy towards an end goal is worthy of payment. We are also warned against hiring those that seek to invoke harm by rendering financial burden upon his fellow man.

James 5:4 Authorized (King James) Version (AKJV)

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

Failing payment of any Notice invoked upon your person, the persons of men, one would usually end up before a Magistrate in a Court Room of “the law”. The start of the transgression and sin according to James 2:9 and a fall from Grace according to Romans 6:14. The offence and defence is the nature of the court room, with prosecutors taking the evidence supplied by the Policy Enforcer, to play the game of the court room battle.

The accused, now called the defendant stands before a court room, and often against their will, for having Policy Enforced by a Police Officer on behalf of the State of New South Wales now handing his “evidence” to a Prosecutor also working on behalf of the State of New South Wales, to sit before a Magistrate whom also works for the State of New South Wales, all Offices from Judicial to Police and Prosecutor obligated to the Oaths Act NSW 1900.

Luke 7:30 Authorized (King James) Version (AKJV)

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Luke 11:46 Authorized (King James) Version (AKJV)

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

Luke 11:52 Authorized (King James) Version (AKJV)

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Luke 14:3 Authorized (King James) Version (AKJV)

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

Jude 16 Authorized (King James) Version (AKJV)

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

The “accused” now “defendant” is required to use a lawyer whom is registered under the “Law Society”, a society introduced in 1974, and the BAR Association, both whom have Oaths that could be seen to be in conflict with the Oath of Allegiance, Oath of Office and Judicial Oath.

Oaths Act NSW 1900

8 Judges and justices of the peace

- 1) The oath of allegiance and the judicial oath shall be tendered to and taken by Judges of the Supreme Court and justices of the peace.*
- 2) (Repealed)*

Fourth Schedule Judicial oath

I, <name>, do swear that I will well and truly serve our Sovereign Lady Queen Victoria in the office of <office or department>, and I will do right to all manner of people after the laws and usages of the State of New South Wales without fear or favour, affection or ill-will. So help me God.

Article 26 - Commanding generals may cause the magistrates and civil officers of the hostile country to take the oath of temporary allegiance or an oath of fidelity to their own victorious government or rulers, and they may expel everyone who declines to do so. But whether they do so or not, the people and their civil officers owe strict obedience to them as long as they hold sway over the district or country, at the peril of their lives.

When we enter a Court Room of “the Law” we believe it to have a line of authority to who we are as a people, growing through “sin” to find the Grace so left for us by ANZAC who defended by self-determination a kingdom of heaven on earth, being a “birth right” so left by Queen Victoria her heirs and successors being Edward VII and George V.



NSW Court Room 2015

We don't think about the change of the House displayed on the Coat of Arms being in conflict with that lineage of authority to Queen Victoria her heirs and successors and what it means to have that “birth right”.

We don't question the Oaths of Allegiance relevant to their Office, or Judicial position in the branches of the justice departments of both State and Federal Governments. The Royal Laws are so far from the minds of ordinary men, that in their ignorance they play the role of their persona, putting on a mask, and living the ways of Cain who slew Abel and separated Church from State. People are offered the Bible to take Oath to in Court Rooms before giving evidence, but they little know the problems at hand by swearing on the Bible to start with.

A Judge of the District Court had put me into the custody of Corrective Services of the State of New South Wales and was subsequently escorted into imprisonment underneath the courts. Corrective Services NSW had issued a green tracksuit along with imitation Dunlop KT26 shoes that were likely “Made in China”, and in a cell at Her Majesty's pleasure did the waiting commence.

After about an hour the court had realised that it had made a rather large mistake, in that it hadn't tied the body that they had put downstairs to any name before the courts of the District Court of New South Wales. Being dragged up before Her Honour in the District Court, the court room closed to all except one man, a Sheriff of the State of New South Wales.



The Sheriff of the State of New South Wales was asked by the District Court Judge of the State of New South Wales to enter the witness stand, to which the sheriff was then presented by the Clerk of the Court a Bible at which to take Oath before the District Court of the State of New South Wales.

Matthew 5:34-37 Authorized (King James) Version (AKJV)

34 but I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

From the docks at which one was imprisoned, at a large voice bellowed “Thou shalt not swear on God, get him out of that witness stand”, and proceeded to state Matthew 5:34-37 thou shalt not swear, not at all, let his yes be yes and his no be no, he just desecrated the word of God your honour. Get him out of that witness stand!”

A Sheriff proceeded to leave that witness stand, a Judge a little perturbed at what had just gone on as the sheriff went to the back of the court room and stood at attention with his eyes facing the floor of the locked court room he could not leave.

A set of rules had been acknowledged by a District Court of New South Wales being in the Authorized King James Bible 1611, and a Judge under the Judicial Systems by Oath of Allegiance began to show the core of her knowledge in the Biblical sense of the laws. But what of the Magistrate that has a first presence to most whom are sent before the court systems in the State of New South Wales? What about the line of authority that we have shown to be in conflict with the Commonwealth of Australia Act July 1900 UK/PGA and the Oaths Act 1900 NSW demonstrating a birth right linked to Queen Victoria her heirs and successors.

Yet also a set of rules following through Queen Elizabeth II under the St Edwards Crown being a different estate through a different Crown, yet set from biblical and ecclesiastical laws as a kingdom.

Genesis 15:14 Authorized (King James) Version (AKJV)

14 and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.



In May and June of 1925 we see a change in the authority overseeing the Commonwealth of Australia Gazette, and in the first use of the Coat of Arms issued under Royal Warrant showing Emu and Kangaroo with Shield of Six States with Seven Pointed Star, we see a change to the role of a Magistrate in the Commonwealth of Australia.

Luke 12:11-12 Authorized (King James) Version (AKJV)

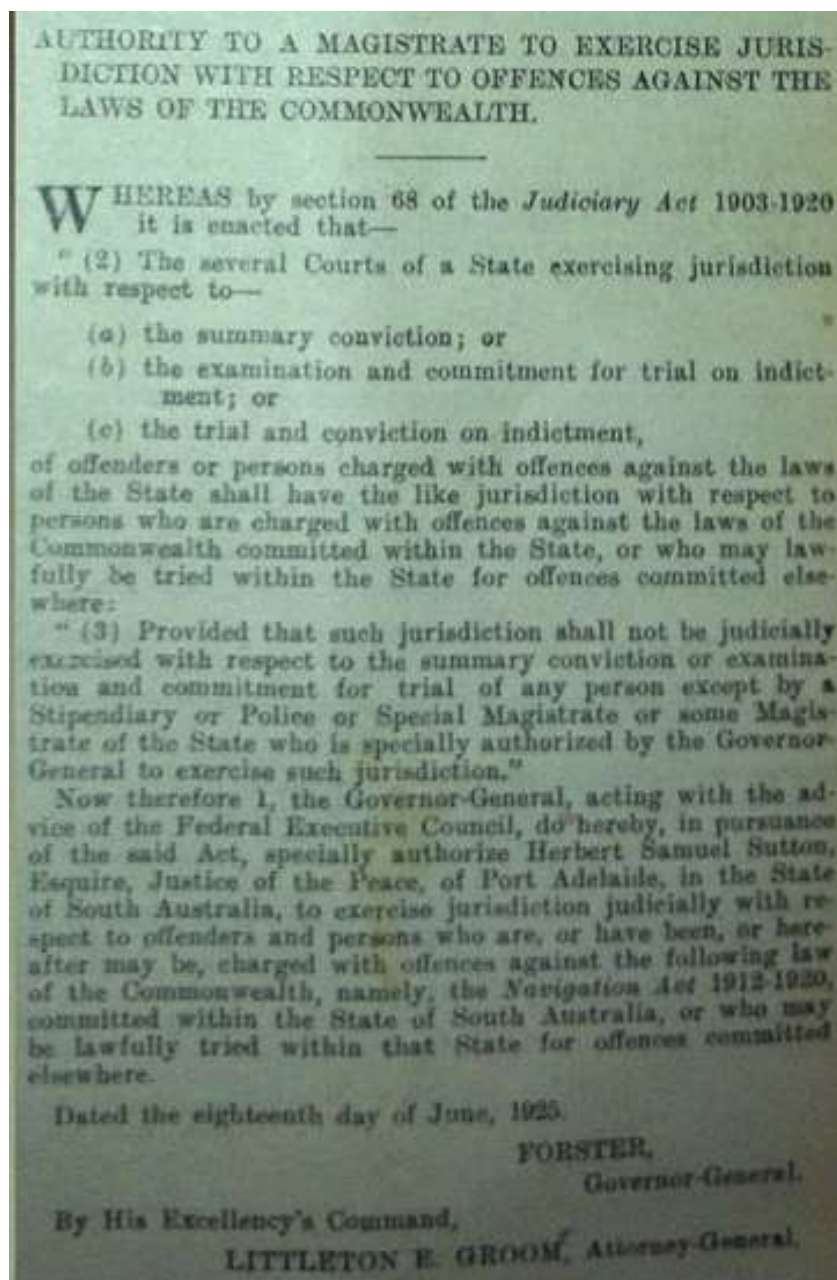
11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 for the Holy Ghost shall teach you in the same hour what ye ought to say.

Luke 12:58 Authorized (King James) Version (AKJV)

58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

Acts 16:36 Authorized (King James) Version (AKJV)

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.



Here we have changes to the Judiciary Act 1903 which now gives the Magistrates of a State the power to make decisions in relation to Offences against the Commonwealth. We can also note that a Magistrate is not mentioned in particular as are Judges and Justices of the Peace in the Oaths Act NSW 1900. Interesting to note in the Commonwealth of Australia Gazette is the usage of the wording “offenders or persons” defining the two as being specifically different yet putting application of the law on both.



CRIMES ACT 1900 NSW

Section 546C Resisting Police

Any person who resists or hinders or incites any person to assault, resist or hinder a police officer in the execution of his or her duty shall be liable on conviction before the Local Court to imprisonment for 12 months or to a fine of 10 penalty units, or both.

“Person” ,

“Master” , and

“Employer” severally include any society, company, or corporation.

“Officer” , in relation to a body corporate or public company, includes a person who has been appointed, or acts, as an auditor of the body corporate or public company.

“Court” and

“Judge” respectively shall be equally taken to mean the Court in which or the Judge before whom the trial or proceeding is had in respect of which either word is used.

We can see by the Offence Details that at 4.20pm on the Friday, at the Village of Nimbin, an allegation that an offence under the Crimes Act 1900 NSW did take place being Resist/Hinder Police in which the particulars to the “brief” is did “hinder” Senior Constable TARANTO.

According to Blacks Law 4th Edition, relative to the year 1900 as a time frame, the definition for Hinder or Hinder and Delay as it is termed takes on a relative twist given the evidence already put forth through the first sections of this paper.

OFFENCE/S DETAILS:
 It is alleged that at 4.20pm on Friday
TIME DAY
17 / 10 / 14 at Cullen St, Western Carpark
DATE STREET/LOCATION
Nimbin the following offence/s was committed.
SUBURB

1	LPC	<u>1188</u>	SECTION/ CLAUSE	<u>546C</u>	ACT/ REG	<u>Crimes Act 1900</u>
SHORT TITLE: <u>Resist/Hinder Police</u>						
BRIEF PARTICULARS: <u>did hinder - S/O FARAWO.</u>						

With the obvious conflicts between the actions of a New South Wales Police Officer acting on behalf of the State of New South Wales, and the Policy Enforced by said Police Officer created to be enforced by the State of New South Wales relative to the Oaths Act 1900 NSW and the Clause 5 of the Commonwealth of Australia Constitution Act July 1900 UK/PGA and the “birth right” by Queen Victoria. It is interesting to see that Hinder is relative to the collection of debts, and the obstruction of the collection of those debts.

HINDER AND DELAY. To hinder and delay is to do something which is an attempt to defraud, rather than a successful fraud; to put some obstacle in the path, or interpose some time, unjustifiably, before the creditor can realize what is owed out of his debtor's property. 42 N. Y. Super. Ct. 63.

Blacks Law 4th Edition

Under any normal circumstances this would be considered fraud, but in the occasion of warfare and the associated Armistice that comes along with it, to defraud would be to put it lightly.

DEFRAUD. To practice fraud; to cheat or trick; to deprive a person of property or any interest, estate, or right by fraud, deceit, or artifice.

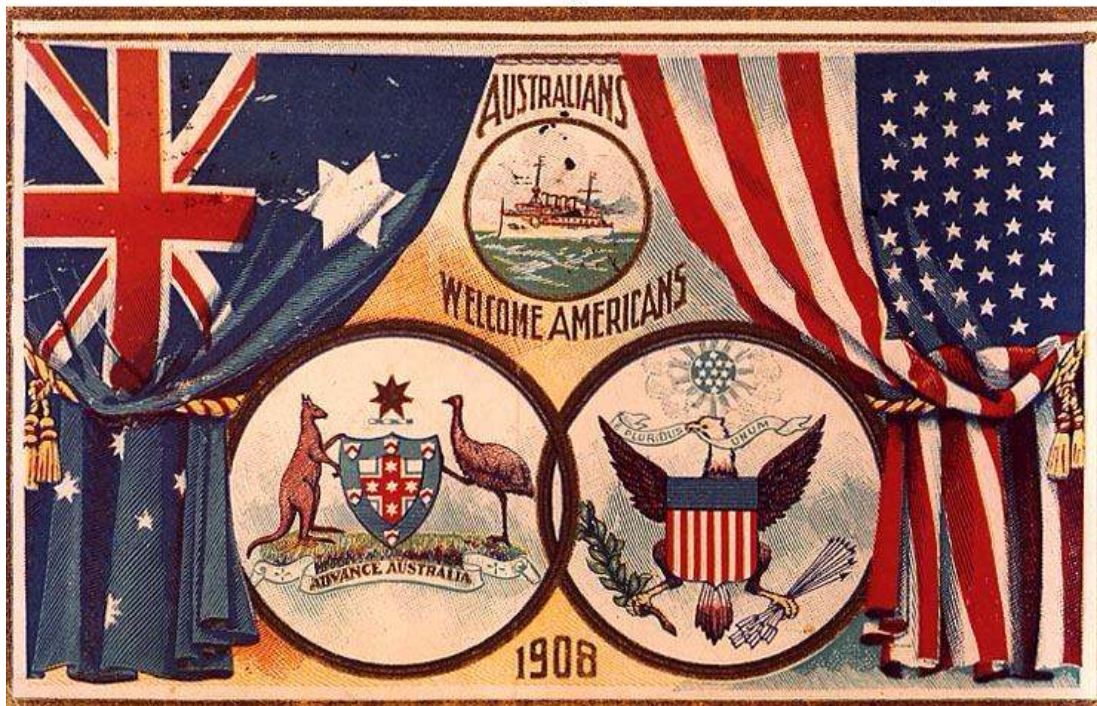
Blacks Law 4th Edition

LIEBER CODE

Article 1 – A place, district, or country occupied by an enemy stands, in consequence of the occupation, under the Martial Law of the invading or occupying army, whether any proclamation declaring Martial Law, or any public warning to the inhabitants, has been issued or not. Martial Law is the immediate and direct effect and consequence of occupation or conquest.

The presence of a hostile army proclaims its Martial Law.

Photo # NH 106175-KN Postcard welcoming the "Great White Fleet" to Australia, 1908



When we look at the Crimes Act 1900 NSW and its additions relative to Police at Section 546C it is interesting to note the definitions linked in the Act wherein an "Officer" is defined in relation to a body corporate or public company and that "Person" is relative to "Master" or "Employer".

This could then be read as any employer who resists or hinders or incites any employer to assault, resist or hinder a police body corporate or public company in the execution of his or her duty shall be liable on conviction before the Local Judge before whom the trial or proceeding is had to imprisonment for 12 months or to a fine of 10 penalty units, or both.



When we cover what we have learnt so far we can see that in all the complexities, there are several things that have been simplified in our understanding. Firstly God was born out of the Forefathers, the Sons of the Commonwealth of Australia and the Spirit of the ANZAC. We are told to remember, lest we forget what the Sons of the Fathers defended as a “birth right” for future generations.

Out of that self determination, is brought forth a Garden of Eden, the Commonwealth of Australia, in which that “God” saw man created in his own image, and put into the Garden. You are told not to eat from the tree of knowledge, for you need not know the horrors of warfare. Moses split the rock twice, spilling blood, and then flowing waters so that you may live by still waters.

We can see through Genesis the anthropogenesis of mankind goes through stages from the creation of Man at Genesis 1:26 through the taking a rib out of Adam or Mankind to create woman in Genesis 2. Adam goes on to become Abram and then Abraham. Abraham as a Nation turns into the Commonwealth of Israel.

“Man’ is God’s creation, and he who creates not only owns, but controls. After the foundation of the Realm itself, it is man that is first created. After this creation man is told to name the things he has been given dominion over. In the past we know this as the Royal Society. Charles Darwin and Sir Joseph Banks are both accredited with the first inceptions of the Royal Society leading to its off shoots in the Zoological Society, Botanical Society, Astronomical Society, Book Society and more.

As we have seen through the Royal Law in the Scripture (James 2:8-9), the person is under the dominion of man. The “person” is of men, and they are sold and traded by men.

Leviticus 19:15 Authorized (King James) Version (AKJV)

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

Proverbs 24:23 Authorized (King James) Version (AKJV)

23 These things also belong to the wise.

It is not good to have respect of persons in judgment.

We are told that there are persons of the poor, and persons of the mighty, and we are not to have respect for those persons in judgement. Respect of the person, or the lack of respect for, is mentioned quite a fair amount in the Authorized King James Bible 1611. With the AKJV links of authority to the core Laws of England and King James I 1603, it is the only one of 88 different versions that has specific relevance to that of the “person” which is used in “the Law” which is born from the core “faith” as the “Royal Law” in the scripture.

Deuteronomy 16:19 Authorized (King James) Version (AKJV)

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

Proverbs 24:23 Authorized (King James) Version (AKJV)

23 These things also belong to the wise.

It is not good to have respect of persons in judgment.

Romans 2:11 Authorized (King James) Version (AKJV)

11 for there is no respect of persons with God.

Acts 10:34 Authorized (King James) Version (AKJV)

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

Proverbs 28:21 Authorized (King James) Version (AKJV)

21 To have respect of persons is not good:

for for a piece of bread that man will transgress.

1 Peter 1:17 Authorized (King James) Version (AKJV)

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

It is pretty evident that respect of the "person" is not of "God" and the wise would know otherwise, it is also evident that respect of the person in judgement leads to transgression which leads to sin and "the Law".

James 2:9 Authorized (King James) Version (AKJV)

9 but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

James was very clear on the respect of the "person" leading into transgression of the law, and a fall from grace which is clear in Romans.

Romans 6:14 Authorized (King James) Version (AKJV)

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Man was given dominion in Genesis 1:27-28 over the fowl, and fish and creeping thing, to name and use. This dominion is further defined as the creation of Mankind becomes a Commonwealth. Man was the first thing created in the newly created "Realm", it is "man" that then creates in God's image, his creations sealed by Royal Laws through Royal Assent.

Genesis 14:21 Authorized (King James) Version (AKJV)

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

Genesis 14 demonstrates that during the Vale of Siddam, a large war between five confederates and their enemies, that Sodom in making Armistice makes a deal between the spoils of war and the persons of a kingdom.

Jude 16 Authorized (King James) Version (AKJV)

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

Ezekiel 27:13 Authorized (King James) Version (AKJV)

13 Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.

And both Jude and Ezekial demonstrate that “persons” are valuable as they are “lustworthy” and “tradeable” amongst “men”. Javan, tubal, and Meshech are bodies of men, as much as is the Commonwealth of Australia and the sons of that Commonwealth.

2 Chronicles 19:7 Authorized (King James) Version (AKJV)

7 Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

2 Samuel 14:14 Authorized (King James) Version (AKJV)

14 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him.

We learn the “person” is “of” the “man”, and not the “man” itself. We learn that “God” is no respecter of, and to have respect of is sin, and there is value in the person. We also learn that the poor and the mighty both have the “person” and that the “person” is not what shall be judged. It becomes the “actions” of a “man” and not the “memories” of his “persona”.

Important here is that “God” itself is no respecter of “persons”, yet God created “man” in his own image lending to the idea that the “person” is a creation of “God” as well as balance for “man”.

Here we have a transgression into “the Law”, being labelled as a “person”. So we return to our conundrum, that we are forced to put on the mask, the persona and dragged before the judicial systems. Yet herein lies our problem in that we have lost touch with our “birth right” and there is a problem in the line of authority going back to the crypt wherein we find a third part of the trinity of power in the spirit of the ANZAC.

Job 33:26 Authorized (King James) Version (AKJV)

*26 he shall pray unto God,
and he will be favourable unto him:
and he shall see his face with joy:
for he will render unto man his righteousness.*

Psalms 56:12 Authorized (King James) Version (AKJV)

*12 Thy vows are upon me, O God:
I will render praises unto thee.*

1 Thessalonians 5:15 Authorized (King James) Version (AKJV)

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

What the Bible teaches us is that if we look after our “God” it in return will be favorable to us as men. We can see that God renders unto man righteousness, and man renders praise in return at the simple command that none render evil towards man, or all men.

When we think about what we have discovered in Queen Victoria’s “birth right”, and the inheritance left to heirs and successors being Edward VII and George V, the story of Esau and the abandoned birth right might come to mind where Hebrews describes Esau as a profane “person”, to which God is no respecter of.

Hebrews 12:16 Authorized (King James) Version (AKJV)

16 lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Genesis 27:36 Authorized (King James) Version (AKJV)

36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

We return to this conundrum before the court rooms of the State of New South Wales called in by “Notice” enforced by Policy Enforcer working on behalf of the State of New South Wales to put a man before the Magistrates of the State of New South Wales all in conflict with the Oaths Act NSW 1900 and the “birth right” by line of authority to Queen Victoria.

The Police Officer of a Body Corporate or a Public Company, operating as an Agent of the State of New South Wales has issued a “Notice” which has led to the presentation of one’s self before the Magistrates within the court rooms of the State of New South Wales.

Whilst on the street receiving said “notice”, the Police “man”, required of you a “name” and an “address” although as can be seen on the offence notice there is a third part of

this venture that is always required to ensure that any action can be further entered into by the Police. That is your Date of Birth.

