

:Edward:Fitzgerald

# SMOKE & MIRRORS

Is everything they told you about the  
Monarchy and the Law a lie?

A compendium to your undoubted  
and inalienable rights

Foreword by Dolores Cahill, Professor



# SMOKE & MIRRORS

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*A Compendium To  
Your Undoubted and  
Inalienable Rights*

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FIRST EDITION

WRITTEN AND COMPILED BY

*: Edward: Fitzgerald*

## *:: A Compendium To Your Undoubted and Inalienable Rights ::*

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*:: Smoke & Mirrors ::*

## *:: Acknowledgements ::*

To the few I trusted enough to share the true nature of this work,  
to those that proof read, challenged me and provided input.  
Thank you - you know who you are!

To those I love, with whom I did not share what I was working on  
or the draft of this book before it was published,  
know that it was for your protection.

With thanks to the researchers, archivists and staff at the National Archives in Kew,  
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To the volunteers and patrons that make the Internet Archive project a reality,  
for the invaluable knowledge and information captured and stored in a digital  
library with open access for all. A resource that has enabled me to upload, share  
and link to my research within this book, for the benefit of all humanity.  
Thank you.

In memory of “Izzy” I.F. Stone

*Ad·cota sere bríathra*



*Love begets words*

#LoveNotRevolution





## **:: Read this first ::**

This preamble might appear a little unconventional, but I think it is important that you read this section first, to know the purpose of this book, and the actions that you can take to reclaim the power that is your absolute natural birthright.

***“ Is everything they told you about the Monarchy and the Law a lie? ”***  
*is everything they told you about the Monarchy and the Law a lie?*

By the end of reading this book, you may have a surprising answer to this question...

✦ ***Either the Government or the people hold the power, it can only be one...***

***In fact the people, that's YOU, actually hold the power over the Monarch (the King/Queen), and in turn Parliament and the Government!*** ✦

This information has been erased from both our education and consciousness gradually over many hundreds of years. An alternative reality reinforced by the very institutions that are meant to safeguard our birthrights, freedoms and the *Constitution*.

Every living man and woman are ultimately the ones to hold rogue, fraudulent and corrupt Parliamentarians, Government Ministers, Judiciary and other public servants to account, not through the election process but through the terms of the Common Law contract held with the Crown (the Monarch) by way of the *Constitution* (i.e. The Great Charter 1215 aka *Magna Carta*) which is still valid today.

The aim of this book is to explain how you can take the initial lawful action to hold your Government to account.

**Step 1: Read this book** (see below for hints on the best way to achieve this)

**Step 2: Download the Petition/Affidavit** (see the hyperlinks in Appendix A – this includes a covering letter with instructions on how to fill in the blanks with your name, together with signing and posting documents)

**Step 3: Sign the Petition** (with witnesses and post it to the King)

By the way, there is a reason why Government provides the online petition service, and it isn't to enable you to hold either them or Parliament to account!

*Note: The words used throughout this book are English as defined in the Oxford English Dictionary, in common use every-day tongue, unless used within quotes of historical reference where the meaning is relevant to the meaning and use at the time of writing by the original authors. The words used within Annex A (Affidavit) reflect the historical or specific meaning as defined in Chapter IV (Glossary of terms and definitions) and or explained in Chapters I to III.*

## How to read this book

I would recommend first reading Chapter I to gain a brief summary of the hierarchy of different laws from Natural Law through to the ‘man-made’ statutes. In this regard you may have heard reference to the Statute Book, each enactment (public or private act) that receives Royal Assent is then added to the book as a separate chapter – it is these unique references that you will discover are used as reference in official records. The use of short titles for Acts of Parliament were only introduced in 1896 (see [Short Titles Act 1896](#)).

The emphasis within this compendium and the Petition of Right to the King for the Restoration of the Rule of Law (Appendix A), is to demonstrate and provide evidence to support the true order and supremacy of Natural Law over all else, that English Common Law is the basis that has and is used as the contractual relationship between man, woman and the role of the monarch. Furthermore, statutory law has also been used within the construct of this relationship to define the contract in the form of the Coronation Oath. Under Common Law the concept is that the crown is in trust and remains at all times to protect the birth rights of men and women that sojourn the land, hence at the moment of one monarch passing over their successor instantly becomes the incoming king or queen – the duty to uphold and protect is perpetual until such time as the men and women decide that the role of monarch is no longer needed.

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**Important:** Please read Chapter II and Appendix A in conjunction with each other, **one statement at a time.** Utilise where necessary the links to commentary provided within Chapter III (chronology), additional source material as well as the later chapters containing the glossary of terms and the brief background to the named individuals referenced. It should be noted that [Sir Edward Coke](#) (1552–1634) and [Sir William Blackstone](#) (1723–1780) are generally those most quoted by the English judiciary in relation to the Constitution, and hence heavily quoted throughout this compendium.

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Once you have satisfied yourself that the statements presented are sufficiently supported, to the point you would be willing to take the next steps to claim/proclaim your sovereignty, and to affirm your birthright and seek remedy from the king, you may use the affidavit prepared in [Appendix A](#) as your own.

What does this actually mean? Under Common Law there is always a means to seek remedy if you have been wronged, by way of harm, loss or injury.

It is imperative that you understand the lawful and legal consequences prior to making use of the body of research presented in this compendium. The action of petitioning the king is protected under the *Constitution* as detailed throughout this compendium.

Appendix B contains my own notarised affidavit attesting to the authenticity of the research materials, the physical vellum manuscripts, and other documents that I have held in my own hands – photographed and video recorded. I have made my affidavit in the knowledge that to knowingly make a false statement is considered perjury and carries with it consequences. My affidavit being notarised, means that it can be relied upon to support you regardless of the nation in which you inhabit.

Lastly, I would recommend reading the chronology presented in Chapter III as a separate exercise, after absorbing and processing the facts presented in Chapter II and Appendix A.

: *Edward: Fitzgerald*

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## Foreword

**By: Dolores Cahill, Professor**



This solution-based and referenced-based book presents evidence on the history of the Law, with easy-to-understand resources and explanations. The Compendium is insightful and comprehensive and includes an Affidavit (Appendix A) which gives a practical application for this knowledge, with references to the original documents and material.

Edward's book gives the historical perspective from the Natural Law to the man-made, written documents. It is a resource detailing the foundations of Law from over 5,000 years ago in England, Scotland, Wales and Ireland to the present day. This resource is packed full of insights and how the knowledge of the history of Law can be used in our daily lives. It combines a discussion on the Law and how it has been subverted, with solutions and provides original evidence of its importance to support the development of accountability and justice within our communities and Nations, and the Petition of Right to the King empowers and allows you, the reader, to see how this knowledge can be used and applied in a specific practical application to become an important resource especially for those seeking the truth about the history of Law and how this can be applied today.

 *This book describes our 'Undoubted and Inalienable' Rights and Freedoms derived from Natural Law, as being immutable, and can never be removed, rescinded, denied or given up and hold supreme over any written (man-made) documents. It presents the true order of the Laws of Nature and those absolute natural rights that are the birth right of every living man and woman on Earth. These absolute natural rights are above all else, above the creations, documents, constructions of men/women, the so-named man-made, written documents, above the role of Monarch, Church and Parliament.* 

Edward assesses the roles and interplay between the Monarchy, Church, Popes, and the Vatican over centuries. The historical insights and original research in this book, delves deeper into this area, for example, the Papal letters to Henry VI in 1438 provides context as to the politics at play between Monarchs and the Pontiff, and demonstrates the subtle manipulation of favours between these men and other European Monarchs. This interplay involves 'Papal Bulls', 'Trusts', 'legal fictions', non-living businesses, entities, corporations, the 'legal system' and gives insights into the relationship of the 'Church' element and the 'State' and 'Monarchy' elements.