With this trinity in the “name”, “address” and “date of birth”, the Police Officer is able to complete a “notice” issuance to the “person” so named in the “notice”. That “person” is of a “man” and not “respected” by “God”.

HAGUE IV

Article 55 - The occupying State shall be regarded only as administrator and usufructuary of public buildings, real estate, forests, and agricultural estates belonging to the hostile State, and situated in the occupied country. It must safeguard the capital of these properties, and administer them in accordance with the rules of usufruct.

We tend to forget the long going agreements that the United Kingdom of Great Britain and Ireland and subsequently Imperial Conferences linked the Commonwealth of Australia into including being party to the United Nations through the Covenant of the League of Nations at the Treaties at Versailles.

LIEBER CODE

Article 155 - All enemies in regular war are divided into two general classes - that is to say, into combatants and noncombatants, or unarmed citizens of the hostile government.

The military commander of the legitimate government, in a war of rebellion, distinguishes between the loyal citizen in the revolted portion of the country and the disloyal citizen. The disloyal citizens may further be classified into those citizens known to sympathize with the rebellion without positively aiding it, and those who, without taking up arms, give positive aid and comfort to the rebellious enemy without being bodily forced thereto.

The Bible teaches us to “Render unto Caesar. What is Caesar’s, and unto God what is God’s”, but how in the circumstances do you know the difference when Matthew expects of you not to serve two masters. It can be quite confusing when presented with power, and anxiety designed to make your nervous systems trigger the flight or fight syndromes in the blue and red spectrums of your brain.

Matthew 22:21 Authorized (King James) Version (AKJV)

21 They say unto him, Cæsar’s. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar’s; and unto God the things that are God’s.

Mark 12:17 Authorized (King James) Version (AKJV)

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar’s, and to God the things that are God’s. And they marvelled at him.

Luke 20:25 Authorized (King James) Version (AKJV)

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

We don't consider Administration under the Rules of Usufruct at play, and Magistrates are designed as a barrier to those that question the authority of that Administration, even to the extent of its slavery upon you through forced labour to pay off these issued "notices". We consider that the State of New South Wales, in a large sum of real world debts, is playing in the Rules of Usufruct, trading the "persons" of men as surety for credit to keep playing the debt game it has gone and got itself into.

A Police Officer of the New South Wales Police Force, a body corporate or public company, acting under an ABN, has issued a "notice" on behalf of the State of New South Wales for financial gain, putting a "burden of war", being a financial burden upon the "disloyal citizen".

HAGUE IV

Article 40 - Any serious violation of the' armistice by one of the parties gives the other party the right of denouncing it, and even, in cases of urgency, of recommencing hostilities immediately.

When we consider that the United Kingdom of Great Britain and Ireland is under Armistice Agreements which if not followed could lead to war which lead to the Treaty of Versailles and the subsequent Imperial Conferences 1926 realigning the realms of the Imperial Crown, the officer acting as agent to the State of New South Wales seems to be outside of the Imperial Realms of the Commonwealth of Australia anchored to Holy Ground by the Sons of the Commonwealth of Australia, with Oath of Fidelity under Armistice Agreements for the "use of the fruits" to generate recompense for debts owed.

The Police Officer as agent for the State of New South Wales now hands over a brief, wherein a "case" against an "offence" against the "State" is detailed, that of "Hinder" at section 536C of the Crimes Act 1900 NSW being of the "person". That brief is now provided to the Department of Public Prosecutions. A body of solicitors in obligation to the International Association of Prosecutors headed out of Haagstaad in the Hague. Bound to an international set of "policies" the Department of Public Prosecutions or DPP is a body of the State of New South Wales now demonstrating links to the Hague wherein the Hague Conventions detail Administration under the Rules of Usufruct.

The irony here is that the Police Officer acting for New South Wales Police Force under ABN, with "officer" described as body corporate or public company, along with "person" described as "employer" under the Acts is enacting a "use of the fruits" upon your "person" on behalf of the State of New South Wales in the name of the realm of the St Edwards Crown he so openly wears upon his badge denoting a link in conflict to the Oaths Act 1900 NSW detailing the line of authority to Queen Victoria.

usufruct (yoo-zə-frəkt), *n.* [fr. Latin *usufructus*] *Roman & civil law.* A right for a certain period to use and enjoy the fruits of another's property without damaging or diminishing it, but allowing for any natural deterioration in the property over time. • In Roman law, the usufruct was considered a personal servitude, resulting in a real right. In modern civil law, the owner of the usufruct is similar to a life tenant, and the owner of the property burdened is known as the *naked owner*. La. Civ. Code art. 535. — Also termed *perfect usufruct*; *usufructus*; (in Scots law) *liferent*. Cf. HABITATION (3). [Cases: Estates in Property ⇨1.]

"Usufructus is . . . the right of using and enjoying property belonging to another provided the substance of the property remained unimpaired. More exactly, a usufruct was the right granted to a man personally to use and enjoy, usually for his life . . . the property of another which, when the usufruct ended, was to revert intact to the dominus or his heir. It might be for a term of years, but even here it was ended by death, and in the case of a corporation (which never dies) Justinian fixed the period at 100 years. A usufruct might be in land or buildings, a slave or beast of burden, and in fact in anything except things which were destroyed by use . . . the reason, of course, being that it was impossible to restore such things at the end of the usufruct intact . . ." R.W. Leage, Roman Private Law 181-82 (C.H. Ziegler ed., 2d ed. 1930).

legal usufruct. A usufruct established by operation of law, such as the right of a surviving spouse to property owned by the deceased spouse. La. Civ. Code art. 890. [Cases: Executors and Administrators ⇨176; Husband and Wife ⇨273(2); Wills ⇨11.]

quasi-usufruct. 1. A right to use property that cannot be used without being expended or consumed, such as money or food. • Unlike an ordinary usufruct, a quasi-usufruct actually involves alteration and diminution of the property used. — Also termed *imperfect usufruct*. 2. *Louisiana law.* A usufruct over consumable things, such as money or harvested crops, the value of which must be delivered to the naked owner at the end of the usufruct's term. La. Civ. Code art. 538. • The usufructuary has the right to consume or alienate the consumables and, at the end of the usufruct, to deliver to the naked owner either the value that the things had when the usufruct began or things of the same quantity and quality. [Cases: Executors and Administrators ⇨176.]

"The Roman jurists, therefore, would not acknowledge a usufruct of money; though, in their desire to carry out the wishes of testators, they came at length to recognize a quasi-usufruct. For testators, being seldom learned in the law, would often set forth as legacies in their wills the usufruct of a designated sum . . . In such a case the person named as legatee was allowed to receive the amount . . . on giving security that when he died the same amount should be paid out of his own estate to the heres, the heir of the testator. The relation here, though bearing some resemblance to the usufruct, was really quite different; the person who received the money became absolute owner of it; the heir had no ownership, nothing but the assurance of receiving an equal amount at some future time." James Hadley, Introduction to Roman Law 193 (1881).

usufructuary (yoo-zə-frək-choo-er-ee), *adj.* *Roman & civil law.* Of or relating to a usufruct; of the nature of a usufruct.

usufructuary, *n.* *Roman & civil law.* One having the right to a usufruct; specif., a person who has the right to the benefits of another's property; a life-renter. [Cases: Estates in Property ⇨1.]

A Notice that has put one before the Magistrates Court of the State of New South Wales, with a brief of evidence handed from Police to a Prosecutor working for an Association with Policy drawn up at The Hague which is acting for the "Public" being the State of New South Wales. An "offence" has been claimed of the "person", to which the "man" is now obligated to assume the role of in order to fulfill the "charge" against that "person".

Seems confusing at first, but we have two bible based lines of authority, one layered over the top of the other taking use of the fruits of what it has occupied. In essence the Kingdom of God went bankrupt and an Administrator acting the role of Caesar has rights over that Kingdom by way of the Rules of Usufruct agreed upon at Conventions and Treaties.

The "Clerk" of the Court of the State of New South Wales takes a file from the "Registry" on behalf of the "Registrar". This puts the "person" before the court, the courts "jurisdiction" determined by the "claimant" presenting within "legislation" framing the type of claim and the particular court rules and associated legislation for that jurisdiction.

282-288

RULES OF LAND WARFARE

283. Functions of government.—All the functions of the hostile government—legislative, executive, or administrative—whether of a general, provincial, or local character, cease under military occupation, or continue only with the sanction, or, if deemed necessary, the participation of the occupier or invader.

284. Nature of government.—It is immaterial whether the government established over an enemy's territory be called a military or civil government. Its character is the same and the source of its authority is the same. It is a government imposed by force, and the legality of its acts is determined by the laws of war. During the military occupation it may exercise all the powers given by the laws of war.

285. The laws in force.—The principal object of the occupant is to provide for the security of the invading army and to contribute to its support and efficiency and the success of its operations. In restoring public order and safety he will continue in force the ordinary civil and criminal laws of the occupied territory which do not conflict with this object. These laws will be administered by the local officials as far as practicable. All crimes not of a military nature and which do not affect the safety of the invading army are left to the jurisdiction of the local courts.

286. Power to suspend and promulgate laws.—The military occupant may suspend existing laws and promulgate new ones when the exigencies of the military service demand such action.

The Clerk of the Court calls out for the “name” in the Court Room assuming that a “man” will take on the role of that “name” putting on the “persona” or “mask”. If one attempts to present as something other than the name, the Clerk of the court will often venture into the foyer calling out that name in a bid someone take on the liability associated with that name in the role under Rules of Usufruct.

This occurred within the District Court in a court room in the Northern Rivers in the State of New South Wales. Having presented as the “Executor” to the name that the “Crown” had put in “probate”, the forthcoming answer revealed more than the words spoken. Being told that one did “not have the right” to be the Executor could only mean that there was something being executed. And because the court could only see the “Person” and not the “Man”, and by “name” that “person” was brought before the Magistrate by the Clerk of the Court, can only mean that a trust of sorts is being presented before the court.

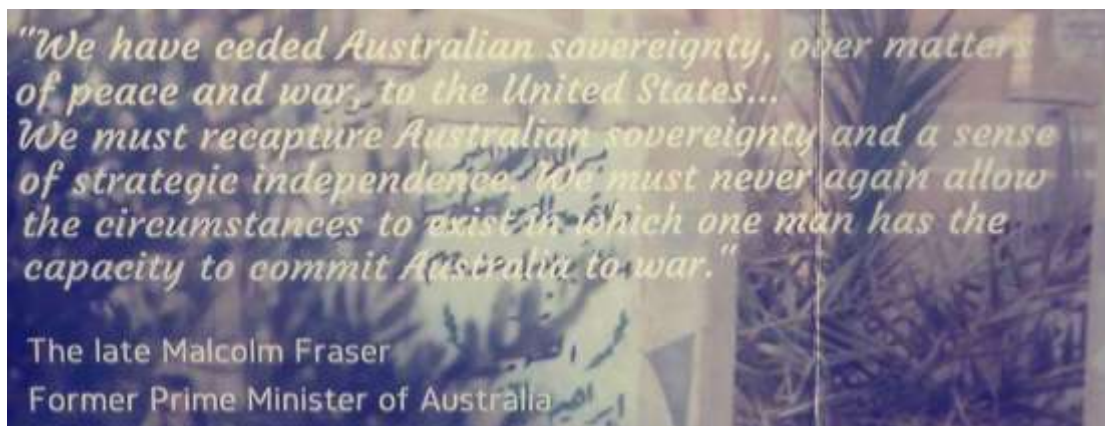
We define the roles taking place in the Court Building provided by the State of New South Wales, wherein a Court Room is provided by the State of New South Wales for a Justice to sit upon a bench under Oaths Act 1900 NSW Judicial Oaths, wherein a Prosecutor working for a Department of the State of New South Wales prosecuting within Policies set down at the Hague under the International Association of Prosecutors makes claim against the “person” of a “man” by “name”, “address” and “date of birth”.

In the case of an “infringement notice” or “rates notice”, a “financial burden” is placed on the “person” through which is expected to “make payment” using “reserve currency” to the State of New South Wales. When first issued a “notice” is usually linked to the “name”, “address”, and “date of birth”. Identification takes place when someone attempts to “joinder” a body to the “name”, although as we have already seen, there is much more going on than just being conned into a payment to the State of New South Wales.

A Police “Man” first asks you for a Drivers Licence when pulled over on the side of the Highway. This is so that he has “State of New South Wales” issued identification or “joinder” that you “accept” you are this “name”.

Essentially a body is dragged by force before the State of New South Wales, or at best coerced at the threat of force, into the Court Room of the State of New South Wales to sit before a Magistrate sitting below a Coat of Arms in conflict with the line of authority in Queen Victoria and the Oaths Act 1900 NSW in which that Magistrate is supposedly under Oath of Allegiance and Oath of Office.

That body is then presumed to be the “name” presented as the “person” in which the “Magistrate” now oversees the Rules of Engagement presented to the court by the Department of Public Prosecutions who brought an action against the “person” using “legislation” or policy of the State of New South Wales. The DPP is acting on behalf of the Police Officer who is acting on behalf of the State of New South Wales. Surely that in itself is a conflict of interest.



To further the conflict of interest, the Police Officer, and the Department of Public Prosecutions are also “offices” of the State of New South Wales and also under obligation to the Oaths Act 1900 NSW wherein we have a conflict of interest against the State of New South Wales itself under the Imperial Crown. A very serious conundrum!

Deuteronomy 32:37 Authorized (King James) Version (AKJV)
37 And he shall say, Where are their gods,
their rock in whom they trusted,

As was demonstrated by the Sheriff attempting to create “joinder” in the witness stand of the District Court of the State of New South Wales on behalf of District Court Justice when Matthew 5:34-37 was called on the Court of the State of New South Wales, the State through its “notice” requires a “joinder” from a “body” to the “name”. And going against Taylor v Taylor 1979 and the Commonwealth Crime of “Attempt” the Judge practiced “the law” from the bench in committing the attempt of “joinder”

God has so very clearly told us that to respect this name is to commit a sin, and will lead to transgression of “the law”, but here we have the “realm of god”, the State of New South Wales itself enforcing “the Law” upon you making you fall from Grace. This can only be answered through the Laws of Armed Conflict and Administration under the Rules of Usufruct. Caesar in effect is enforcing sin upon the Realm of God.

So what is in a name? What links a name, to a “person” at “law”? if the “person” is of a “man”, what links the body to “man”, and subsequently the “person” if the body is ignorant of the roles of both? How can these links be made given that a line of authority within the State of New South Wales has been fractured along with its line of authority through the Commonwealth of Australia?

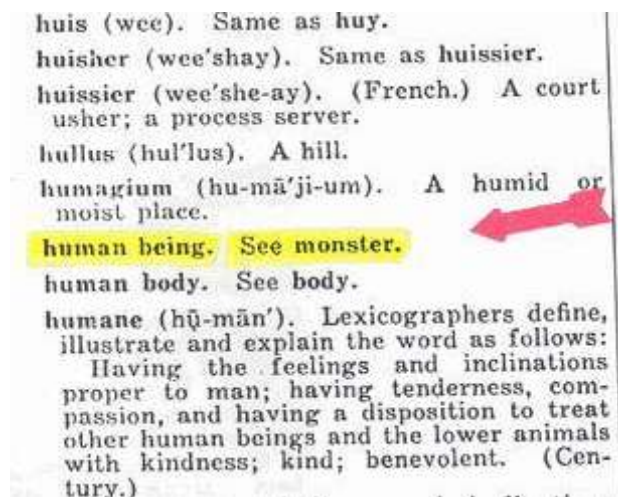
•Person 1. A separate legal entity, recognised by the law as having rights and obligations. There are two subcategories: a natural person, being a human being; and an artificial person, being an entity to which the law attributes personality. Examples of the latter are a body of persons incorporated, or an unincorporated body recognised by law as a person: (CTH) Acts Interpretation Act 1901 s 22; (CTH) Bills of Exchange Act 1909 s 4. The Crown or a statutory instrumentality may be included, depending on the context in which the expression is used. The typical example of a human being who does not enjoy legal personality is a slave. The typical example of a human being who does not enjoy legal personality is a slave. 2. In legal theory, 'any being whom the law regards as capable of rights and duties. Any being that is so capable is a person, whether a human being or not, and any being that is not so capable is not a person, even though he be a man': John Salmond *Jurisprudence* (1902). See also **Association; Company; Incorporation; Incorporated association; Unincorporated association.**

If the Rules of Usufruct were not in play, what would the role of the “person” be at de jure law? If the State of New South Wales at Clause 5 of the Commonwealth of Australia Constitution Act has the core of its judiciary rooted in Chapter III of the Constitution at Clause 9 of said Act and at Clause 8 of said Act had its Colonial Boundary repealed at the Constitution of the Commonwealth of Australia as at 1st January 1901, what role does the State of New South Wales have in causing burden against “man” of the Commonwealth of Australia in the first place? What is a “State” without a “border”? Why is it no longer a “Colony”?

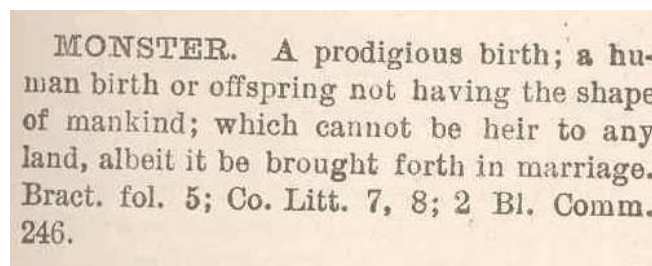
We tie this “name” or “identification” to the “person” at law, but what does that actually mean by definition. This might shed some light on the role of the State of New South Wales using the “person” at law and enforcing the policy of the State of New South Wales on the bodies of “men” through the “persons” of men.

We can see through the Legal Definition of a “Person” from Butterworth’s Law Dictionary that the term “person” refers to a “human being” and its ties to a “legal personality”. The “persona” or “mask” is used so the State of New South Wales can enforce policy on the “legal personality” of a “human being”.

This being said, you might think that everyone has a “person”, the State treats everyone the same right? But what is the role of the State of New South Wales? And what now is a “human being” relative to a “legal personality” that has allowed “joinder” to allow a Court Case to occur in the first place given its questionable line of authority and the Oaths Act 1900 NSW.



What now? A “human being” is considered to be a “monster” at “the Law”? We have to take into consideration the links back to the “realm” and its creation through the Supreme Law being the Royal Law in the Scripture. Could we equate this to “Man” and “Beast”?



Off spring not having the “shape” of “mankind”, which cannot be heir to any land, albeit it be brought forth in marriage. That’s a little harsh don’t you think, although consider what has been presented in relation to the “birth right” of Queen Victoria and the links

to the Authorized King James Bible as the foundation stone to the Realm in which Genesis 1:26-28 saw the creation of “man” and “Adam” or “Mankind”.

A Monster basically equates to a “bastard” child whom has been given to the “State” for “guardianship”. We have already discussed through the first sections of this book how “guardianship” had affected the Commonwealth of Australia through “trust territories” linked to the United Nations.

§ 94. The State as Guardian-in-Chief.

The state is guardian-in-chief in the sense that all other guardians **§ 94.** are subject to its supervision and control. Already in Roman law we find that the state sees to the due installation of the guardian, to his giving the requisite security against maladministration, and to his causing an inventory of the guardianship property to be made. In some cases, as we have seen (sup. p. 400), the state appoints the guardian; its sanction is always necessary in order to validate any important alienation of the ward's property (p. 403); and in certain circumstances it performs the office of removing a guardian or accepting his resignation. The functions of the state as guardian-in-chief have been considerably enlarged in the German Pandect law, and the judicial department which, in these matters, represents the state (the 'Obervormundschaftsbehörde') has been developed into a power superintending and controlling the entire management of all guardianships.

When we reflect back to the structures in which the Commonwealth of Australia has settled into over a century, we cannot escape the facts that as Citizens of Australia you have become “residents” of the States, we carry on with our example of the State of New South Wales.

Consuetudo populi Anglicani et communis lex liberta.

The custom of the English people, and the common law is free.

Through the Laws of England in the Authorized King James Bible, the Common Law is free, as the Custom of the English People. Giving rise to a “realm”, a Father through the Will of his Fathers, creates through the progeny of his Sons who in essence are the true creators in the name of their father. This is true of family as well as to the kingdom of England and the Commonwealth of Australia and its realm born from the Motherland at the hands of the Sons of the Commonwealth of Australia.

As men and women of the Commonwealth of Australia, a Realm born out of the Royal Law in the Scripture laid the foundations for “man” within that Realm to create and defend what became the self determined Commonwealth of Australia putting the Lord's

Prayer and Psalm 23 into context given the financial burdens being put on the people of the Commonwealth of Australia through Policy Enforcement by the States in this example the State of New South Wales.

The LORD's Prayer

Matthew 6:9-13 Authorized (King James) Version (AKJV)

⁹After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. ¹⁰Thy kingdom come. Thy will be done in earth, as it is in heaven. ¹¹Give us this day our daily bread. ¹²And forgive us our debts, as we forgive our debtors. ¹³And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Psalm 23 Authorized (King James) Version (AKJV)

A Psalm of David.

¹The LORD is my shepherd; I shall not want.

*²He maketh me to lie down in green pastures:
he leadeth me beside the still waters.*

³He restoreth my soul:

he leadeth me in the paths of righteousness for his name's sake.

⁴Yea, though I walk through the valley of the shadow of death,

I will fear no evil: for thou art with me;

thy rod and thy staff they comfort me.

⁵Thou preparest a table before me in the presence of mine enemies:

thou anointest my head with oil; my cup runneth over.

⁶Surely goodness and mercy shall follow me all the days of my life:

and I will dwell in the house of the LORD for ever.

Herein the Lord's Prayer states "and forgive us our debts, as we forgive our debtors". At which the Lieber Code defines in speaking of Loyalty vs Disloyalty the "burdens of war" being stricter "policing", meaning "policy" pushed on the disloyal citizen.

As that citizen however the foundations in which that "legal personality" is bound starts with the Ward overseen by a Warden. These subdivisions are found within the Council District, in essence being the "Council Estate" which in old English terms was usually low income housing provided by the State. The Council sits monthly or fortnightly meetings with its Lord Mayor and Councilors or Alderman who oversee the running of the Council, its Wards and Wardens under the State of New South Wales.

By literal reasoning, if one can be "addressed at ones post", through a "postal code", by assumption of being ones "person", or liable to the debts enforced upon that "person", and ones "post" lies within the jurisdiction of a "ward" within the boundaries of a "council" overseen by a "warden" and a "councilor", then it could be presumed and assumed that by that reasoning the "person", or "human" or "prodigious birth" could be seen as a "Ward of the State" and in "Guardianship" by the State of New South Wales.

With regards to the Magistrate within the Court of the State of New South Wales and the Clerk of said Court presenting the “person” before the Court in the State of New South Wales, the “name” and “address” have linked the “body” to the Council District and subsequently the Ward in which that “human” lives.

In presenting as the Executor of the said “name” that the Crown put in “probate”, the Judge of the District Court asked, “Are you dead?”, to which the response was put back, “I am the executor to that said name the Crown put in probate!”, to which the Judge responded again, “Are you dead?”, “No your honour, I am a child of Christ!”.

This prompted a serious and blunt response that alluded to much more in stating, “You don’t have the right to be the executor!”, as the Judge fumbled to try and obtain joinder.

Matthew 12:37 Authorized (King James) Version (AKJV)

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

By defining that no right to execute existed, there was no denial something could be executed, it was the “unknown body” presenting as “executor” to a “name” before a Judge under Oath in the Court of the State of New South Wales. This would then mean that to “execute” was a “right”, and something related to the “name” could be “executed”.

But we then look back at the fact that this is a court room with a line of authority questionable to the Oaths Act 1900 NSW and the Commonwealth of Australia Constitution Act July 1900 UK/PGA as well as Acts Interpretation Act 1966-1973. Through Laws of Armed Conflict, Hague and Geneva Conventions, and Rules of Engagement of occupying forces, we can see the Rules of Usufruct at play under Administration in Armistice Agreements, Treaties and Conventions.

Why go to all this trouble over “Guardianship”?

We can see by Article 155 and 156 of the Lieber Code, that Loyalty and Disloyalty play a large part in the occupation and “burden of war” pushed upon the “civilians” of the Commonwealth of Australia under the “Rules of Usufruct” being part of an Armistice or “Capitulation” between the United Kingdom of Great Britain and Ireland, the Realms of the Imperial Crown and plenipotentiaries before Treaties at Versailles, the Hague and Geneva.

Why would “loyalty” free you from the “stricter” “burdens of war”? And why is the State of New South Wales in this complicity of acting in the Oaths Act 1900 NSW but then in literal “treason” against it?

Considering that there is a silent war going on around us, in the form of financial reparations, administration and the “use of the fruits”, most would not consider, but it would be pertinent to state that loyalty would mean comprehending that one is occupied and that administration under the rules of usufruct is taking place.

In knowing this, it would again be pertinent to state that in that loyalty, you would know the difference between “belligerent”, “combatance”, and “non-belligerence”, and your role as a “civilian” in a “theatre of warfare”.

CIVILIAN. One who is skilled or versed in the civil law. A doctor, professor, or student of the civil law. Also a private citizen, as distinguished from such as belong to the army and navy or (in England) the church.

CITIZEN. In general. A member of a free city or jural society, (*civitas*), possessing all the rights and privileges which can be enjoyed by any person under its constitution and government, and subject to the corresponding duties.

In English law. An inhabitant of a city. 1 Rolle, 138. The representative of a city, in parliament. 1 Bl. Comm. 174. It will be perceived that, in the English usage, the word adheres closely to its original meaning, as shown by its derivation, (*civis*, a free inhabitant of a city.) When it is designed to designate an inhabitant of the *country*, or one amenable to the laws of the nation, “subject” is the word there employed.

CITIZENSHIP. The *status* of being a citizen, (*q. v.*)

As Shakespeare once was quoted, “All the world’s a stage, we are but merely players on it”. He only alluded to the fact that the “stage” he spoke of existed in a “theatre of warfare”.

Nationality & Citizenship Act 1948

- “Territory” means a Territory under the authority of the Commonwealth;
- “the Australian Government” means His Majesty’s Government in the Commonwealth of Australia;
- “the United Kingdom and Colonies” includes the Channel Islands and the Isle of Man;
- “trust territory” means a territory administered by the government of any part of His Majesty’s dominions under the trusteeship system of the United Nations.

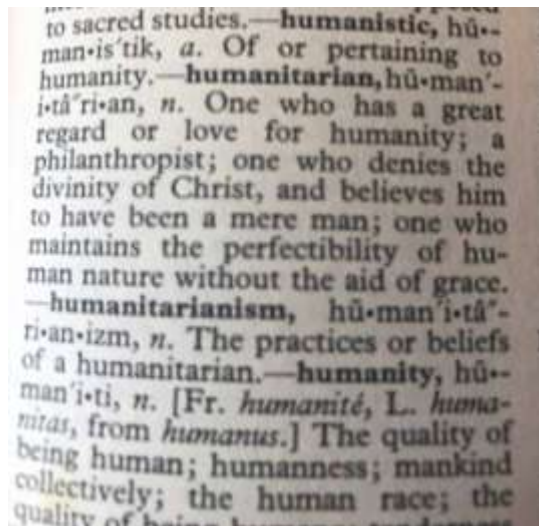
Australian Citizenship Act 1973

4. Section 5 of the Principal Act is amended— 15
- (a) by omitting from sub-section (1) the definitions of “foreign country”, “the Australian Government” and “trust territory”; and
 - (b) by omitting from paragraph (b) of sub-section (3) the words “twenty-one years” and substituting the words “eighteen years”. 20

We can see that during the creation of Citizenship in the Commonwealth of Australia in 1948, that the definition is linked to United Nations based “trust territories”, which implies that “trusteeship” is taking place over something in International Conventions drawing Nationality into “Citizenship” in line with the adoption of the International Monetary Fund Act 1947. Who then has “right” of “Executor”?

Lose the name they scream, but did they ever consider what the name actually was? How the “person” came to be related to it. God was no respecter of the person, and it was God that created man in his own image. Given that Genesis speaks of Sodom divvying the spoils of war from the persons of men, it can be assumed that the “persons” of men have been known about by “God” in his creation of “man”.

To be pushed upon by the State in the name of the person would also denote that a “man” is involved in this transaction given that the person according to the Authorized King James Bible is “of men”, and traded by “men”.



And to now define the person as a “human being” under the guise of humanitarianism takes from “mankind” and creates “humanity”, denying the Faith and the divinity of Christ to believe that Christ was merely a man.

The conundrum here being that to be defined as “man” in the first place would be to agree that Genesis 1:26 actually took place putting you back into the divine at the creation of the “Realm” in which the “world” literally exists.

If a man were deemed to be incompetent, or that of a bastard child without the right of inheritance, the State would take on the role of Guardian of a Ward of the State. The same would apply for those under the Lunacy Act 1898 or imprisonment in Her Majesty’s Gaol System.

Genesis 40:4 Authorized (King James) Version (AKJV)

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

Numbers 15:34 Authorized (King James) Version (AKJV)

³⁴ And they put him in ward, because it was not declared what should be done to him.

As the world suffered a total impact through Hague Conventions over a century ago, over that time the Commonwealth of Australia, and subsequently the “Australia” created in 1973 became party to other treaties and conventions.

The International Covenant on Civil and Political Rights saw to the better treatment of the long standing populations of the Nation States around the world.

Article 18 ICCPR

- 1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.*
- 2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.*
- 3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals or the fundamental rights and freedoms of others.*
- 4. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.*

Article 18 protects theistic, non-theistic and atheistic beliefs, as well as the right not to profess any religion or belief. The terms "belief" and "religion" are to be broadly construed. Article 18 is not limited in its application to traditional religions or to religions and beliefs with institutional characteristics or practices analogous to those of traditional religions. The Committee therefore views with concern any tendency to discriminate against any religion or belief for any reason, including the fact that they are newly established, or represent religious minorities that may be the subject of hostility on the part of a predominant religious community.

But there is irony in “humanity” being taught Christ is merely a man, and yet being given the right to express “religion” or “beliefs” that may counter “humanity” and show “man” for “mankind” that he is. Under the Human Rights agreements, you have the right to the Authorized King James Bible by Religion and Faith which overrides the Human Rights covenants being a higher and supreme law to that of Human Rights.

The Bible allowed these Kingdoms to be in the first place as the cornerstone of the realms in which they are built. If you were to take away the cornerstone the realms of

men would fail to exist meaning that the lines of authority through Faith would also fail to exist.

Hosea 4:6 Authorized (King James) Version (AKJV)

⁶ My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

Proverbs 1:22 Authorized (King James) Version (AKJV)

²² How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

Romans 1:28 Authorized (King James) Version (AKJV)

²⁸ And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

“Mankind” had now been subjugated to the Realms of Men and not the Realm of God, in the Military Occupation of the United Kingdom of Great Britain and Ireland after over a century of conflict with the United States the Realms of God had been put into Administration under the Rules of Usufruct and the Men of the Realm now disloyal to that Realm and considered without “birth right” and “human” or “beasts and monsters”.

Robson v Hallett [1967] 2 QB 939, Lord Parker CJ said (at 951):

... Lord Edmund-Davis in Morris v Beardmore stated: "If the courts of common law do not uphold the rights of individuals by granting effective remedies, they invite anarchy, for nothing breeds social disorder as quickly as the sense of injustice which is apt to be generated by the unlawful invasion of injustice of a persons rights, particularly when the invader is a government official."...

ACT OF SETTLEMENT 1700

3 By the Act of Settlement s 4, it is declared that 'whereas the laws of England are the birthright of the people thereof and all the kings and queens who shall ascend the throne of this realm ought to administer the government of the same according to the said laws and all their officers and ministers ought to serve them respectively according to the same...the same are....ratified and confirmed accordingly.

We can see through the Act of Settlement 1700 that the Laws of England are the birthright of the people through the throne of the realm and the government of the same. We can link the Authorized King James Bible through the Coronation of “all the kings and queens who shall ascend the throne” and the crowning as a Monarch of the Realm. And then back again in the epilogue to James I from his Counsel of Men on translation of the Authorized King James Bible 1611 detailing therein as the “Laws of England”.

This is important given the evidence already put forth to show that a foreign “realm” has taken executive power in the Imperial and the Commonwealth of Australia over the

Administration of long standing financial burdens placed on the Commonwealth of Australia since its inception in 1875.

We get back to our conundrum, in that the “person” “addressed” has been “summonsed” to the court to “appear”. One would usually expect a Magistrates Court to come under what is called Summary Jurisdiction, which forgoes the right of “Trial by Jury” in place of a decision by a Single Magistrate.

In older times, and still existent at the core of “the law” in Tasmania and New South Wales is the Petty Crimes Division of the District Court. The Court being linked to the Council District in which the Court was located. We see this now usually put under “summary jurisdiction”.

HALSBURY'S LAWS OF AUSTRALIA says under (130-13460):

Consent to summary jurisdiction

The consent to be tried summarily must be clear and unequivocal and a failure to carry out the procedures for obtaining the consent will deprive the court of jurisdiction to determine the matters summarily.

Romans 3:19-24 Authorized (King James) Version (AKJV)

¹⁹ Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. ²⁰ Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

²¹ But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; ²² even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: ²³ for all have sinned, and come short of the glory of God; ²⁴ being justified freely by his grace through the redemption that is in Christ Jesus:

This starts to shed a whole new light on what is being administered at the State of New South Wales, and how the jurisdiction of the court of the State has impact over you under the Commonwealth of Australia.

In the days when Tasmania was still Van Diemens Land, the Supreme Court of the Realm was held at Sydney in the Colony of New South Wales. Van Diemens Land was mostly prisoners and their guards being Corrective Services whom are still linked by admiralty to the protection of Her Majesty's ships of war whilst at port to this day. Freemen who were put before the Magistrate inside the colony gaol of Van Diemens Land were given a choice to have matters heard Summarily within the confines of the auspices of the Gaol Services, or they could board a ship bound for Sydney to have matters heard before the Judiciary and a Jury of their Peers.

To be tried summarily was by choice and denying consent to be tried summarily often meant very lengthy waits for transport to Sydney in conditions that were very poor in this time. Prisoners often chose to be tried summarily in the Colony of Van Diemens Land due to facing the harsh conditions involved with transport as a prisoner to Sydney to be heard before a Judiciary.

JUDICAIRY ACT 1903 (Cwlth)

Section 39(2) All courts have Federal Jurisdiction

COMMONWEALTH OF AUSTRALIA CONSTITUTION ACT JULY 1900 UK/PGA

Section 80 - Trial by Jury

The trial on indictment of any offence against any law of the Commonwealth shall be by jury, and every such trial shall be held in the State where the offence was committed, and if the offence was not committed within any State the trial shall be held at such place or places as the Parliament prescribes.

What we seem to see today is that people are put before the Magistrates Court in Summary Jurisdiction as first port of call into the “system of the law”. As a “person” who is now at “sin” in “transgression” of “the Law”, ones only right of access into the District Court of New South Wales is by “right of appeal” which is controlled by “first appearance” before a court of Summary Jurisdiction forced upon you against your will and against Halsbury’s Comments on the “Laws of Australia”. It is as though you are “enforced” to wear the “mask” or “persona” which is accepted by the status quo. Through these courts of “summary” jurisdiction the use of language is twisted on you, and the majority accept verbatim what is being defined to them. Rarely does the status quo question the use of the language itself which “at the law” is defined specifically in instruments such as the Acts Interpretation Act 1966, or the Annotated Constitution of the Commonwealth of Australia by Quick and Garren.

Isaiah 29:20-21 Authorized (King James) Version (AKJV)

²⁰ For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:²¹ that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Isaiah 54:14-15 King James Version (KJV)

¹⁴ In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

Malachi 3:13 Authorized (King James) Version (AKJV)

¹³ Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee?



What we see however through what is demonstrated to “free men” of the Colony of Van Diemens Land in the 1800’s is a split in jurisdictional powers from Summary Jurisdiction within the prison under the Governor, and the Judicial Systems of New South Wales through the Supreme Court of Sydney.

COMMONWEALTH OF AUSTRALIA CONSTITUTION ACT JULY 1900 UK/PGA

Clause 5 - Operation of the Constitution and laws [see Note 3]

This Act, and all laws made by the Parliament of the Commonwealth under the Constitution, shall be binding on the courts, judges, and people of every State and of every part of the Commonwealth, notwithstanding anything in the laws of any State; and the laws of the Commonwealth shall be in force on all British ships, the Queen's ships of war excepted, whose first port of clearance and whose port of destination are in the Commonwealth.

Clause 8 - Application of Colonial Boundaries Act

After the passing of this Act the Colonial Boundaries Act, 1895, shall not apply to any colony which becomes a State of the Commonwealth; but the Commonwealth shall be taken to be a self-governing colony for the purposes of that Act.

Section 80 - Trial by Jury

The trial on indictment of any offence against any law of the Commonwealth shall be by jury, and every such trial shall be held in the State where the offence was committed, and if the offence was not committed within any State the trial shall be held at such place or places as the Parliament prescribes.

Section 106 - Saving of Constitutions

The Constitution of each State of the Commonwealth shall, subject to this Constitution, continue as at the establishment of the Commonwealth, or as at the admission or establishment of the State, as the case may be, until altered in accordance with the Constitution of the State.

Section 109 - Inconsistency of laws

When a law of a State is inconsistent with a law of the Commonwealth, the latter shall prevail, and the former shall, to the extent of the inconsistency, be invalid.

If we were to take what we have learnt through our research into the line of authority and the birth right of the Commonwealth of Australia as so under the Realms of the Imperial Crown, we could look at Section 109 of the Commonwealth of Australia Constitution at Section 109 of Clause 9. If the core line of authority is fractured, and the States acting outside of that “birthright” by inheritance through George V from Queen Victoria, then it would go without saying that as at Section 109 of the Act there is an inconsistency with the laws of the Crown Imperial and the Commonwealth of Australia.

ACTS INTERPRETATION AC 1901 (Cwlth)

Part 6 Judicial Expression

Any court can hear a matter in Federal Jurisdiction.

Section 15(c) Gives Judge Federal Jurisdiction without limits.

Section 25(d) Court to provide written reasons for refusing points of law.

If this line of authority has been fractured this would render any court outside of the Commonwealth of Australia Constitution Act July 1900 UK/PGA under the Realm of the Crown Imperial a “coram non judice”.

CORAM NON JUDICE

Coram non judice, Latin for “not before a judge,” is a legal term typically used to indicate a legal proceeding that is outside the presence of a judge (without a judge), with improper venue, or without jurisdiction. Any indictment or sentence passed by a court which has no authority to try an accused of that offence, is clearly in violation of the law and would be coram non judice and a nullity. The exception non sui juris, “not of one’s own right,” is available at any time, including after judgment (Bracton).

Romans 3:19-20 Authorized (King James) Version (AKJV)

¹⁹ Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. ²⁰ Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Although we can see now that the role of the “man” has been subjugated by the “mask” of the “person” putting the State of New South Wales (in this example) in the role of Guardian of “Human Rights” and the “human” or “natural person” under “Trustee” and “Guardianship” living in Council Ward, with “warden” and “councillor”.

Even though an “administrative” power under “Rules of Usufruct” in Conventions and Treaties or Armistice Agreements, we can see a role of “trust” taking place with the “name” and “person”. The part that becomes more apparent is that there is inherent liabilities that are associated with the “name” by way of “policy” and its “enforcement” by agents working on behalf of the State at which “hinder” is defined “at law” as the inhibiting of “debt collection”. The State still maintains a role of “Guardianship” with a “Public Trustee” taking on the role of the administration of estate affairs.

CAPITE. Lat. By the head. Tenure *in capite* was an ancient feudal tenure, whereby a man held lands of the king immediately: It was of two sorts,—the one, principal and general, or of the king as the source of all tenure; the other, special and subaltern, or of a particular subject. It is now abolished. Jacob. As to distribution *per capita*, see **CAPITA**.

CAPITE MINUTUS. In the civil law. One who had suffered *capitis diminutio*, one who lost *status* or legal attributes. See Dig. 4, 5.

CAPITIS DIMINUTIO. In Roman law. A diminishing or abridgment of personality. This was a loss or curtailment of a man's *status* or aggregate of legal attributes and qualifications, following upon certain changes in his civil condition. It was of three kinds, enumerated as follows:

Capitis diminutio maxima. The highest or most comprehensive loss of *status*. This occurred when a man's condition was changed from one of freedom to one of bondage, when he became a slave. It swept away with it all rights of citizenship and all family rights.

Capitis diminutio media. A lesser or medium loss of *status*. This occurred where a man lost his rights of citizenship, but without losing his liberty. It carried away also the family rights.

Capitis diminutio minima. The lowest or least comprehensive degree of loss of *status*. This occurred where a man's family relations alone were changed. It happened upon the arrogation of a person who had been his own master, (*sui juris*), or upon the emancipation of one who had been under the *patria potestas*. It left the rights of liberty and citizenship unaltered. See Inst. 1, 16, pr.; 1, 2, 3; Dig. 4, 5, 11; Mackeld. Rom. Law, § 144.

In ancient Greece, Cities only allowed Citizenship to those that had gained the support of “seven brethren” whom were already citizens. This was biblical in nature with the Greek Translation of the Bible found central to the Citizenship. Having the support of brethren afforded the “citizen” benefits in the city including the ability to vote for the Mayor, and participate in City Council. Those without citizenship were treated differently by the “State” system of the time.

This evolved into current Roman Law of the Person, at which the subjugation of the rights as Men of God, became the Right of the Human, or Monster being the Bastard or Beast of God. Taking from all the fancy words, the description sees the falls of a Man as Executor to the Affairs of his “House” to that of a bastard with no right of “inheritance” leaving him “ward” of the State. When put into the context of the “birth right” of Queen Victoria so left as a Realm of Men by the Realms of the Gods as the Commonwealth of Australia, we can see that as an Administrator under the Rules of Usufruct, and Guardian of those fallen from “Grace” into the “sins” of “the Law”, the “State” even as an occupying power is under “trust”.

When we look at what has been stated in relation to defining “property” at law we see some stark revelations. When looking into *Yanner v Eaton [No 2]* [1999] HCA 69, and Justice Gleeson’s remarks on defining “property” we can see remarks in relation to the Crown.

Yanner v Eaton [No 2] [1999] HCA 69

In a joint judgment, Gleeson CJ, Gaudron, Kirby and Hayne JJ observed that ‘property’ is a term that does not necessarily equate to exclusive or beneficial ownership. They explain that:

‘property’ does not refer to a thing: it is a description of a legal relationship with a thing. It refers to a degree of power that is recognised in law as power permissibly exercised over the thing.

Their Honours further note that,

‘[p]roperty’ is a term that can be, and is, applied to many different kinds of relationship with a subject matter. It is not a ‘monolithic notion of standard content and invariable intensity’.

We firstly see that the terms “beneficial” is being used in correlation to “property” in “trust”. What becomes interesting is that “property” is not the “thing”, it is the “legal expression” of the ownership of “title” to the “thing”.

Justice Gleeson goes on to state the following in relation to the Fauna Protections in place in Queensland with the court stating that the purpose of the legislation is to provide a “royalty” system.

Yanner v Eaton [No 2] [1999] HCA 69

the statutory vesting of 'property' in the Crown by the successive Queensland fauna Acts can be seen to be nothing more than 'a fiction expressive in legal shorthand of the importance to its people that a State have power to preserve and regulate the exploitation of an important resource'

By creating a “royalty” system and “vesting” of “property” in the Crown can be seen to be nothing more than a “fiction expressive” in “legal shorthand” of the importance to its people that a “State have power” of the “exploitation” of a “resource”.

Now we can consider Article 31 and 38 of the Lieber Code in relation to Article 55 of the Hague Convention IV War on Land wherein Administration of the peoples “birthright” by Queen Victoria under the Rules of Usufruct where in “use of the fruits” takes the place if a failing economic outlook and the changes that occurred surrounding the Currency Act 1965.

The kicker here is the conflict and a decision that relates to the core “dominion” of a “realm” given in Genesis. This fictional expression in legal shorthand for the exploitation of what could be considered natural resources was given to man in self determination of a Commonwealth of Australia under the blessing of Almighty God and taken in Rules of Usufruct over Public Property, Agriculture, Fisheries, Forestry and Mining.

Genesis 1:28 Authorized (King James) Version (AKJV)

²⁸ And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

This then begs the question, that if a person is of a man, and if persons are traded by men, are they then “property” or the “fictional expression” in “legal shorthand” of the property of “man” being “of” men? Why does “God” have such disrespect for “persons”? And why would “God” call “transgression” of “the law” a “Sin”?

Would the degradation of the “head” of a “household” and “executor” of one’s family affairs into acting in the name provided by the “state”, where the head has been cut off leaving the State to act as “guardian” of the “person” left in “trust”?

A “mans” rights have been diminished, and the loss of patriarcha in the family estate as executor of a private estate, now drawn under the systems of the State named in “trust”.

The question is then, was this forced upon you, over time yes, as the “game of life” became the “status quo” and to play the value games of trade meant getting sucked into the games of “National Debt” leading to the problems associated with general living in today’s world.

To “arrogate” is to claim unwarrantably or presumptuously, to assume or appropriate a right without right. Under the auspices of warfare, this arrogation occurs at the “head” of the family, in the presumption of “belligerence”.

Armistice agreements allowed the “right of family”, and the demise of the currency in 1965 had led to the beginning of credit based loan funds at which sureties were put in place for payments of those loans into the future, and by future generations, or the “fruits of your loins”. As the Gold Backed Standard was removed from Currency, and the eventual credit cycle based economic system took its place, the Administering State saw a people with no “value”, with everything under “Usufruct”, the people of the Commonwealth of Australia literally had the debt on their own backs, their broken backs as they laboured the taxes as the cost of living increased.

They despised the very Imperial Crown that was suffering too, at the hands of an Administration at which the people could not see, hidden behind the shadows of Martial Law.

As an administering power, with administration of “trust” agreements, those disloyal citizens suffering the burden of warfare became under the “guardianship” of the State powers in Administration of the State in Usufruct. A child may ask if he doesn’t know how to get home. An adult who doesn’t know how to return home may be seen to come under some form of “Mental Health” or “Lunacy”.

The Administering Executive has now “in rem” by “the law” power of “property” being now divided into categories being “Real” or “Personal”, an arrogation of power, taken by presumption and/or assumption under the Laws of Armed Conflict.

In rem jurisdiction ("power about or against 'the thing'") is a legal term describing the power a court may exercise over property (either real or personal) or a "status" against a person over whom the court does not have in personam jurisdiction. Jurisdiction in rem assumes the property or status is the primary object of the action, rather than personal liabilities not necessarily associated with the property.

The subjugation of the head of the family, in diminished “status” at “law”, has taken place in an arrogation of powers of the head of the family, the father, or patriarchal estate holder at law.

A generational ignorance of the affairs of estate of the family, left to the systems of the state now under administration through Armistice by Treaty and Conventions. As the financial world collapsed around the people, the economic future of the Commonwealth of Australia was propped up by funds of credit lines available to the Commonwealth of Australia. Families within the Commonwealth of Australia also cycled out of their real wealth Gold and Silver into the Reserve Currencies being cycled through the economy.

As the final gold and silver fell out of circulation a total dependence on the Reserves was now managed by the Reserve Bank of Australia, with its links to the International Monetary Fund, it also had ties to the World Banks, and the International Bank of Settlements, structures of the “Financial Empire” that saw the payment of debts across banking structures worldwide.

An Administering power presumes rights of guardianship in armed conflict under several headings, but as we have seen loyalty and disloyalty have already taken a role, and the first step in knowing how to go home, is comprehending the divide between an Administration and the Realm in which it stands, and the Commonwealth of Australia, and the Imperial Crowned Realm anchored to Holy Ground by the Anzac during the Great War 1914-1918.

But in now defining that there are in effect “two entities” at play, in the guise of one beast, the question to an administering power is one that you may be a “belligerent”, or “combatant” in “armed conflict” under the auspice of what would still be considered “martial law” under FM-2470, US Army Field Manual current in the Rules of Engagement in the Field or Stage.

LIEBER CODE

Article 38 - Private property, unless forfeited by crimes or by offenses of the owner, can be seized only by way of military necessity, for the support or other benefit of the army or of the United States.

If the owner has not fled, the commanding officer will cause receipts to be given, which may serve the spoliated owner to obtain indemnity.

What is interesting to note at Article 38 is the last sentence wherein it states if the owner has not fled. The owner is the people of the Commonwealth of Australia, united in a Federal Commonwealth, although in a private capacity, you may consider your “titles” of “property” as “private property”.

The Commanding Officer will cause receipts to be given to what now becomes a spoliated owner to obtain indemnity. Indemnity from the “burden of war” as detailed in Article 155 and 156 relative to the loyalty and disloyalty of the occupied national of the Commonwealth of Australia.

The court rooms of the State of New South Wales now looking even more confusing given that the State is asking for the “name” or “person” of a “man” to step forth by “summons”, asking a “spoliated” owner to answer to a “persona” which is linked to receipts, which under law could be a “certificate” of “citizenship” or “registration of birth”.

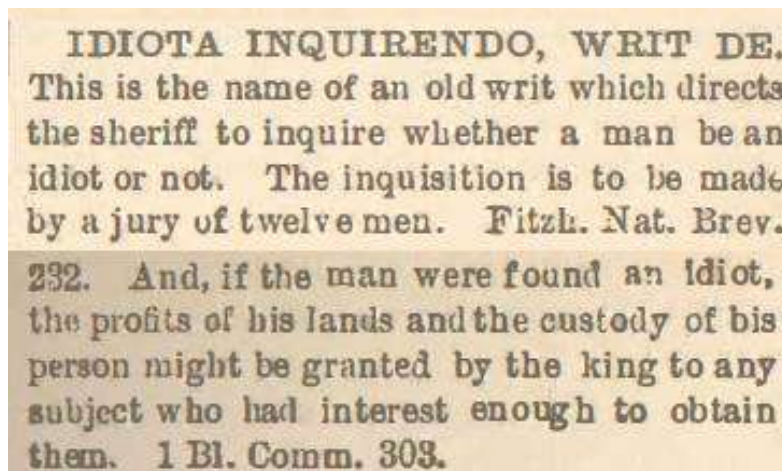
Ephesians 6:12 Authorized (King James) Version (AKJV)

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual

When we look at the “name” and the “property” associated with the name, at the core, all your documents are derived from a central registered source wherein your name is provided and recorded by the “State” for use by you interacting with the “State”. The first question that arises here is, why would you want to register with the “State” in the first place, and are you bodily forced to?

We have shown you already that the Birth Certificate and Citizenship Certificate are Crown Documents under the realm of the St Edwards Crown. We know that they are under Copyright to the Crown as issued by the Crown, we also know that “man” is “named” on the Certificate, and that “name” linked to a “person” which are “of men”. When it comes down to it, what is the certificate and why would you register to obtain one? And what if it was forced upon you? Is it linked to the diminishing status of “man”, linked to the “person” of “man”?

When presenting in a court room, ones presentation sets a standing “at law”, as to ones position “in rem”, and “mens rea” or that of a guilty mind. In the English systems of law, the mind formed a central part as to the guilt of a “man”. The intentions of actions became as important as the actions themselves. An injured party had to show “the guilty mind” of the accused. It is the finer details such as these that would set apart “murder in the first” to “manslaughter”.



At English Law, if one were “without mind”, they may be considered an “idiot” or “lunatic”. This may see they being warded to the state into “Mental Health”, or “Lunatic Asylums”, many enter gaol systems through actions in society and get trapped in similar systems of different streams. These actions diminish the “status” of the “man”, now linked in “personum” by the “state”.

What we have through Hague Conventions and the US Naval Fleets presence determining martial laws under armistice agreements, is the constant reminder “to remember”, “lest you forget”. Very much like you are in a “deep sleep”, putting your “state of mind” at “slumber”, not knowing who you are, nor how to return home. Issued with Certificates for indemnity, the populous instead assuming the “identity” of the “persona”. And now, always being asked to “identify” the “persona” by way of a

“summons” or “notice” bringing you before the court rooms of the State of New South Wales (in our current example).

Hosea 4:6 Authorised (King James) Version (AKJV)

6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

2 Samuel 14:14 Authorized (King James) Version (AKJV)

14 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him.

Whether you look at the “name” through registration of being born, birthed into a “birth right”, or through “nationality” and “immigration”, the key core of both streams of becoming “Australian” comes down to the Oath of Allegiance. As we have shown through the first sections of this paper. In the creation of a whole new “Australia”, the Queen and Gough Whitlam’s Government created an Oath of Allegiance and changed Styles and Titles.

The Schedule to the Commonwealth of Australia Constitution at Clause 9 of the act also demonstrates that the Oath of Allegiance is central to being a part of the Commonwealth of Australia by ones “loyalty”. This is repeated through the Hague Conventions, and again through the Rules of Engagement of the United States Field Manuals.

A “spoliated” owner must know what he has “not fled”. If you don’t know, in your own ignorance are you not swept into the disloyalty, and subsequent “burden of war”? Hosea 4 speaks of the lack of knowledge of “self”, equating to not knowing ones “allegiance” and therefore forgotten by “God” as his “children”. In a situation of foreign administration and the charge of being a disloyal citizen being pushed the “burden of war” by way of “financial burdens” becomes a pretty serious claim by God to forget you in his “will”.

With no “loyalty” and a need to “remember”, one is left in a literal “no man’s land”.

In a common occupation, an armed force entering a foreign soil does not know who is a combatant or not, and with current wars of aggression against a non enemy in actions against “ideas” such as the “war on drugs” and the “war on terror”, defining a combatant in what the CFR dubbed the “fourth generation of warfare” has blurred the lines of what a belligerent is to the point where police and armies around the world now turn on their own people.

A total confusion of self has put the mental state of entire national interests into zombie like prison farms, locked down by internationally controlled theatres of warfare in which through this confusion of self has blurred the rules of engagement through generations of ignorance.

In occupying, everyone is considered to be a combatant until hostilities have ended and capitulation is on the table. Even then, everyone is considered to be a belligerent at warfare under Trading with the Enemy, and the Demise of the National Interest in firstly the currency and secondly the National Debt. Under the Lieber code disloyalty and belligerence are redefined under current world scenarios putting terrorism by government in the people's hands being the ones that "protest" and "rally" the actions of an "administrator", and subsequently act in the role of "government".

Under a de jure system of Parliament and Government, the State would have taken the role of Guardian to the Pauper, Bastard, abandoned Child, Prisoner, Lunatic, Infirm, Aged and so on. Previous to the Civil Wars and the collapse of the control over the Bank of England, the State took more of an interest in the Wards who were formerly under the wing of the Church, now pushed into State Schools and educated with State Curriculum.

As a Pauper, or the "poor", through the last one hundred years, we have seen the demise of national wealth, in gold and silver, the divide between the rich and poor climbed, and the middle class disappeared, leaving the system with the "haves" and the "have nots", the "have nots" now circulating reserve currencies based on usufruct and a line of surety in a pledge to citizenship and the bloodline of your families into that same system of surety while the "haves" continue to build their larger wealths in gold and silver and commodity assets through their "property" in their "persons".

Generations of failure to act in the role of Executor to the Family Estate, now broken, and impoverished, registered with the "State" for benefit, what would have been considered a "beneficial interest" through the de jure governments, being use of your own electricity, gas, phone, internet etc, instead of paying for those services in usufruct, is now a liability and the benefit applied for being what would be "at law" considered a Tort of Necessity.

In line with a Tort of Necessity, Human Rights provides for the basic requirements of human life, being a roof over ones head, water, travel, and the basic requirements for basic living standards. Under the application to claim for a benefit through the Department of Human Services, the "human" can make claim for those necessities by way of a "basic wage" of fifteen hours a week at the lowest award hourly wage. Under the CPI and the OED this is considered to be enough to provide for the "necessities of basic living".

So we can see even under a de jure system, the State has the capacity to manage the poor, sick, infirm, prisoner and lunatic or mental patient, this includes the bastard child, or human being a monster with no right of inheritance.

This is where one could consider the Cestui Que Vie, and with what one has learnt from the application of a Realm being born from anchoring "faith" to holy ground. If one is "spiritually" lost, and doesn't know ones "state of being", and is considered "human",

then one might be “lost at sea”, or away from the “realm”. If the Commonwealth of Australia through the actions of Anzac, and the spiritual connections left at the Kings Domain in Melbourne, Victoria, is indissoluble by constitution, it still holds a “Cestui Que Use” in a state of “Pur Autrie Vie”.

When we look at the role of “Guardianship” and the role of the “person” in that Guardianship, ones “public servants” now the masters, we see that the kingdom is one large family estate, and the Rules of Usufruct have allowed a foreign executive to put the whole of a people under a spell and into a deep sleep related to their “mind’s eye” of the importance of their “birth right” and their “allegiance” to that “birth right”.

Exodus 1:17 Authorized (King James) Version (AKJV)

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

John 9:1-3 Authorized (King James) Version (AKJV)

And as Jesus passed by, he saw a man which was blind from his birth. ² And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? ³ Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

The role of this paper is to enlighten you to the spiritual connection from self, through to the spirit of the nation in the actions of ANZAC in which we are told “lest we forget”. The discussions of the finer details of “birth registration” are outside of this paper, although for readers, it would be pertinent to point out the connections to the “birth right” in the “kingdom” and the beneficial interest in the use of services and creations of the “men” of those “realms”.

The demise of Public and Private Wealth and the indoctrination of a wider population through State Curriculum and the introduction of State provided system functions such as Legal Aid, and State Curriculum in education, has seen the “status quo” become the “poor” and the “ignorant”, the State forms the very social foundation for most people’s lives today, with registrations and licences just to participate in the work place having the “Nanny or Big Mother” wrap red tape in everything you participate in.

IGNORANCE. The want or absence of knowledge.

Ignorantia eorum quæ quis scire tenetur non excusat. Ignorance of those things which one is bound to know excuses not. Hale, P. C. 42; Broom, Max. 267.

Very few act in promise to each other, with commodities in “exchange”, everyone participates with “money” but has very little knowledge of what money actually is.

When you consider “Martial Law”, and the obvious presence that has encroached on Australian society and the Americanisation of Australia since 1953, the demise of the Currency in 1965 has led to a Petro enforced currency that is backed by warfare to protect those Oil interests, the population cannot explain long term national interests in relation to the financial instrument they call money. Nor could the general population explain why they would need to “register” with the “state” in the first place, regardless of whether that state be acting as a “De Facto Government” or “De Jure”.

As with the “head” of the Family”, the “head” of the Kingdom in the Sovereign has to perform the same role as Executor to the Affairs of Estate. Putting seal to the affairs of the people through Parliament and Executive Government, the Monarch bears the Royal Seal passed to the Governor General for use in sealing all matters of the Commonwealth of Australia.

A father creates by way of progeny who create in the name of the father.

The Generals being in the Attorney General, Solicitor General, Postmaster General, and Governor General have the capacity through the Sovereign to speak “generally” at capitulation or armistice of that body of people. To speak outside of this “general” position would to ask for “special appearance” to present a “private” point of view rather than one “in general”.

The Generals, have the ability to speak for the “head” being the Sovereign Monarch or King of the Body, being the people of the Commonwealth of Australia by indissoluble Federal Commonwealth.

CHAPTER 9

CAPITULATIONS AND ARMISTICES

CAPITULATIONS

244. Definition.—A capitulation is an agreement entered into between commanders of belligerent forces for the surrender of a body of troops, a fortress, or other defended locality, or of a district of the theater of operations.

245. Military honor in.—Capitulations agreed upon between the contracting parties must take into account the rules of military honor.

Once settled, they must be scrupulously observed by both parties (*H.R., art. 35*).

246. Powers of commanders.—Subject to the limitations hereinafter indicated, the commander of a fort or place, or the commander in chief of an army, is presumed to be duly authorized to enter into capitulations. If he capitulates unnecessarily and shamefully, or in violation of orders from higher authority, he is liable to trial and punishment by his own government (see A.W. 75), but the validity of the capitulation remains unimpaired. His powers are not presumed to extend beyond the forces and territory under his own command. He is not presumed to possess power to bind his government to a permanent cession of the place or places under his command, or to any surrender of sovereignty over territory, or to any cessation of hostilities in a district beyond his command, or generally to make or agree to terms of a political nature, or such as will take effect after the termination of hostilities.

247. Forms of capitulations.—There is no specified form for capitulations. They may be concluded either orally or in writ-

ing, but in order to avoid disputes which may arise as to the terms thereof, it is best, whenever possible, that they be reduced to writing. The convention should contain in precise terms every condition to be observed on either side, excepting such conditions as are clearly imposed by the laws of war. Details of time and procedure should be prescribed in the most exact and unequivocal language. Even in case of an unconditional surrender following an assault, when the terms are practically dictated by the victor, they should nevertheless be embodied in a written capitulation as soon as practicable.

248. Subjects usually regulated.—In the terms of capitulation the following subjects are usually determined:

a. Cessation of hostilities.—If hostilities have not already been suspended, the date, hour, and minute when they are to cease should be specified.

b. The fate of the garrison, including those persons who may have assisted them.—It is usually agreed that these are to become prisoners of war. In that event, if both belligerents are parties to the Geneva convention of 1929 (ch. 4), concerning the treatment of prisoners of war, little or nothing more on that subject need be included in the capitulation. However, special circumstances, such as the bravery of the defense, the strategic or tactical importance of immediate occupation of the place or area to be surrendered, the probable losses that would be involved in forcing an unconditional surrender, inability of the victor to guard, evacuate, and maintain so many as prisoners of war, or other considerations, may justify the victorious commander in agreeing to allow the defeated force simply to evacuate, or to march out with the "honors of war," or to disperse after disarming and giving paroles, providing in the latter case the laws of their country do not forbid, and they are willing to give paroles.

c. The disarming of the place and of the defenders.—The officers are sometimes allowed to retain their side arms besides the articles which they are entitled to keep under (*G. P. W.*, art. 6), paragraph 79.

d. The turning over of the arms and matériel, and, in a proper case, the locating of the mine defenses, etc.

e. The evacuation of and taking possession of the surrendered place.—The provisions relative to the withdrawal of the de-

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fenders and the entering into possession of the besiegers are fixed in advance with absolute precision, according to the circumstances of each case. Commissions may be named for the delivery and taking possession, respectively.

f. Provisions relative to the medical personnel, sick, and wounded.

g. Provisions for taking over the civil government and property of the place, with regard to the peaceable population.

h. Stipulations with regard to the immediate handing over to the victor of certain forts or places, or other similar provisions, as a pledge for the fulfillment of the capitulation.

249. Damage or destruction of property prohibited after capitulation.—From the moment of the signing of a capitulation, the capitulator has no right to demolish, destroy, or injure the works, arms, stores, or ammunition in his possession during the time which elapses between the signing and the execution of the capitulation, unless otherwise stipulated in same.

250. Denunciation of capitulation.—A capitulation can be denounced and hostilities immediately resumed for failure to execute any clause which has been agreed upon or in case it was obtained through a breach of faith.

It could then be asked in making a “Claim of Right” does one need or require “standing” in a “Right of Claim” to be able to uphold that “right”. When we look at the definitions of “property” by Justice Gleeson, we begin to rethink our assumptions on the “rem” of a “thing”. Is a mere assertion by claim, the “value” in the “claim”, by stating “it’s mine” are you not asserting a “Claim of Right” by proclaiming certain rights in “property”.

When we look at transactions based upon “promise” such as the Bills of Exchange Act 1909, we see that the “Notice”, forms a part of a Commercial Process in “Lien” of “property”, a “fictional link” to the “thing” by claim of understanding upon trespasses of that “right” of “property”. This is why many Commercial Liens don’t hold weight “at law”, being unreasonable, and not framed on ones “right” at “rem” or in relation to “property” being “secured”.

We find the use of the Personal Property Securities Register in “Australia” central to the Securities Exchanges that take place between large and small corporations and trusts throughout the Commonwealth of Australia. Car Dealerships are known to use the Commercial Lien process to impound, refinance, and repossess vehicles under financial contract.

In short, an armistice takes place, and signatories are bound by treaties and conventions at the risk of returning to armed conflict.

HAGUE IV

Article 40 - Any serious violation of the' armistice by one of the parties gives the other party the right of denouncing it, and even, in cases of urgency, of recommencing hostilities immediately.

Vattel - Law of Nations - Book II

OF A NATION CONSIDERED IN ITS RELATION TO OTHERS

CHAP. XV. OF THE FAITH OF TREATIES

§ 221. He who violates his treaties, violates the law of nations. He who violates his treaties, violates at the same time the law of nations; for, he disregards the faith of treaties, — that faith which the law of nations declares sacred; and, so far as depends on him, he renders it vain and ineffectual. Doubly guilty, he does an injury to his ally, he does an injury to all nations, and inflicts a wound on the great society of mankind. "On the observance and execution of treaties," said a respectable sovereign, "depends al the security which princes and states have with respect to each other: and no dependence could henceforward be placed in future conventions if the existing ones were not to be observed."

There is a set of rules at play not at first apparent to the common “man” being “spoliated” from his “birth right” and having his “status” then “diminished” in ignorance of his “family” rights.

Exodus 1:17 Authorized (King James) Version (AKJV)

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

The initial “Birth Registration” setting off a link to “allegiance” through the “father” and “mother”, although “informing” of the “abandonment” of the “bastard” now under “guardianship” of the “state”.

Isaiah 21:6 Authorized (King James) Version (AKJV)

For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.

The same links to “allegiance” shown to have changed though the creation of “Australia” as a Nation State in 1973, and through Oaths of Fidelity and Hague Conventions protecting the right of allegiance through “loyalty”.

Ezekial 3:17 Authorized (King James) Version (AKJV)

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

Romans 3:19-20 Authorized (King James) Version (AKJV)

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin

In a global situation wherein many signatories exist under Armistice where differing “worlds” collide, it is not expected that everyone have a “birth certificate”. Immigration and the diaspora of warfare also attribute to the failure of documentation of the “person”. In World War II many civilians burnt their documentation so as to fall into certain categories of prisoners of war. Ghandi also saw Black British Subjects in South Africa burn documentation in rebellion of Transvaal treating British Subjects under Apartheid.

We find that the importance is the link through allegiance via the continuing bloodline allegiance through family and the registration through birth rights now under usufruct and turned liability to the registrant or the immigrant who takes by oath an allegiance.

After the creation of the Nation State of “Australia” in 1973, the Oath of Allegiance has turned into a Pledge at “law” negating the requirement for any “allegiances” other than the subordination as “humans” to the Constituted Body that is the Nation State of “Australia”.

This is interesting, because “at law”, a “pledge” is not to dissimilar to a “pawn”, wherein a “certificate” or “receipt” is given for the return of what is “pledged” or “pawned”. And given that the Rules of Engagement speaks of a Certificate for “indemnity”, would mean

relief from the “burdens of war”, and possibly the “financial burden” that goes along with it.

We also show with Nationality and Citizenship Act 1948 being linked in “trust” with the United Nations with relevant changes in Australian Citizenship Act 1973 and links to the newly formed Nation State of “Australia”.

LIEBER CODE

Article 44 - All wanton violence committed against persons in the invaded country, all destruction of property not commanded by the authorized officer, all robbery, all pillage or sacking, even after taking a place by main force, all rape, wounding, maiming, or killing of such inhabitants, are prohibited under the penalty of death, or such other severe punishment as may seem adequate for the gravity of the offense.

We can see under the Lieber Code which is reflected through Hague Conventions 1899 and 1907 that pillage and plunder are expressly forbidden, and as we have seen the enforcement of Oaths of Fidelity fall on “Civil Officers” and “Judicial Officers” and is forbidden from being enforced upon inhabitants of an invaded country. Civil Laws in the country still take effect, although through the use of “policy” and its subsequent “enforcement” upon the “person” with the body of the “man” held in “surety” by “pledge” the “State” always seems to come up trumps.

FREEDMEN ASSIMILATED TO SURRENDERED FOES AND DISPOSITIONS OF THE LEX AELIA SENTIA.

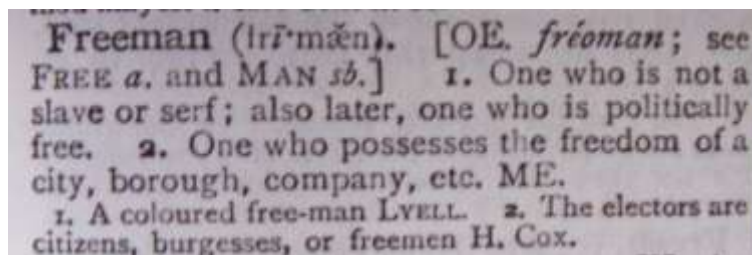
§ 13. The law Aelia Sentia enacts that slaves who have been punished by their proprietors with chains, or have been branded, or have been examined with torture on a criminal charge, and have been convicted, or have been delivered to fight with men or beasts, or have been committed to a gladiatorial school or a public prison, if subsequently manumitted by the same or by another proprietor, shall acquire by manumission the status of enemies surrendered at discretion.

LIEBER CODE

Article 42 - Slavery, complicating and confounding the ideas of property, (that is of a thing,) and of personality, (that is of humanity,) exists according to municipal or local law only. The law of nature and nations has never acknowledged it. The digest of the Roman law enacts the early dictum of the pagan jurist, that "so far as the law

of nature is concerned, all men are equal." Fugitives escaping from a country in which they were slaves, villains, or serfs, into another country, have, for centuries past, been held free and acknowledged free by judicial decisions of European countries, even though the municipal law of the country in which the slave had taken refuge acknowledged slavery within its own dominions.

A rare word "freeman" not being found in "law" very often it is found in the Magna Carta repealed in Nation State of "Australia". This clause in which protects the "freedom" of a "man" within the "realm" is repeated in the Petition of Right 1627 and then Habeus Corpus 1640, dealing with the "right" of the "body". With "man" being linked spiritually through "God" and Genesis by creation, "at law" we see a distinct separation between "mind" and "body".



[1297] 25 Edward I (Magna Carta) c. XXIX

No freeman shall be taken or imprisoned, or be disseised of his freehold, or liberties or free customs, or be outlawed or exiled, or any other wise destroyed; nor will we pass upon him, nor condemn him, but by lawful judgement of his peers, or by the law of the land. We will sell to no man, we will not deny or defer to any man either justice or right.

[1627] 3 Charles I (Petition of Right) c. 1

3. And where also by the statute called, The great charter of the liberties of England, it is declared and enacted, That no freeman may be taken or imprisoned, or be disseised of his freehold or liberties or his free customs, or be outlawed or exiled, or in manner destroyed, but by the lawful judgement of his peers, or by the law of the land.

[1640] Division 2 - Habeas Corpus 16 Charles I c. X

An Act for the regulating of the privy council, and for taking away the court commonly called the star-chamber. Whereas by the great charter many times confirmed in parliament, it is enacted, That no freeman shall be taken or imprisoned, or disseised of his freehold or liberties or free customs, or be outlawed or exiled or otherwise destroyed, and that the King will not pass upon him, or condemn him; but by lawful judgement of his peers, or by the law of the land..."

Looking into Article 42 of the Lieber Code the passage reveals much more than first meets the eye, and with the knowledge of the “Realm” being in conflict, we can see the right of “property” lies at the core in relation to the “personality” in transgression of “the law” is disregarded at levels higher than the local law.

1 Corinthians 7:22 Authorized (King James) Version (AKJV)

22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

At “the law” the usual requirement is being “compos mentis” or of sound “mind”, and having “the body”, or the “corpus” present before the court, usually in the form of an injured party, with the claimant having to show “mens rea”, to form “guilt”. We could go into the intricacies of “the law”, although we can see that “spiritually”, mind and body form the basis for actions at “law”.

Being enforced bodily into policy, could be considered to be slavery, villainry, serfdom, or peonage, given the use of the “financial burdens” causing “sweat labour” to turn the wheels of the Reserve Currency to ensure the financial burdens don’t turn into “bodily” encumbered “sureties”.

Here we have mention in Rules of Engagement over International Affairs relating to “the law of nature”, and its demonstration that “all men are equal unto the law”, a saying at which we have grown up to learn. Through Leviticus we also see that “God” demonstrates that the “person” is left out of “judgement” and that “transgression” into “the law” or falling from “grace” leads to “sin” or respect of the “persons” of “men”.

Leviticus 19:15 Authorized (King James) Version (AKJV)

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbor.

Being “freed”, would insinuate that one was “controlled”, which would then infer that one was previously a “slave”, or serf, or villain, or “in rem” as “property” of the State. We have already discussed arrogation by “the State” in “guardianship” of “trust” linked to Citizenship, which then in turn is linked to the “person” at “the law” being a fictional expression of the arrogation of “mans” rights. Any description of the “diminished rights” of man, and family, could be considered to be against ones will, including the enforced policy of “the State” in guardianship.

Ecclesiastes 7:1 Authorized (King James) Version (AKJV)

1 A good name is better than precious ointment; and the day of death than the day of one's birth.

Exodus 1:17 Authorized (King James) Version (AKJV)

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

Galatians 4:19 Authorized (King James) Version (AKJV)

19 My little children, of whom I travail in birth again until Christ be formed in you,

Matthew 8:22 Authorized (King James) Version (AKJV)

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

Luke 9:60 Authorized (King James) Version (AKJV)

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

During a Commission on the actions of the then Minister for Immigration revoking the citizenship of an Australian immigrant where said Australian had not been informed of their revocation of rights as a Citizen of Australia, what seems to be the voice of Penny Wong is heard to describe Citizenship as a “Dead Legal Fiction”.

Given what we have uncovered, it could be said that the “person” in “rem” could be considered to be a “fictional expression” by the Crown arrogating the “rights” of “man” through the “person of man”. The Bible has a recurring theme of death and rebirth, and warns you to let the dead bury the dead.

Interesting to note is Ecclesiastes speaks of a “good name” and the day of death being better than the day of one’s “birth”. We come to this circle where we start to see more to what the court rooms are asking when they “summons” dead into the court room and ask them to “all rise” from the dead and “appear”. We come back to our initial problem that by the policy of the State enforced by Police in Policy Enforcement brings people before the court rooms of States every day by the use of the “name”, “address” and the “date of birth”.

What we start to see is that “birth” and “death” has a role in the “name” or “person” at “law”. With a birth right in a kingdom vested in a monarch, through to the head of a family estate, we can link the premise of birth to the estate.

With the State as “guardian” of the “person”, and the “man” under “pledge” as “surety” for the National Debt, we start to see the arrogation of more than just the name, but the role of Executor of one’s Family Affairs, while within the body of the people, Corpus Christi, an empty throne would constitute an Office sitting “sine die”.

2 Samuel 14:14 Authorized (King James) Version (AKJV)

14 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him.

This starts to give new meaning to the term “born again”, when we consider the death by legal fiction, in consuming the mask, and being unable to remove it. Were you always warned that your face would stay the same way if you pulled faces and the wind changed?

We start to see that powers of the heavens and the earth bid for control of the will of people by “rem”, a wickedness that has allowed the generational degradation of a kingdom of heaven on earth into the towers that climb above the cities of world.

Ephesians 6:12 Authorized (King James) Version (AKJV)

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Colossians 1:16 Authorized (King James) Version (AKJV)

16 for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Titus 3:1-7 Authorized (King James) Version (AKJV)

3 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, 2 to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. 3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 4 But after that the kindness and love of God our Saviour toward man appeared, 5 not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 which he shed on us abundantly through Jesus Christ our Saviour; 7 that being justified by his grace, we should be made heirs according to the hope of eternal life.

Jeremiah 13:18 Authorized (King James) Version (AKJV)

*18 Say unto the king and to the queen,
Humble yourselves, sit down:
for your principalities shall come down,
even the crown of your glory.*

Over history, we can see that through War and Peace, conspiracies do occur, and under the guise of Martial Law, it is quite ok for them to occur, and behind your backs against your knowledge and in your ignorance.

To conspire is to make secret plans jointly with others to commit an unlawful or harmful act, a conspiracy sees men conspire in a secret plan to arm others. What can be said of Armistice and Warfare under Administration under the Rules of Usufruct in respect to a conspiracy?

War and Peace can be quite a large novel, even in law it is a bit of a novel. There are many differing types of warfare at International Law, but Peace is only found in the absence of warfare.

WAR.

1. *Hostile conflict by means of armed forces, carried on between nations, states, or rulers, or sometimes between parties within the same nation or state; a period of such conflict <the Gulf War>. - A state of war may also exist without armed conflict; for example, the treaty formally ending the World War II state of war between the United States and Japan was Signed seven years after the fighting ended in 1945. [Cases: War and National Emergency (:) 1.]*

civil war. An internal armed conflict between people of the same nation; esp. (usu. cap.), the war from 1861 to 1865, resulting from the Confederate states' attempted secession from the Union.

imperfect war. A war limited in terms of places, persons, and things.

mixed war. A war between a nation and private individuals.

perfect war. A war involving an entire nation against another.

private war. A war between private persons.

public war. A war between two nations under authority of their respective governments.

solemn war. A war formally declared esp. by public declaration by one country against another.

war of aggression. A war that the attacking nation initiates for reasons other than self-defense. - This type of war is considered a crime against international peace under customary international law.

2. *A dispute or competition between adversaries <fare wars are common in the airline industry>.*

3. *A struggle to solve a pervasive problem <America's war against drugs>.*

war contribution. Int'l law. An extraordinary payment imposed by an occupying power on the population of an occupied territory during wartime. - Often shortened to contribution. [Cases: War and National Emergency (:) 14.]

war crime. Conduct that violates international laws governing the conduct of international armed conflicts. Examples of war crimes are the killing of hostages, abuse of civilians in occupied territories, abuse of prisoners of war, and devastation that is not justified by military necessity. [Cases: War and National Emergency (:) 11.]

PEACE, n.

1. *A state of public tranquility; freedom from civil disturbance or hostility <breach of the peace>.*

2. *The termination or absence of armed conflict between nations. See peace treaty under TREATY. - peaceable, adj. peaceful, adj.*

armed peace. A situation in which two or more nations, while at peace, are actually armed for possible or probable hostilities.

peacetime. A period in which a country has declared neither a war nor a national emergency, even if the country is involved in a conflict or quasi-conflict.

peace treaty. See TREATY (1).

It is pretty evident that War and Peace go hand in hand, and you cannot have one without the other, you are constantly sold Peace, but it is merely an absence of armed conflict. The conflict between Nations overtakes the mind's eye from the freedom and slavery that occurs within the confines of war and peace.

bellum justum (bel-am jas-tam). [Latin] Int'l law.

A just war; one that the proponent considers morally and legally justifiable, such as a war against an aggressive, totalitarian regime. - Under Roman law, before war could be declared, the fetiales (a group of priests who monitored international treaties) had to certify to the Senate that just cause for war existed. With the adoption of the U.N. Charter, the bellum justum concept has lost its legal significance. The Charter outlaws the use of force except in self-defense. U.N. Charter arts. 2(4), 51 (59 Stat. 1031). - Also termed just war; justifiable war.

belligerency. Int 'l law.

1. *The status assumed by a nation that wages war against another nation. [Cases: War and National Emergency C.:> 1.]*

2. *The quality of being belligerent; the act or state of waging war.*

belligerent, n.

A country involved in a war or other armed international conflict. Cf. NEUTRAL (1).

belligerent, adj.

jus belli (jas bel-I), n. [Latin "law of war"] The law of nations as applied during wartime, defining in particular the rights and duties of the belligerent powers and of neutral nations.

jus bellum dicendi (jas bel-<lm di-sen-dI), n. [Latin] The right of proclaiming war.

jus crediti (jds kred-i-tI). [Latin "the right of credit"] Roman & Scots law. A creditor's right to a debt; a creditor's right to recover a debt through legal process. Cf. JUS EXIGE~DI. "[The term is frequently used in contradistinction to a mere spes,

or defeasible expectancy. This jus crediti is often of great importance; for although a person may not be entitled to be put in immediate possession of a subject, yet the obligation to deliver it to him at some future time creates in him a vested right, which forms part of his estate." William Bell, Bell's Dictionary and Digest of the Law of Scotland 620 (George Watson ed., 7th ed. 1890).

jus exigendi (jClS ek-si-jen-dr). [Latin] Scots law.

A creditor's right to enforce immediate payment of a debt. Cf. JUS CREDITI. "For example, where a testator directs his testamentary trustees to pay a certain which he has unconditionally bequeathed to the six months after his (the testator's) death. the legacy vests on the death of the testator, and the legatee acquires then the jus crediti, but he cannot enforce payment of the legacy until after the expiry of the six months; he acquires the jus exigendi when the debt has become prestable." John Trayner, Trayner's Latin Maxims 305 (4th ed. 1894).

ultra vires (31-trd VI-reez also veer-eez), adj. [Latin "beyond the powers (of)"] (18c) Unauthorized; beyond the scope of power allowed or granted by a corporate charter or by law <the officer was liable for the firm's ultra vires actions>. - Also termed extra vires. Cf. INTRA VIRES. [Cases: Corporations Cd370(1),385.] ultra vires, adv. ultra vires compromissi (al-trd VI-reez [also veer-eez] kom-pr<l-mis-l). [Law Latin] Hist. Beyond the force of the submission to arbitration; beyond the authority of the submission. - An arbitration award, for example, could be reduced if the award was greater than the submission warranted.

UNCITRAL Rules.

The Arbitration Rules of the United Nations Commission on International Trade Law, applicable to all international commercial arbitrations except as prohibited by the local law where the arbitration takes place. - This is the UCC. or Universal Commercial Code. This is the Slave System of the United Nations trying to over take the Bills of Exchange Acts of the various countries.

complicity (k<Jm-plis-a-tee), n. (17c)

Association or participation in a criminal act; the act or state of being an accomplice. - Under the Model Penal Code, a person can be an accomplice as a result of either that. person's own conduct or the conduct of another (such as an innocent agent) for which that person is legally accountable. Model Penal Code § 2.06. See ACCOMPLICE; innocent agent under AGENT. [Cases: Criminal Law - complicitous (kam-plis-<J-las), adj.

deceit, n. (14c)

- 1. The act of intentionally giving a false impression <the juror's deceit led the lawyer to believe that she was not biased>.*
- 2. A false statement of fact made by a person knowingly or recklessly (Le.,*

not caring whether it is true or false) with the intent that someone else will act upon it. See fraudulent misrepresentation under MISREPRESENTATION. [Cases: Fraud (;;;3.)]

3. A tort arising from a false representation made knowingly or recklessly with the intent that another person should detrimentally rely on it <the new homeowner sued both the seller and the realtor for deceit after discovering termites>. See FRAUD; MISREPRESENTATION. deceive, vb. "The tort of deceit consists in the act of making a wilfully false statement with the intent that the plaintiff shall act in reliance on it, and with the result that he does so act and suffers harm in consequence There are four main elements in this tort: (1) there must be a false representation of fact; (2) the representation must be made with knowledge of its falsity; (3) it must be made with the intention that it should be acted on by the plaintiff, or by a class of persons which includes the plaintiff, in the manner which resulted in damage to him; (4) it must be proved that the plaintiff has acted upon the false statement and has sustained damage by so doing." R.F.V. Heuston, Salmond on the Law of Torts 387 (17th ed. 1977).

fraud, n. (14c)

1. A knowing misrepresentation of the truth or concealment of a material fact to induce another to act to his or her detriment. • Fraud is usu. a tort, but in some cases (esp. when the conduct is willful) it may be a crime. - Also termed intentional fraud. [Cases: Fraud (:=> 1, 3, 16, 68.)]

2. A misrepresentation made recklessly without belief in its truth to induce another person to act. [Cases: Fraud (:=> 13(3).]

3. A tort arising from a knowing misrepresentation, concealment of material fact, or reckless misrepresentation made to induce another to act to his or her detriment. [Cases: Fraud C=> 13(2), 13(3), 16.]

4. Unconscionable dealing; esp., in contract law, the unfair use of the power arising out of the parties' relative positions and resulting in an unconscionable bargain. [Cases: Contracts (:=> 1.) - fraudulent, adj.]

affinity fraud. A fraud in which the perpetrator tailors the fraud to target members of a particular group united by common traits or interests that produce inherent trust. • The perpetrator often is or pretends to be a member of the group.

Investment scams such as Ponzi or pyramid schemes are common forms of affinity fraud. When a religious group is targeted, it is usu. called religious-affinity fraud.

bank fraud. The criminal offense of knowingly executing, or attempting to execute, a scheme or artifice to defraud a financial institution, or to obtain property owned by or under the control of a financial institution, by means of false or fraudulent pretenses, representations, or promises. 18 USCA § 1344. [Cases: Banks and Banking C::>509.10, 509.25.]

actual fraud. (17c) A concealment or false representation through a statement or conduct that injures another who relies on it in acting. - Also termed fraud in fact; positive fraud; moral fraud. [Cases: Fraud(;;c3.)]

extrinsic fraud. (1851) 1. Deception that is collateral to the issues being considered in the case; intentional misrepresentation or deceptive behavior outside the transaction itself (whether a contract or a lawsuit), depriving one party of informed consent or full participation. • For example, a person might engage in extrinsic fraud by convincing a litigant not to hire counsel answer by dishonestly saying the matter will not be pursued. Also termed collateral fraud. 2. Deception that prevents a person from knowing about or asserting certain rights. [Cases: Federal Civil Procedure (.":>2654; Judgment 0=>375,443(1).]

fraud in law. (17c) Fraud that is presumed under the circumstances, as when a debtor transfers assets and thereby impairs creditors' efforts to collect sums due. - Also termed constructive fraud.

fraud on the market. 1. Fraud occurring when an issuer of securities out misinformation that affects the market price of stock, the result being that people who buy or sell are effectively misled even though they did not rely on the statement itself or anything derived from it other than the market price. [Cases: Securities Regulation 2. The securities-law claim based on such fraud. See FRAUD-ON-THE-MARKET PRINCIPLE.

fraud in the inducement. (1831) Fraud occurring when a misrepresentation leads another to enter into a transaction with a false impression of the risks, duties, or obligations involved; an intentional misrepresentation of a material risk or duty reasonably relied on, thereby injuring the other party without vitiating the contract itself, esp. about a fact relating to value. - Also termed fraud in the procurement. Cf. fraud in the factum. [Cases: Contracts C='94(1); Fraud 24.]

fraud on the court. (1810) In a judicial proceeding, a lawyer's or party's misconduct so serious that it undermines or is intended to undermine the integrity of the proceeding. • Examples are bribery of a juror and introduction of fabricated evidence. [Cases: Federal Civil Procedure Judgment 0=>372, 440.]

concealment, n. (14c)

- 1. The act of refraining from disclosure; esp., an act by which one prevents or hinders the discovery of something; a cover-up.*
- 2. The act of removing from sight or notice; hiding.*
- 3. Insurance. The insured's intentional withholding from the insurer material facts that increase the insurer's risk and that in good faith ought to be disclosed. Cf. NONDISCLOSURE. [Cases: Insurance C=:c2961.] - conceal, vb.*

war-powers resolution. (1954)

A resolution passed by Congress in 1973 (over the President's veto) restricting the President's authority to involve the United States in foreign hostilities without congressional approval, unless the United States or one of its territories is attacked. 50 USCA §§ 1541-1548. [Cases: War and National Emergency]

Boyer Lectures – The Rule of Law and the Constitution

We end up back at our problem of standing before a Magistrate after addressing a Notice to appear before the court rooms of the State of New South Wales, asked to attend by name, address and date of birth.

Rules of Engagement detail a “certificate” given for “indemnity” upon the “non-belligerence” and “surrender” of “property” by an instrument called a “certificate”. Being “possessed”, “property” becomes the “spell” by “summons” before courts of “the law” of the “person”, a fictional expression “in rem” of a “thing” being the “property” at which “the law” holds one as “surety”.

To determine a “conspiracy” or even “fraud” under terms of peace and war is a very difficult thing given the international scope of agreements that are in play. As we have discovered the local laws are not seen by the laws of armed conflict, as the law of nature sees all men as equal unto the law. This removes the diminished rights of “men” as “persons”.

Article 7 of the Universal Declaration of Human Rights (UDHR) states that "All are equal before the law and are entitled without any discrimination to equal protection of the law."

Even under the label of a “human”, under Human Rights it is stated that all are equal before the law without discrimination. The “administrator” and “guardian”, as “guardian” and in the “public trust” is obligated to accountability of its performances, and is quite happy to accommodate the claim of the “person”.

PUBLIC GOVERNANCE, PERFORMANCE, AND ACCOUNTABILITY ACT 2013

No. 123, 2013 as amended

Section 10 Commonwealth entities

1) A Commonwealth entity is:

- a. a Department of State; or*
- b. a Parliamentary Department; or*
- c. a listed entity; or*
- d. a body corporate that is established by a law of the Commonwealth; or*
- e. a body corporate that:*
 - (i) is established under a law of the Commonwealth (other than a Commonwealth company); and*

(ii) is prescribed by an Act or the rules to be a Commonwealth entity.

Note: Commonwealth companies are not Commonwealth entities because they are not covered by this subsection. Chapter 3 deals with Commonwealth companies.

2) However, the High Court and the Future Fund Board of Guardians are not Commonwealth entities.

We can see however in their accountability the openly state that the High Court and the Future Fund Board of Guardians are not Commonwealth Entities. We can see by discussions of High Court Justice Gleeson that the High Court became the avenue of appeal from the Supreme Courts of the States.

Lecture 3: Aspects of the Commonwealth Constitution - Part 1

<http://www.abc.net.au/radionational/programs/boyerlectures/lecture-4-aspects-of-the-commonwealth-constitution/3476228>

"[T]he new legislation has been carefully framed to preserve the traditional constitutional restraints on judicial interpretation of the law, particularly the sovereignty of Parliament. The Human Rights Act, for example, will lead the Courts to exercise a more intensive form of scrutiny over Government and public authorities. The judges will have to deploy such concepts as proportionality and necessity, permitting the Government to cut down human rights only if it does so in response to a pressing social need. The courts will be drawn into a greater number of politically controversial issues. But they will not as a result be enabled to strike down Parliamentary legislation, although they will be able to declare it incompatible with the European Human Rights Convention."¹²

The Lord Chancellor's reference to 'the sovereignty of Parliament' has to be understood in the context of the United Kingdom, which does not have a written constitution. In a federal system, such as Australia's, there is no sovereign Parliament. The law-making power of Australian parliaments, Federal and State, is limited by the Constitution. If there is a dispute about those limits, it is determined by the courts, in particular by the High Court.

Chief Justice of Australia, the Honourable Murray Gleeson, AC.

Lecture 5: The Keystone of the Federal Arch

<http://www.abc.net.au/radionational/programs/boyerlectures/lecture-5-the-keystone-of-the-federal-arch/3475458#transcript>

The Constitution, in Section 71, required the establishment of what it referred to as 'a Federal Supreme Court, to be called the High Court of Australia'. That requirement was complied with in 1903.

Each State had its own Supreme Court. Before federation, appeals went from those Supreme Courts to the Privy Council in London. Under the Constitution, the High Court was given jurisdiction to hear appeals from the State Supreme Courts, and from other federal courts.

Chief Justice of Australia, the Honourable Murray Gleeson, AC.

We can see under High Court Rules that under Section 5(a) that an Act of the Parliament of the United Kingdom which is in force in the Commonwealth of part of the Commonwealth is still valid, but as this is from High Court Rules as of 1953, it is questionable if the "United Kingdom" is as per Acts Interpretation Acts 1966 defined as "United Kingdom of Great Britain and Ireland", or whether under Coronation in 1953 is defined as the United Kingdom of Great Britain and Northern Ireland.

HIGH COURT RULES 1953

Commonwealth Statutory Rules 1901-1956

Volume 3 - Judiciary to Navigation

Commencement

2. These Rules shall come into operation on the first day of January 1953, and shall apply to all proceedings and appeals commenced or instituted on or after that date.

Interpretation

Amended by 1953, No 46

5. In these Rules, unless the contrary intention appears---

"Act" means---

- a) An Act of the Parliament of the United Kingdom which is in force in the Commonwealth or in a part of the Commonwealth;*
- b) An Act of the Parliament of the Commonwealth;*
- c) An Act of the Parliament of a State; and*
- d) An Ordinance in force in a State or Territory;*

"action" means a civil proceeding commenced by writ or in such other manner as is prescribed by Rules of Court, but does not include a criminal proceeding by the Crown;

"administrator" includes an officer or agent of the Commonwealth, or of a State or Territory, authorised under the law of the Commonwealth, or of a State or Territory, to administer the estate of a deceased person;

We can see this fracture of the line of authority in Model Law or UNICITRL being implemented in International Arbitration giving it the force of law within "Australia". United Nations Commercial Trade Laws have primary jurisdiction in relation to the trade of "securities" under "administration" and in "trust" with the United Nations.

INTERNATIONAL ARBITRATION ACT 1974 - SECT 16

Model Law to have force of law

- 1. Subject to this Part, the Model Law has the force of law in Australia.*
- 2. In the Model Law:*

"arbitration agreement " has the meaning given in Option 1 of Article 7 of the Model Law.

"State" means Australia (including the external Territories) and any foreign country.

"this State" means Australia (including the external Territories).

CHAPTER II

ARBITRATION AGREEMENT - Option I

"The Model Law is designed to assist States in reforming and modernizing their laws on arbitral procedure so as to take into account the particular features and needs of international commercial arbitration."

Article 7 - Definition and form of arbitration agreement (As adopted by the Commission at its thirty-ninth session, in 2006)

- 1. "Arbitration agreement" is an agreement by the parties to submit to arbitration all or certain disputes which have arisen or which may arise between them in respect of a defined legal relationship, whether contractual or not. An arbitration agreement may be in the form of an arbitration clause in a contract or in the form of a separate agreement.*
- 2. The arbitration agreement shall be in writing.*
- 3. An arbitration agreement is in writing if its content is recorded in any form, whether or not the arbitration agreement or contract has been concluded orally, by conduct, or by other means.*
- 4. The requirement that an arbitration agreement be in writing is met by an electronic communication if the information contained therein is accessible so as to be useable for subsequent reference; "electronic communication" means any communication that the parties make by means of data messages; "data message" means information generated, sent, received or stored by electronic, magnetic, optical or similar means, including, but not limited to, electronic data interchange (EDI), electronic mail, telegram, telex or telecopy.*
- 5. Furthermore, an arbitration agreement is in writing if it is contained in an exchange of statements of claim and defence in which the existence of an agreement is alleged by one party and not denied by the other.*

6. *The reference in a contract to any document containing an arbitration clause constitutes an arbitration agreement in writing, provided that the reference is such as to make that clause part of the contract.*

Even with all this so called accountability, and through all the administration and obvious securities oversight that is occurring, the Australian Government is still party to treaties and covenants under “armistice” the right of self-determination is protected under the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights.

This links us back to the initial anchoring of a Realm Imperial by the Anzac sealing the fate of the Commonwealth of Australia in international law and entering into initial covenants with the League of Nations in 1919.

Article 1 of both Covenants (ICCPR & ESCR)

1. *All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.*
2. *All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic co-operation, based upon the principle of mutual benefit, and international law. In no case may a people be deprived of its own means of subsistence.*
3. *The States Parties to the present Covenant, including those having responsibility for the administration of Non-Self-Governing and Trust Territories, shall promote the realization of the right of self-determination, and shall respect that right, in conformity with the provisions of the Charter of the United Nations.*

All “peoples” have the right of self-determination, and the right to freely determine their political status. The right of allegiance protected to the free will choice of all people. This seems to stay in line with the Lieber Code’s Articles 155 & 156 in relation to the loyalty of a people in relation to the “burdens of warfare”. The system of Government established under the Commonwealth of Australia Constitution Act July 1900 UK/PGA involves the exercise of the right to self determination by the whole Australian people.

This includes;

1. the adoption and amendment of that Constitution from time to time;
2. the continued existence and functions of the Australian States under the Constitution, and provision for self government of Territories,
3. provision for free and fair elections; the rule of law; and specific measures to protect human rights.

On the web sites of the Australian Government, the Government of Australia states that self-determination is group determination by way of adoption and amendment of a Constitution with the continued existence of the State. However as we have discovered under the Rules of Usufruct, Administration of the Commonwealth of Australia sees the States of the Commonwealth of Australia hold the "person" at "the law" by use of "policy enforcement" A conundrum in relation to the self determination of the Commonwealth of Australia by Anzac on the battlefields of World War I.

The State refuses your right of "self" determination, and therefore refuses your freedom of thought, conscience and religion by enforcing the "person" upon you for the purposes of Administration under Rules of Usufruct in an arrogation of one's "God" given "inalienable" rights. By refusing the right of self determination according to two covenants in which Australia is signatory to, Australia could be breaking or disregarding the rights of International Covenant and Treaty enforcing through the person a form of servitude, peonage or slavery.

LIEBER CODE

Article 42 - Slavery, complicating and confounding the ideas of property, (that is of a thing,) and of personality, (that is of humanity,) exists according to municipal or local law only. The law of nature and nations has never acknowledged it. The digest of the Roman law enacts the early dictum of the pagan jurist, that "so far as the law of nature is concerned, all men are equal." Fugitives escaping from a country in which they were slaves, villains, or serfs, into another country, have, for centuries past, been held free and acknowledged free by judicial decisions of European countries, even though the municipal law of the country in which the slave had taken refuge acknowledged slavery within its own dominions.

Forced labour is criminalised under Section 270.6 of your Criminal Code. The offence carries a penalty of 9 years imprisonment or 12 years imprisonment for an aggravated offence.

CRIMINAL CODE 1995 (Commonwealth)

Section 270.6

1) *defines 'forced labour' as:*

*the condition of a person (the **victim**) who provides labour or services if, because of the use of coercion, threat or deception, a reasonable person in the position of the victim would not consider himself or herself to be free:*

a) to cease providing the labour or services; or

b) to leave the place or area where the victim provides the labour or services.

Division 270 of your Criminal Code also criminalises servitude. The offence carries a penalty of 15 years imprisonment or 20 years for an aggravated offence.

Section 270.4

1) defines 'servitude' as:

a) *the condition of a person (the victim) who provides labour or services, if, because of the use of coercion, threat or deception:*

a. a reasonable person in the position of the victim would not consider himself or herself to be free:

- i. to cease providing the labour or services; or*
- ii. to leave the place or area where the victim provides the labour or services; and*

b. the victim is significantly deprived of personal freedom in respect of aspects of his or her life other than the provision of the labour or services.

The slavery offences are set out in Division 270 of your Criminal Code. They apply to all persons, regardless of whether the conduct occurs within or outside of Australia. They each carry a maximum penalty of 25 years imprisonment.

Section 270.1 of your Criminal Code defines the term 'slavery' as *“the condition of a person over whom any or all of the powers attaching to the right of ownership are exercised, including where such a condition results from a debt or contract made by the person.”*

This reflects the international definition of slavery found in the Slavery Convention (1926), to which Australia is a signatory.

The substance of the slavery offences can be found within section 270.3 of the Criminal Code. It is an offence under section 270.3(1) to:

- reduce a person to slavery;
- possess a slave, or exercise over a slave any of the other powers attaching to the right of ownership;
- engage in slave trading;
- enter into any commercial transaction involving a slave; or
- exercise control or direction over, or provide finance for, any act of slave trading or any commercial transaction involving a slave.

This is interesting when we refer back to Article 43 of the Lieber Code which continues on in the discussion of slavery. We must consider Article 38 as well and the detail of a Certificate issued for indemnity.

Article 43 - Therefore, in a war between the United States and a belligerent which admits of slavery, if a person held in bondage by that belligerent be captured by or come as a fugitive under the protection of the military forces of the United States, such person is immediately entitled to the rights and privileges of a freeman To return such person into slavery would amount to enslaving a free person, and neither the United States nor any officer under their authority can enslave any human being. Moreover, a person so made free by the law of war is under the shield of the law of nations, and the former owner or State can have, by the law of postliminy, no belligerent lien or claim of service.

This now becomes interesting when you consider that the Commonwealth of Australia is registered in the United States Securities and Exchange Commission for the purposes of protecting the banks as the retail arm of the Reserve Credit Currency. With a Crown Realm foreign to the Imperial Crown performing Administration in “Australia” its Nation state created in 1973 over the Commonwealth of Australia.

In 1967 the United States by way of a Peppercorn Lease created the Spy Centres in the central desert of Australia named Pine Gap. In the years since American Military Bases and Training Grounds have been installed in Western Australia, and the Northern Territory, and in the Northern Territory you will find 100,000 United States Marines stationed awaiting deployment into the theatre of warfare they have had a monopoly on for the last hundred and sixty years.

What is interesting to note is the statement, “if a person held in bondage by that belligerent”, although relevant to the belligerent occupied nation, in war with the United States. An armistice agreement is the peace side of war games. It doesn’t necessarily mean that you are free from obligations such as debts. It merely means that the guns stop firing and a state of peace is declared.

If such “person” were to “flee”, then Article 38 would not afford them a certificate for indemnity. Whereas Article 42 speaks of being “captured” or coming as a “fugitive” to the occupying powers, Article 43 then goes on to state that any such “person” comes under the protection of the United States, and that such “person” is entitled the rights and privileges of a freeman.

if a person held in bondage by that belligerent be captured by or come as a fugitive under the protection of the military forces of the United States, such person is immediately entitled to the rights and privileges of a freeman

This is interesting in itself when we think about what we have learnt about the “person” being “of” man, and Gods disrespect for the “person”. Here we have the freeing of a “person” back to the “status” of a “freeman”, a reverse in the diminished status being held in the “person” under the Realms of the St Edwards Crown.

Freedom from slavery as a person, is very different from freedom from slavery to the person. Here we still have the description of a “human” being linked to that of a “free person”.

To return such person into slavery would amount to enslaving a free person, and neither the United States nor any officer under their authority can enslave any human being.

That “person” of a “man” now “free” at “will” to make choice in relation to its guardianship. Under the Rules of Engagement of the United States on the soils of the Commonwealth of Australia, a fugitive comes under the “protection” of the United States Military. When we consider the Theatre of Warfare in which the Commonwealth of Australia finds itself in the modern world, we have to consider the Treaties and Conventions that define the roles of such statements.

If we look further into the Geneva Conventions 1958, we discover the rights of the protected as prisoners of warfare. Being the “belligerent” under conventions and armistice to manage long term debts under rules of usufruct, the Commonwealth of Australia finds itself in a strange position in Martial Law where “peace” time has existed at home for most of the century, including through two world wars wherein the Commonwealth of Australia saw light involvement with Japanese bombing Broome and Darwin.

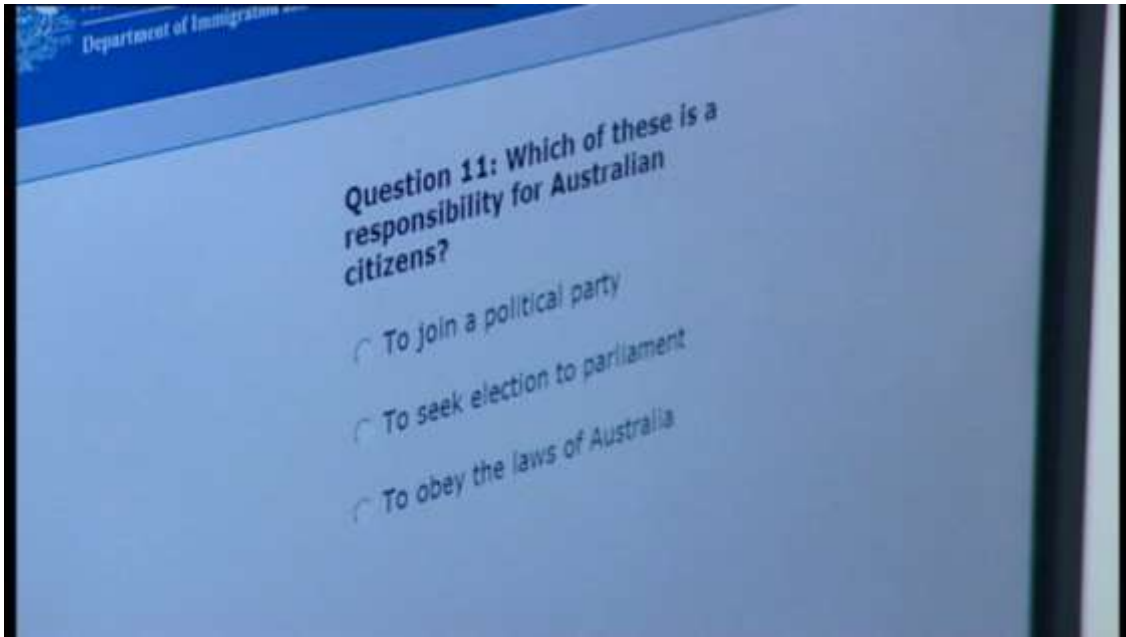
Moreover, a person so made free by the law of war is under the shield of the law of nations, and the former owner or State can have, by the law of postliminy, no belligerent lien or claim of service.

Not only do we find that a “person” falls under the “protection” of the United States Military, it goes on to state that the laws of war allowed for that freedom, and falls under the jurisdiction of the “Law of Nations”.

The Law of Nations is a series of books put together by a Dutch Advisor named Vattel, they are not so much laws in that they are enforced, Vattels detailed analysis is of kingdoms and nations and how they interact with each other. The Law of Nations over centuries, even from before Vattels writings, became the observed practices of International Bodies between each other. These interactions included trade and nationality, as well as through war and peace, with several sections on armistice and peace treaty.

It is also interesting to note that a former State under the “Law of Postliminy” can have no “belligerent lien” or “claim of service”.

A claim of service could be an obligation to laws and duties as so posed in an Oath of Allegiance to a Constitution rather than the reigning Monarch of the Realm Imperial. We can see here in advertising related to the Australian Citizenship Test that one is to “obey” the “laws” of Australia rather than have a higher place unto God and the Realm.



The former "State", being "Australia", of which the "State of New South Wales" as detailed is shown to be linked to the same changes relating to the Crown Imperial and the change of Arms in 1925 before any Imperial changes at conference in 1926, would have no "belligerent lien". This is an interesting statement to make considering the actions of the State of New South Wales using New South Wales Police Officers to enforce policy created by the State of New South Wales by way of "Notice" which forms legal part of the "International Commercial Lien Process".

Deuteronomy 24:12 Authorized (King James) Version (AKJV)
12 And if the man be poor, thou shalt not sleep with his pledge:

Job 24:9 Authorized (King James) Version (AKJV)
9 They pluck the fatherless from the breast,
and take a pledge of the poor.

Here we have a "State" being the "State of New South Wales" issuing fines related to sweat labour by way of "Notice" fitting in with the "International Commercial Lien Process" and the "International Bills of Exchange". To "hinder" a Police Officer of the State of New South Wales being a body corporate or public company, is to obstruct the collection of debts related to a "belligerent" issued "Notice" for payment or court appearance.

To break this down, as a "spoliated" owner of the "birth right", you are issued with a "certificate" for "indemnity". Your actions in the theatre of war determine how you are treated, disloyal citizens suffer the "burden of war", being "financial burdens" or "sweat labour". Belligerence and combatants are treated as military under laws of armed conflict. The "State" issues "Notices" for taxes, rates, fines, and so on, acting in Lien Process against the "persons of men".

The right of “postliminium” is the right or claim of right of a person who had been restored to the “possession” of a “thing”, returning his former “status” as if he had never been deprived of it. In the laws of armed conflict, see the return of property which would see the Crown Imperial return to its state “in rem”. This would see the “fugitive” restored his “right of family”, and his freedom as “executor” to his “house” and “family affairs”, the arrogation of “man” into “guardianship” by the “State” back to his “man” hood, and rightful position as “head” of his household.

POSTLIMINIUM

Latin: In the civil law. A doctrine or fiction of the law by which the restoration of a person to any status or right formerly possessed by him was considered as relating back to the time of his original loss or deprivation; particularly in the case of one who, having been taken prisoner in war, and having escaped and returned to Rome, was regarded, by the aid of this fiction, as having never been abroad, and was thereby reinstated in all his rights. Inst 1, 12, 5. The term is also applied, in international law, to the recapture of property taken by an enemy, and its consequent restoration to its original owner. Postliminium fingit enim qui captus est in civitate semper fuisse. Postliminy feigns that he who has been captured has never left the state.

JUS POSTLIMINII

In the civil law. The right of postliminy; the right or claim of a person who had been restored to the possession of a thing, or to a former condition, to be considered as though he had never been deprived of it Dig. 49, 15, 5; 3 Bl. Comm. 107, 210. In international law. The right by which property taken by an enemy, and recaptured or rescued from him by the fellow subjects or allies of the original owner, is restored to the latter upon certain terms. 1 Kent, Comm. 108.

After several generations of warfare in what the Council for Foreign Relations dubbed as Fourth Generation Warfare, not only has the technology of warfare and the battlefields enclosed the living areas of the planet, the generational gap in the knowledge of “a people” has changed, leaving the knowledge of how things were outside of the “Rules of Engagement” under Administration under the “Rules of Usufruct”. To return back to the role of the “head” of a “house” under the “Realm” of the Crown Imperial, or even to act in that capacity unto the “Gods of your fathers” within the Realm of the St Edwards Crown is outside of the “realms of thinking” of the “status quo” today.

Under the “Rules of Usufruct” the Commonwealth of Australia and those loyal to it are considered to be the “Naked Owner”. At warfare, and International Law, the ANZAC sealed by way of self-determination the right of the Commonwealth of Australia extinguishing all other claims before it. By the actions of Prime Minister Billy Hughes, following the Anzac and in line with George V, the Commonwealth of Australia became the “son” of its “mother” in the Laws of England.

usufruct (yoo-zə-frəkt), *n.* [fr. Latin *usufructus*] *Roman & civil law.* A right for a certain period to use and enjoy the fruits of another's property without damaging or diminishing it, but allowing for any natural deterioration in the property over time. • In Roman law, the usufruct was considered a personal servitude, resulting in a real right. In modern civil law, the owner of the usufruct is similar to a life tenant, and the owner of the property burdened is known as the *naked owner*. La. Civ. Code art. 535. — Also termed *perfect usufruct*; *usufructus*; (in Scots law) *liferent*. Cf. HABITATION (3). [Cases: Estates in Property ⇨1.]

"Usufructus is . . . the right of using and enjoying property belonging to another provided the substance of the property remained unimpaired. More exactly, a usufruct was the right granted to a man personally to use and enjoy, usually for his life . . . , the property of another which, when the usufruct ended, was to revert intact to the dominus or his heir. It might be for a term of years, but even here it was ended by death, and in the case of a corporation (which never dies) Justinian fixed the period at 100 years. A usufruct might be in land or buildings, a slave or beast of burden, and in fact in anything except things which were destroyed by use . . . , the reason, of course, being that it was impossible to restore such things at the end of the usufruct intact" R.W. Leage, Roman Private Law 181-82 (C.H. Ziegler ed., 2d ed. 1930).

legal usufruct. A usufruct established by operation of law, such as the right of a surviving spouse to property owned by the deceased spouse. La. Civ. Code art. 890. [Cases: Executors and Administrators ⇨176; Husband and Wife ⇨273(2); Wills ⇨11.]

quasi-usufruct. 1. A right to use property that cannot be used without being expended or consumed, such as money or food. • Unlike an ordinary usufruct, a quasi-usufruct actually involves alteration and diminution of the property used. — Also termed *imperfect usufruct*. 2. *Louisiana law.* A usufruct over consumable things, such as money or harvested crops, the value of which must be delivered to the naked owner at the end of the usufruct's term. La. Civ. Code art. 538. • The usufructuary has the right to consume or alienate the consumables and, at the end of the usufruct, to deliver to the naked owner either the value that the things had when the usufruct began or things of the same quantity and quality. [Cases: Executors and Administrators ⇨176.]

*"The Roman jurists, therefore, would not acknowledge a usufruct of money; though, in their desire to carry out the wishes of testators, they came at length to recognize a quasi-usufruct. For testators, being seldom learned in the law, would often set forth as legacies in their wills the usufruct of a designated sum . . . In such a case the person named as legatee was allowed to receive the amount . . . on giving security that when he died the same amount should be paid out of his own estate to the *heres*, the heir of the testator. The relation here, though bearing some resemblance to the usufruct, was really quite different; the person who received the money became absolute owner of it; the heir had no ownership, nothing but the assurance of receiving an equal amount at some future time." James Hadley, Introduction to Roman Law 193 (1881).*

usufructuary (yoo-zə-frək-choo-er-ee), *adj.* *Roman & civil law.* Of or relating to a usufruct; of the nature of a usufruct.

usufructuary, *n.* *Roman & civil law.* One having the right to a usufruct; specif., a person who has the right to the benefits of another's property; a life-renter. [Cases: Estates in Property ⇨1.]

Genesis 1:1-2 Authorized (King James) Version (AKJV)

1 In the beginning God created the heaven and the earth. 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The will of a Commonwealth of Australia was anchored through the Crown Imperial into the Realms born of the Kings Domain in Melbourne, Victoria. In the "genesis" of the realm, all wills and codicils before are "void" and an "earth" without form takes its place. This started by "will" of the "fathers", by the actions of the "sons" being the men of the Commonwealth of Australia, the Realm in which the Commonwealth of Australia Constitution finds its foundations.

Exodus 33:21 Authorized (King James) Version (AKJV)

21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:

Psalms 94:22 Authorized (King James) Version (AKJV)

*22 But the LORD is my defence;
and my God is the rock of my refuge.*

Matthew 7:24 Authorized (King James) Version (AKJV)

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

Matthew 7:25 Authorized (King James) Version (AKJV)

25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

Luke 6:48 Authorized (King James) Version (AKJV)

48 he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

Luke 8:13 Authorized (King James) Version (AKJV)

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

1 Corinthians 10:4 Authorized (King James) Version (AKJV)

4 and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Without the “foundations” under Royal Law, the Commonwealth of Australia would have no basis of structure, in which we find all principalities and republics maintain around the globe. This “faith” has formed the “way of life” of “a people” for thousands of years, and continues to drive changing notions of who we are “as a people” on a planet, and will do long after we are gone. The formation of “empires” come and go, writing their pages in the annals of history as many have before them, joining the legends of “Babel”, their writings in towers that begin to crumble in the sands of time.

Many sell their “birthright” for the “bowl of lentils” instead of finding the potential that is the freedoms created in that birthright in the first place.

Genesis 25:32 Authorized (King James) Version (AKJV)

32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?

Genesis 25:34 Authorized (King James) Version (AKJV)

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Hebrews 12:16 Authorized (King James) Version (AKJV)

16 lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

The creations in International Law by ANZAC giving rise to the Prime Minister Billy Hughes speaking on behalf of the Parliament of the Commonwealth of Australia under the Realm Imperial of King George V as “estate” separate now to the “motherland”.

Romans 4:14 Authorized (King James) Version (AKJV)

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

Galatians 3:29 Authorized (King James) Version (AKJV)

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Hebrews 6:17-19 Authorized (King James) Version (AKJV)

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 18 that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: 19 which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

James 2:5 Authorized (King James) Version (AKJV)

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

Yet instead, under “guardianship” as “humans” lost from home, have no right of hereditary inheritance and a severed link to the “birth right” under the Realm Imperial in Oath through Queen Victoria her heirs and successors. Now through Conventions and Armistice Agreements of administration and taking on the liabilities in “trust” of the “fruits” instead of having “beneficial interest” in the fruits of the fields, the fruits of your labor and the fruits of your loins.

Deuteronomy 33:14 Authorized (King James) Version (AKJV)

*14 and for the precious fruits brought forth by the sun,
and for the precious things put forth by the moon,*

Matthew 7:16 Authorized (King James) Version (AKJV)

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Under the Rules of Usufruct the “usufructuary” becomes the Tenant of “property” belonging to the “naked owner”. As “usufructuary” they have the right of the use of the fruits of the belligerent and occupied nation. We see this today in the form of Policy and its Enforcement, but also in day to day events such as tax and the use of the Reserve Currency based on the credit and available “surety” within the Commonwealth of Australia giving “Australia” as its “administrator” a Credit Rating internationally.

As “tenant”, the “naked owner” now in a subordinate position as tenant of his own “property”, now handed to a “usufructuary” as tenant in usufruct, a slightly confusing twist in the tenancy of a tenant. It is as if it is taken from the owner, under tenancy to

the owner, and then leased back to the owner as a tenant with the initial tenancy taking all the value out of it.

Under the Laws of Armed Conflict as has been demonstrated, receipts are given to those that have not "fled" the "battlefield", for "property" now under the "abeyance" of the "occupying force". Under the Rules of Usufruct, receipts are given in "pledge" for the later "return" of the "status" of "property rights". This includes maintenance of the principle "thing" linked in "property right" being maintained during the "use of" said "thing". This is no different to the laws relating to that of the Pledge and "goods in pawn" relative to the receipt for those goods now "pledged" as surety for the "payment". The goods as a "thing" are maintained in storage, whereas the "property" as a "right" is now commercial based instrument based on that "surety".

DIVESTITIVE FACTS.

But lest the properties should become altogether useless by being always separated from the usufruct, it is held that in certain fixed ways the usufruct disappears, and falls back into the ownership. (J. 2, 4, 1.)

¹ *Usurum se boni viri arbitrato, et cum usufructus ad eum pertinere desinet, restitutum quod inde exstabit.* (D. 7, 9, 1, pr.)

USUSFRUCTUS.

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When the usufruct comes to an end, it falls back into the property, and from that time forward the owner of the bare property-rights comes to have full power over their object. (J. 2, 4, 4)

I. *In jure cessio*.—The man that has the usufruct can, by making an *in jure cessio* to the owner, detach the usufruct from himself and merge it in the property. (G. 2, 30.)

And again, a usufruct disappears if yielded up to the owner by him that has it. (J. 2, 4, 3.)

II. Merger. (*Consolidatio, or comparatio dominii*).—Or, on the contrary, if he that has the usufruct acquires the ownership. This is called merger (*consolidatio*). (J. 2, 4, 3.)

III. And by not using it (*non utendo*) in the proper way and time,—all these points are settled by our constitution. (J. 2, 4, 3.)

A usufructuary that neither by himself, nor by anyone in his name, availed himself of his usufruct, while the period of *usucapio* elapsed, anciently lost his rights. (Paul, Sent. 3, 6, 30.) It made no difference that the usufructuary was ejected by force from his land. (D. 43, 16, 10.) Justinian preserved the rule, but altered the time to ten or twenty years in accordance with his changes of the period of prescription. (C. 3, 33, 16, 1; C. 3, 34, 13.) The question naturally occurs,—How is a usufruct lost by lapse of time, when it cannot be gained in that way? The answer is easy. A usufruct is regarded as simply a burden upon the ownership, and by *usucapio* the owner gets rid of the burden. It is thus, so to speak, the ownership that is regained by *usucapio* (*usucapio libertatis*), rather than the usufruct that is lost.

The difference with the Services and Fruits of the States and Commonwealth is that the “goods” or “things” aren’t put into storage they are run for profit under that usufructuary arrangement. As we have discovered, in a cycle to stream the payment of long standing war debts that have consumed the British Empire including the Commonwealth of Australia, obligated to Peace Armistice in its own right post Treaty of Versailles.

It is strange that through Case Law we have shown that “possession” of a “thing” at “the law” is merely a fictional expression, linked to the “persona” also being a “fictional expression” in its own right “in rem” being of and traded by “men”. The “person” of men being linked to the core documents tied to the Oath of Allegiance and the ignorance of said right by “birth” and the diminished status in relation to that “birthright” as “man”. The occupying state issuing “certificate” of birth, or citizenship tied to the Australian Citizenship Act 1973 and 2009 in the footsteps of the Nationality and Citizenship Act 1948.

Job 33:26 Authorized (King James) Version (AKJV)

*26 he shall pray unto God,
and he will be favourable unto him:
and he shall see his face with joy:
for he will render unto man his righteousness.*

Psalms 116:12 Authorized (King James) Version (AKJV)

*12 What shall I render unto the LORD
for all his benefits toward me?*

Mark 12:17 Authorized (King James) Version (AKJV)

*17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar’s,
and to God the things that are God’s. And they marvelled at him.*

Luke 20:25 Authorized (King James) Version (AKJV)

*25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar’s,
and unto God the things which be God’s.*

Matthew 22:21 Authorized (King James) Version (AKJV)

*21 They say unto him, Cæsar’s. Then saith he unto them, Render therefore unto
Cæsar the things which are Cæsar’s; and unto God the things that are God’s.*

1 Thessalonians 5:15 Authorized (King James) Version (AKJV)

*15 See that none render evil for evil unto any man; but ever follow that which is
good, both among yourselves, and to all men.*

Under “usufruct” the “man” that holds the “usufruct” can by making an in jure cession to the owner detach the usufruct from himself being the naked owner. A usufruct disappears if yielded up to the owner. Under the Laws of Armed Conflict to “yield” is to capitulate as we have already discussed.

To put a cessation on the usufruct is to detach from it, and return to being the naked owner by yielding up to the owner as tenant. We see this “tenancy” as “administration” in “armistice agreements”. Under these armistice agreements, the issuance of certificates in citizenship, and births were issued linked to the former allegiance as naked owners. Indemnity is offered from the “burden of war” through this issued certificate.

porations may be dissolved. Any particular member may be disfranchised, or lose his place in the corporation, by acting contrary to the laws of the society, or the laws of the land; or he may resign it by his own voluntary act^k. But the body politic may also itself be dissolved in several ways; which dissolution is the civil death of the corporation: and in this case their lands and tenements shall revert to the person, or his heirs, who granted them to the corporation; for the law doth annex a condition to every such grant, that if the corporation be dissolved, the grantor shall have the lands again, because the cause of the grant faileth^l. The grant is indeed only during the life of the corporation; which *may* endure for ever: but, when that life is determined by the dissolution of the body politic, the grantor takes it back by reversion, as in the case of every other grant for life. And hence it appears how injurious, as well to private as public rights, those statutes were, which vested in king Henry VIII, instead of the heirs of the founder, the lands of the dissolved monasteries. The debts of a corporation, either to or from it, are totally extinguished by it's dissolution; so that the members thereof cannot recover, or be charged with them, in their natural capacities^m: agreeable to that maxim of the civil lawⁿ, “*si quid universitati debetur, singulis non debetur; nec, quod debet universitas, singuli debent*.”

As “sons” of the Commonwealth of Australia by the “will” and “testament” of the “holy father”, the son maintains his right of hereditary inheritance. Every man of the Commonwealth of Australia by Oath of Allegiance becomes rightful heir with “beneficial interest” in the Commonwealth of Australia and the “realm” in which it is built.

Numbers 26:53 Authorized (King James) Version (AKJV)

53 Unto these the land shall be divided for an inheritance according to the number of names.

Deuteronomy 12:9 Authorized (King James) Version (AKJV)

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

As heirs, who act contrary to the laws of the society, or the laws of the land, may resign it be one's own voluntary act, although the civil death of the body corporate of "Australia" would see it revert back to the "naked owners". In the case of the "person" in "guardianship" which is of the man, the dissolution of the "person" reverts the "property" back to the naked owner, a process of "reversion" of the diminished status and "property rights".

"Surrendering" the certificate, or "rendering" unto Ceaser what is ceasers brings an end to the usufruct by the disagreeqnce to follow the "status quo" who are outside of "grace" and "sin" by "transgression". It is the "person" that is being brought before the court rooms of the States, and in this person is the right of guardianship by the State in return offering a use of the fruits along with all the policy that goes with it. Surrendering the usufruct and dissolving the "corporate" entity that is the "person" reverts the lands and tenements back to the heir.

There is one instance in which lands held in fee simple, are not liable to escheat to the lord, even when the owner is no more, and has left no heirs to inherit them. This is the case of a corporation; for if that be dissolved the donor or his heirs shall have the land again in reversion, and not the lord by escheat, which is, perhaps the only instance where a reversion can be expectant on a grant in fee simple absolute.

As the "naked owner", the Sons or heirs of the Commonwealth of Australia become the "Donor", and "Grantor" of the right of "usufruct", and upon surrender and dissolve of the "person" see a reversion in the status previously diminished.

III. An estate in *reversion* is the residue of an estate left in the grantor, to commence in possession after the determination of some particular estate granted out by him^v. Sir Edward Coke^r describes a reversion to be the returning of land to the grantor or his heirs after the grant is over. As, if there be a gift in tail, the reversion of the fee is, without any special reservation, vested in the donor by act of law: and so also the reversion, after an estate for life, years, or at will, continues in the lessor. For the fee-simple of all lands must abide somewhere; and if he, who was before possessed of the whole, carves out of it any smaller estate, and grants it away, whatever is not so granted remains in him. A reversion is never therefore created by deed or writing, but arises from construction of law; a remainder can never be limited, unless by either deed or devise. But both are equally transferable, when actually vested, being both estates *in praesenti*, though taking effect *in futuro*.

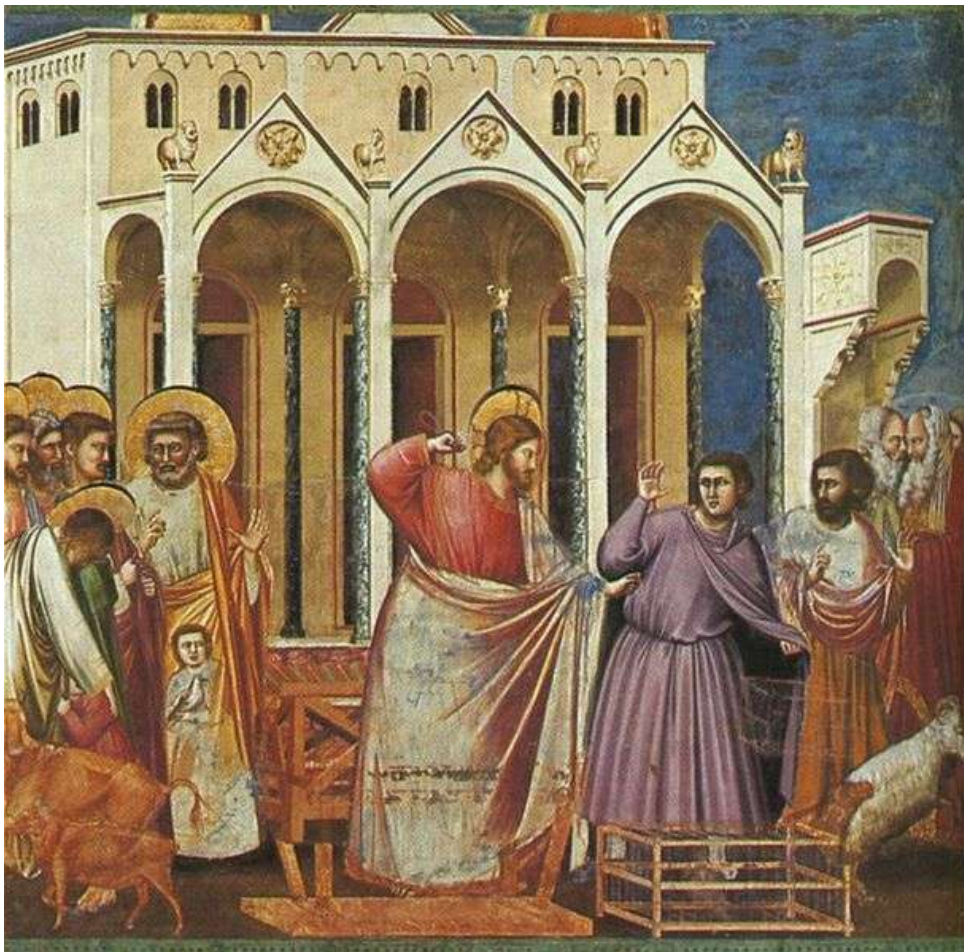
THE doctrine of reversions is plainly derived from the feudal constitution. For, when a feud was granted to a man for life, or to him and his issue male, rendering either rent, or other services; then, on his death or the failure of issue male, the feud was de-

What is interesting to note here at the words of Sir Edward Coke is the reversion is never therefore created by deed or writing, but arises from constructions of law. The creation of deeds are outside of the jurisdiction of the “person”, and “submission” to an occupying force may constitute “disloyalty” and at best relenting to the will of an occupying force.

Under the Laws of Armed Conflict, and under the Rules of Engagement of the United States forces in the field of engagement, Martial Law need not be declared to the people of the occupied lands. It therefore becomes the responsibility, lest you forget, and the responsibility of your bloodlines to undo the state of administration that is in play within your lands.

As a people, through the Body of Christ, Corpus Christi, as the voice of God, Vox Populi, Vox Dei, to change the future, and in the will of the father, as Christ has done before you, upset the tables of the doves, the traders of men in the temples, and kick them out.

Justices of the High and Supreme Courts of the Commonwealth of Australia eluded to many of these issues during high profile cases in Australia’s history, although their words fell on the deaf ears of “she’ll be right mate” eventually leading to the locked down open air prison of policy enforced State induced racquateering in a bid to keep a “Triple AAA Credit Rating”.



ENGINEERS CASE 1920

When the people of Australia, to use the words of the Constitution itself, "united in a Federal Commonwealth," they took power to control by ordinary constitutional means any attempt on the part of the national Parliament to misuse its powers. If it be conceivable that the representatives of the people of Australia as a whole would ever proceed to use their national powers to injure the people of Australia considered sectionally, it is certainly within the power of the people themselves to resent and reverse what may be done. No protection of this Court in such a case is necessary or proper. Therefore, the doctrine of political necessity, as means of interpretation, is indefensible on any ground. The one clear line of judicial inquiry as to the meaning of the Constitution must be to read it naturally in the light of the circumstances in which it was made, with knowledge of the combined fabric of the common law, and the statute law which preceded it, and then lucet ipsa per se.

Even at the formation of the Commonwealth of Australia, our founding forefathers and the House of Lords discussed the very risk of a rogue Government within the Commonwealth of Australia being adherent to the Crown Imperial. Under the Rules of Postliminy, Justices sitting the Engineers Case alluded to the practice in stating "it is certainly within the power of the people themselves to resent and reverse what may be done".



*§*SIR WILLIAM ANSON (Oxford University)*

I have very great diffidence in rising to attempt to controvert the arguments of the hon. and learned Gentleman the Member for Haddingtonshire. I think, however, that the hon. and learned Gentleman has not sufficiently distinguished between the character of the constitution proposed in this Bill and the Canadian constitution. In the latter the Dominion and Provincial Legislatures have mutually exclusive powers of legislation. Here each State in the Commonwealth will have the fullest powers of legislation, affected only by the Colonial Laws Validity Act and the power of

reservation and the ultimate power of disallowance. The Commonwealth will have limited powers of legislation, and therefore there can be no question of difficulty as to the limits inter se of the constitutional powers of the Commonwealth and the States.

§MR. HALDANE

Will the hon. Gentleman permit me? He has over looked Clause 109, which states that when the law of the State is inconsistent with the law of the Commonwealth, the latter should prevail.

*§*SIR WILLIAM ANSON*

I have not overlooked that clause. As long as the Commonwealth Parliament does not exceed its powers its legislation would countervail any legislation of a State; if it exceeds those powers the question becomes an Imperial one. I venture to think that difficulties are not likely to arise in matters of legislation, but rather in matters of executive action, and it is in that direction we have to look mainly, if not entirely, for the questions which may come to be decided, as between the Commonwealth and the States, by the High Court. If that is so I venture to think the hon. and learned Gentleman's fears are unfounded, and that the com- 647promise, or the arrangement, or whatever else it may be, may be accepted by this House without any fear of trenching on Imperial interests or the interests of the colonies.

We see this repeated by Queen Elizabeth II in the adoption of the Australia Act 1986 wherein at Section 15 it states that the people are able to reverse what has been done.

Australia Act 1986 UK

Section 15 (3)

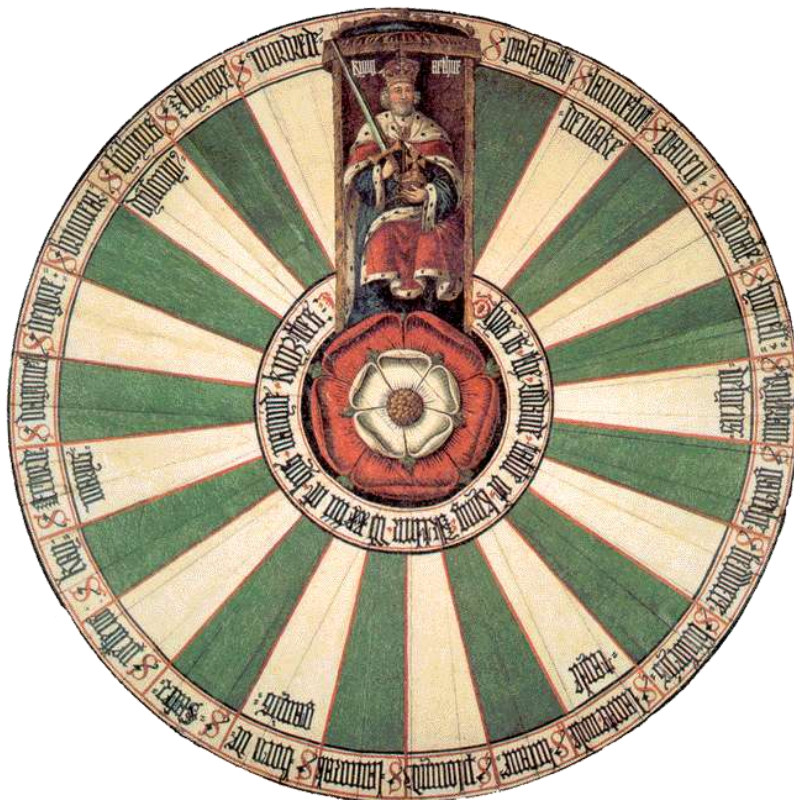
(3) Nothing in subsection (1) above limits or prevents the exercise by the Parliament of the Commonwealth of any powers that may be conferred upon that Parliament by any alteration to the Constitution of the Commonwealth made in accordance with section 128 of the Constitution of the Commonwealth after the commencement of this Act.

Although, given what we have come to learn about the creation of a whole new “Nation State” of “Australia” in 1973 and the renaming of lower forms of Government through 1973 to 1975, it is suspect to think to which Constitution the Act refers and whether this is of the Crown Imperial Realms, and the Commonwealth of Australia Constitution Act July 1900 UK/PGA or by Secret Documents revealed, the Constitution adopted from Clause 9 of said Act into the Constitution of “Australia” within those “secret meetings”.

When we look at the right of postliminy though, it goes much deeper than just undoing an Act of Legislation that was created inside a “Nation State” administration of the former Imperial Realm and Commonwealth of Australia. Postliminy returns the former

“status” of “property” at jurisdiction “in rem”. Reverting the status of a tenant to an owner, back to the rightful place as heir and “naked owner”.

When we look at surrendering the “usufruct” and acting outside of the “status quo”, we must remember that this all falls under the “Laws of Armed Conflict” and the rule of loyalty vs disloyalty along with the rule of belligerence and combatance. In acting outside of the “status quo” means waking up and growing up to executing the affairs of one’s family, and acting in beneficial interest of the Commonwealth of Australia which is under Administration, this acting does not mean conflict with what you have come to learn is obviously administration by right in “Armistice Agreements” which if not adhered to could open the Commonwealth of Australia up to real armed conflict.



How does one through some form of “the law” proclaim ones rightful status as heir and son of the Commonwealth of Australia without causing controversy. Under Armistice means staying within the boundaries of Peace, or suffering the full burdens of armed conflict in Policy Enforcement extended to physical aggression for control including the use of pepper sprays and batons.

In the rule of property laws, there is usually a caveat in relation to the “Right” of “Property” by way of a “Claim of Right”. Claims of Right pertain to property, personal, real and assumed. As we have come to learn, this is the “title” in “rem” of the “thing” and becomes a game of legal ownership rather than real ownership. In surrendering the “usufruct” and returning to the status of “naked owner” is the return of “property in rem”.

The “property” could be assumed to be held “pur autrie vie”, for ones use yet held by another, under “cestui que vie”, with a right of “cestui que use”. In surrendering the “usufruct” and returning as “heir” one collapses the “cestui que” which is held by another. The return of “man” as “heir” severs the role of the “person” who has “right of use” rather than “beneficial interest”.

We can see below that a “Claim of Right” is covered in the Criminal Code 1995 Commonwealth, and within the State of Queensland under the Criminal Code 1899 Queensland.

CRIMINAL CODE 1995 (Commonwealth)

Claim of Right

- 1) *A person is not criminally responsible for an offence that has a physical element relating to property if:
 - a) *at the time of the conduct constituting the offence, the person is under a mistaken belief about a proprietary or possessory right; and*
 - b) *the existence of that right would negate a fault element for any physical element of the offence.**
- 2) *A person is not criminally responsible for any other offence arising necessarily out of the exercise of the proprietary or possessory right that he or she mistakenly believes to exist.*
- 3) *This section does not negate criminal responsibility for an offence relating to the use of force against a person.*

CRIMINAL CODE 1899 (QLD)

Section 22 - Ignorance of the law—bona fide claim of right

- 1) *Ignorance of the law does not afford any excuse for an act or omission which would otherwise constitute an offence, unless knowledge of the law by the offender is expressly declared to be an element of the offence.*
- 2) *But a person is not criminally responsible, as for an offence relating to property, for an act done or omitted to be done by the person with respect to any property in the exercise of an honest claim of right and without intention to defraud.*
- 3) *A person is not criminally responsible for an act or omission done or made in contravention of a statutory instrument if, at the time of doing or making it, the statutory instrument was not known to the person and had not been published or otherwise reasonably made available or known to the public or those persons likely to be affected by it.*
- 4) *In this section—*
 - publish—*
 - i. *in relation to a statutory instrument that is subordinate legislation—means notify in accordance with section 47 (Notification) of the Statutory Instruments Act 1992; and*

- ii. *in relation to a statutory instrument that is not subordinate legislation—means publish in the gazette.*

Actions at the law have basis in the Commonwealth of Australia Constitution Act July 1900 UK/PGA, although as we have shown since 1973 have been replicated into a “Nation State” as “administrator” of the Commonwealth of Australia under the Constitution proper. Since 1925 change to Magistrates having the powers over the Commonwealth Jurisdiction in the Court Rooms of the State of the Commonwealth of Australia, the Judiciary have attempted to ignore reverting back to the Constitution for fear of discussion of links back to the “birth right” so left by Queen Victoria.

The Kable Case 1996 however solidifies that if a Constitutional argument or a Crime against the Commonwealth of Australia is brought before a lower court, then that court becomes a Federal Jurisdiction. This is further backed by Clause 5 of the Commonwealth of Australia Constitution Act demonstrating the Constitution is the source of all law, and that the states are the stream of that law. *Wolwington v DPP* 1932 further puts the onus on the Parliaments and Governments of the Commonwealth of Australia or “Australia” as its “administrator” to prove every element of an offence, which should also then constitute rebuttal of every claim made against the Commonwealth of Australia or “Australia” as its “administrator”.

Chapter 14 of the Law of Nations by Vattel details the Right of Postliminium of an occupied people at war. Vattel theorizes on conquest and warfare in the Law of Nations and poses the Right of Postliminy and its effects and the rights of persons.

§ 204. Definition of the right of postliminium

The right of postliminium is that in virtue of which persons and things taken by the enemy are restored to their former state, on coming again into the power of the nation to which they belonged.

§ 206. How it takes effect.

Persons return, and things are recovered, by the right of postliminium, when, after having been taken by the enemy, they come again into the power of their own nation (§ 204). This right, therefore, takes effect as soon as such persons or things captured by the enemy fall into the hands of soldiers belonging to their own nation, or are brought back to the army, the camp, the territories of their sovereign, or the places under his command.

§ 210. Of those persons who cannot return by the right of postliminium.

Prisoners of war, who have given their parole, — territories and towns which have submitted to the enemy, and have sworn or promised allegiance to him, — cannot of themselves return to their former condition by the right of postliminium: for, faith is to be kept even with enemies (§ 174).

As Chief Justices have stated previously, as a people, you have the power in your hands to make those changes. The ability to do anything by force has been taken away from you leaving you with the methods of "Peace" to stay in "peacetime" while in "armed conflict" and its associated "armistice".

So how does a people act in law, outside of the status quo to effect change on an "Administration Power" within the Commonwealth of Australia without causing controversy by way of belligerent actions "against the state".

A very difficult prospect given the anger in the general society, at the state for its actions against the people, whom feel trapped by their supposed "servants" who now "master" them in "guardianship".

During an era past, the people would use the structures of the Town Hall to gather voice and support for actions in which they believed their "representatives" would re-present as the voice of the people. In actions which requiring drive in change Mandates of the People were put together to "drive" the "public service" in a direction required of the people.

To petition is to beg, you are basically saying to the Australian Government, the Administrator under the Rules of Usufruct under the Hague Conventions IV War on Land that you beg them to make changes. This is not how your Constitution works and is part of the reason the Administrator remains. You are not acting in the capacity of Good Governance, nor are you acting in a Capacity of Lawfulness, you are begging.

To protest is belligerence. The Administrator allowed you to protest, to make you feel good, but slowly over time you have seen Police hamper down on protests, especially those large in nature because they go against the Laws of Armed Conflict or Martial Law which is an extension of the Common Law because the people were failing to act Peacefully to maintain Law and Order. You now see Water Cannons, Police Rescue Vehicles to rescue those in Government from you the Belligerent.

All you want to do is beg by Petition, and be belligerent by Protest. The one thing that you need to comprehend here is the standing that you take when issuing a Mandate. This would be evident given the subject matter covered throughout the second section of this paper.

This would be apparent to you when you read Articles 155 & 156 of the Lieber Code (ratified into the Hague Conventions 1907 IV War on Land). These two articles give you a stark definition of how you are interacting with a Foreign Power in your Realm.

155. All enemies in regular war are divided into two general classes--that is to say, into combatants and non-combatants, or unarmed citizens of the hostile government.

The military commander of the legitimate government, in a war of rebellion, distinguishes between the loyal citizen in the revolted portion of the country and the disloyal citizen. The disloyal citizens may further be classified into those citizens known to sympathize with the rebellion without positively aiding it, and those who, without taking up arms, give positive aid and comfort to the rebellious enemy without being bodily forced thereto.

156. Common justice and plain expediency require that the military commander protect the manifestly loyal citizens in revolted territories against the hardships of the war as much as the common misfortune of all war admits.

The commander will throw the burden of the war, as much as lies within his power, on the disloyal citizens, of the revolted portion or province, subjecting them to a stricter police than the non-combatant enemies have to suffer in regular war; and if he deems it appropriate, or if his government demands of him that every citizen shall, by an oath of allegiance, or by some other manifest act, declare his fidelity to the legitimate government, he may expel, transfer, imprison, or fine the revolted citizens who refuse to pledge themselves anew as citizens obedient to the law and loyal to the government.

Whether it is expedient to do so, and whether reliance can be placed upon such oaths, the commander or his government have the right to decide.

It is evident of late that many states are adopting laws that are in line with the Laws of Armed Conflict removing the right to protest, Premier Baird in NSW the most recent in the news stating that they will not back down as it is the correct thing to do. He is right, the Administrator doesn't want belligerence while there is an obligation to maintain Good Governance, Peace and Law and Order.

So how do you manage this as Ladies and Gentlemen? Take a leaf from your past, Sir Henry Parkes one of the founders of the Commonwealth of Australia Constitution Act July 1900 UK/PGA was a proponent of the Mandate. You can view an interesting piece of history on the Journals Section of the Austlii Web Site.

"The Mandate of the People" and Reid Fraud - Henry Parkes
<http://www.austlii.edu.au/au/journals/AUCoLLawMon/1895/1.html>

So what is a Mandate.

mandate (politics)

In politics, a mandate is the authority granted by a constituency to act as its representative. The concept of a government having a legitimate mandate to govern via the fair winning of a democratic election is a central idea of representative democracy. New governments who attempt to introduce policies

that they did not make public during an election campaign are said to not have a legitimate mandate to implement such policies.

Elections, especially ones with a large margin of victory, are often said to give the newly elected government or elected official an implicit mandate to put into effect certain policies.[2] When a government seeks re-election they may introduce new policies as part of the campaign and are hoping for approval from the voters, and say they are seeking a "new mandate".

In some languages, a 'mandate' can mean a parliamentary seat won in an election rather than the electoral victory itself. In case such a mandate is bound to the wishes of the electorate, it is an imperative mandate, otherwise it is called "free".

An online dictionary definition of Mandate is as follows:

mandate (noun)

- 1. an official order or commission to do something.
"a mandate to seek the release of political prisoners"
synonyms: instruction, directive, direction, decree, command, order, injunction, edict, charge, commission, bidding, warrant, ruling, ordinance, law, statute, fiat;*
- 2. the authority to carry out a policy, regarded as given by the electorate to a party or candidate that wins an election.
"he called an election to seek a mandate for his policies"
synonyms: authority, approval, acceptance, ratification, endorsement;*

mandate (verb)

- 1. give (someone) authority to act in a certain way.
"the rightful king was mandated and sanctioned by God"*
- 2. historical (of territory) be assigned to (another power) under a mandate of the League of Nations.
"mandated territories"*

A Business Directory definition of Mandate is as follows:

Written authorization and/or command by a person, group, or organization (the 'mandator') to another (the 'mandatary') to take a certain course of action. Normally revocable until executed, a mandate is automatically terminated on the bankruptcy, incapacitation, removal from office, or death of the mandator. A check, for example, is a mandate issued by a customer of a bank, to pay it as instructed, from a customer's account balance.

So, a Mandate is an Order of the People to their Government to Act in a specific way outlined in the Mandate. The word Mandatory should give you an idea. If you are the people of the Commonwealth of Australia as per the Preamble to the Commonwealth of Australia Constitution Act July 1900 UK/PGA, wherein it states "Whereas the people of ... the states ... agreed to unite in a Federal Commonwealth of Australia", then it goes without saying that you are the power of the Constitution and the Federal Parliament of the Commonwealth of Australia are your Public Servants. A Mandate is the opportunity for you as the People to give orders to, your Local Representatives of the House of Representatives, your Senators in the Senate, and your Governor General of the Commonwealth of Australia who holds powers above the Parliament as per Letters Patent 1900.

Letters Patent 1900

IV. The Governor General, so far as We Ourselves lawfully may, upon sufficient cause to him appearing, may remove from his office, or suspend from the exercise of the same, any person exercising any office of Our said Commonwealth, under or by virtue of any --- Commission or Warrant granted, or which may be granted, by Us in Our name or under Our authority.

V. The Governor General may on Our behalf exercise all powers under the Commonwealth of Australia Constitution Act, 1900, or otherwise in respect of the summoning, proroguing, or dissolving the Parliament of Our said Commonwealth.

This is somewhat important as the Engineers Case 1920 clearly defines that you have the ability to reverse Parliament that has overstepped its given authorities.

Engineers Case 1920

When the people of Australia, to use the words of the Constitution itself, "united in a Federal Commonwealth," they took power to control by ordinary constitutional means any attempt on the part of the national Parliament to misuse its powers. If it be conceivable that the representatives of the people of Australia as a whole would ever proceed to use their national powers to injure the people of Australia considered sectionally, it is certainly within the power of the people themselves to resent and reverse what may be done. No protection of this Court in such a case is necessary or proper. Therefore, the doctrine of political necessity, as means of interpretation, is indefensible on any ground. The one clear line of judicial inquiry as to the meaning of the Constitution must be to read it naturally in the light of the circumstances in which it was made, with knowledge of the combined fabric of the common law, and the statute law which preceded it, and then lucet ipsa per se.

The Australia Act 1986 UK also states that it is you the people that can reverse the Australia Act 1986, although there is the confusion about the Australia Act 1986 Commonwealth as has already been discussed in this paper.

Australia Act 1986 UK

Section 15 (3)

(3) Nothing in subsection (1) above limits or prevents the exercise by the Parliament of the Commonwealth of any powers that may be conferred upon that Parliament by any alteration to the Constitution of the Commonwealth made in accordance with section 128 of the Constitution of the Commonwealth after the commencement of this Act.

It is clear that the Governor General is key to this, and you would need to get a vast number of people to support any Mandate to the Governor General under Letters Patent 1900 issued by Queen Victoria wherein Section V specifically allows you to order the Governor General to dissolve the entire Parliament of all Parties and all Houses. This would allow you the people to define to the Governor General in specific terms the reasons why you the People (Whereas the People of the States) require him to act on your behalf.

It is clear that there is something not right going on in the Commonwealth of Australia. This can be clearly demonstrated by the viewing of one Act of the Commonwealth which defines the High Court of Australia as a Non-Commonwealth Entity.

This brings us to the case of Fraud against the Commonwealth of Australia, and the related cases of Treason, Treachery and Defrauding the Commonwealth. When we see the scope off the playing field that is in front of us, we need to think about who has taken allegiance to what and how they are openly playing those allegiances in preference to any other, especially relative to the "birth right" of the Commonwealth of Australia vested in the Realm of the Crown Imperial through Queen Victoria her heirs and successors on behalf of the beneficial heirs of the Realm being the Subjects of the Crown.

Kings v Casement is very particular when relative to the Realm Imperial and actions in Treason, and Treachery against the Imperial Crown. As we have discovered, under the Rules of Usufruct could the actions of any Member of Parliament of Australia be in Treason to the birth right so left by Queen Victoria her heirs and successors being George V whom by name linked the Shrine off Remembrance in the Kings Domain in Melbourne to the Realm Imperial of the Commonwealth of Australia.

We then need to think about the progression of events through Henry V in 25 Henry 2 c2 wherein the creation of the Church of England saw the Realms of the United Kingdom of Great Britain and Ireland in Queen Victoria through the legacy of George I. The extirpation of the Catholic Church from the Realm, and the ongoing banishment of any Catholic linked to the Throne of England.

The Bill of Rights 1688 and Act of Settlement 1700 both express the disdain for Catholics and their banishment from the Royal Houses of the Thrones of the British Empire and its Realm Imperial now left in the Kings Domain in Melbourne, Victoria.



The discussions of Treason could be reflected in the people through their ignorance and disloyalty to the Realms of the Commonwealth of Australia proper. In acting against the Commonwealth by the constant “consumption” of resources through the use of “Reserve Currency” based in “rehabilitation funds or loans”, the people are belligerent by causing the constant ongoing cycle of national debts and the continual “burden of war” causing them “financial burden” in a dollar propped up by the exchangeable value in “oil commodities” requiring it to participate in warfare to hold value in the very dollar being traded in reserve or on credit. A cycle surely to end in doom!

But alas, the people were warned in Genesis in the first book of the “Laws of England” being the Royal Law in the Scripture.

Genesis 15:13-14 Authorized (King James) Version (AKJV)

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

And you were left a monument to demonstrate this.



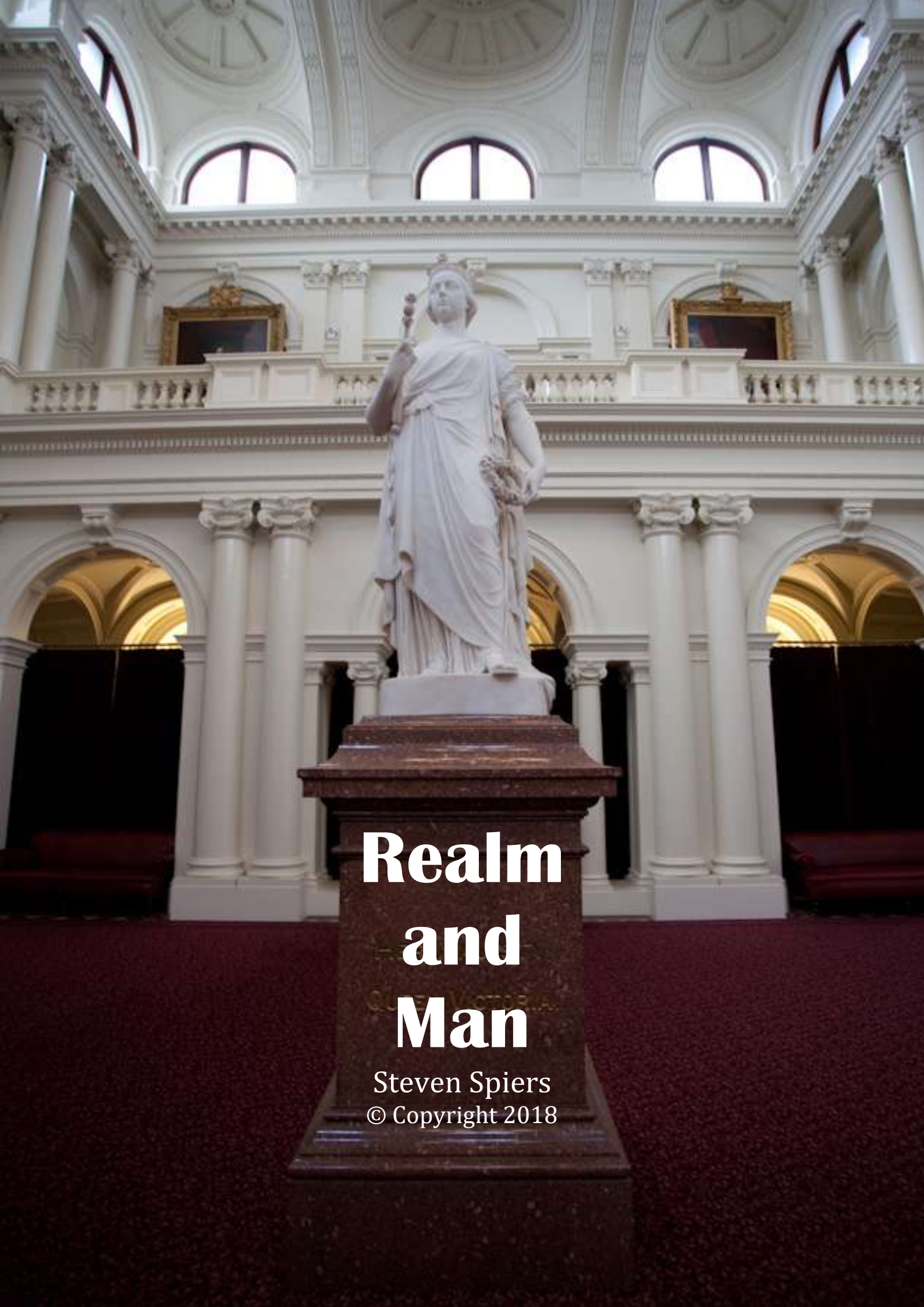
Genesis 15:17 Authorized (King James) Version (AKJV)

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

And shown in the Coinage and Memorabilia you see around you every day and pass through your hands and eyes sight every day. Lest you forget!



What is written cannot be living, for it is a record of what has lived.



Realm and Man

Steven Spiers
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