This Compendium is to give you, the reader, access to the original manuscripts, texts, Oaths and documents which is set out as a means for you, the reader, to validate the statements and references presented with complete transparency and to assist you, if you wish to delve deeper into history and the law and 'do your own research'. Edward visited Kew and other museums and repositories over many months to explore, document, research and record the many original historic documents provided in the references, including the Coronation Oaths going back for generations and even millennia. The Oath is significant in Law, for example, giving honest evidence 'Under Oath' is a fundamental component of Justice and Law, as is 'Giving your Word', 'Operating under Oath', 'Your word is your bond', 'Act in Honour' are all important and fundamental in Law, in Innocence until proven Guilty in 'Trial by Jury' and being a Juror.

 *There are some surprising revelations contained in the chronology presented here, that will transform your perspective of the 'orthodox' view of the world and our collective history - prepare to be challenged and enlightened.* 

## *:: A Compendium To Your Undoubted and Inalienable Rights ::*

The Oath is one of the significant aspects of this research which highlights the fundamental issues in the Statutory Oath and the Oath administered at the Coronation of all 'Kings' and 'Queens' since 1714. The error was made in 1706 in relation to the Coronation Oath Act, which then led to the statement by Sir Winston Churchill in February 1953 that to amend the Coronation Oath Act 1688 for the coronation of Queen Elizabeth II would "*cast doubt upon the validity of the Oath administered to every Sovereign of this country since George I*" (i.e. since 1714!). This is indeed the position, and this is historically significant.

Edward discusses the Maxim in Law of *void ab initio*, null and void from the beginning, in relation to the error and misalignment with the actual oath administered at the Coronation and the Statutory Coronation Oath. He explains how this issue with the Statutory Oath has important implications for England, Scotland, Wales, the Commonwealth Nations, United States of America, Ireland, and for Acts of Union, Treaties and all documents purporting to have been given '*Royal Assent*' since the demise of Queen Anne in 1714, and they may have been subverted since her death and may be historically significant not only for the British Isles, but for the Commonwealth and beyond. This has major implications for the various roles appointed by each 'Monarch', such as Governor Generals and Lord Lieutenants, who grant '*Royal Assent*' on their behalf in various parts of the 'Empire' over the centuries and continue to do so to this day within Commonwealth Nations (e.g. Australia, Canada and New Zealand). This could even have implications for all Oaths, such as Police Constables, who must 'operate under their Oath' to uphold the Law and must state their name, as they, as in Law, Police Constables hold liability for their actions and omissions, and must affirm they are 'operating under their Oath'.

Significant highlights of this Compendium are the comprehensive discussion of the Law in England, and beyond in chronological order, it uncovers many significant falsehoods, which are highly relevant today, the practical example of the Affidavit and access to the original, historic documents to empower you to further explore this fascinating area. Access to the original historic documents is an important part of the process of explaining the history of Law, ensuring accountability and justice and bringing to the forefront our '*Undoubted and Inalienable Rights*'. This Compendium brings insight into evidence-based history of Law, it facilitates the understanding of the Law, innocence until proven guilty, the role of Jurors and '*Trial by Jury*' and its role in holding people accountable to uphold our '*Undoubted and Inalienable*' Rights and Freedoms and the responsibilities in being Sovereign.

*Dolores Cahill*

*Professor*

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## Preface

The subject of the *Constitution* of England, Wales, Scotland and Ireland is portrayed as complicated; however, a *Constitution* does exist despite the common misconception that there is no written *Constitution* as in the United States of America for example or that it is dispersed across multiple laws (i.e. not codified).

The truth of the matter is there is a well-established *Constitution*, it is **The Charter of Runnymede (1215)**, also known as **The Great Charter** and later commonly referred to as **Magna Carta**.


Whilst this compendium reflects the research and documents available to me at the time of writing this book, I am very conscious of the half-truths, the misrepresentations and lies that support the established view on both the *Constitution* and the rights and/or liberties and freedoms of men, women, boys and girls. It must therefore be emphasised that there was a considerable amount of conflicting and inconsistent information, recent as well as historical, that has been filtered in order to present the facts in this book. Language and the play on words is undoubtedly the primary, and I would proffer, the tool of choice for the deception. My guiding principle, and main purpose in writing this book has been to transparently present the evidence in a format enabling you the reader to perform an audit, for you to do your own due diligence, your own research and for you to establish, to your own satisfaction, that the statements I have written in [Appendix A](#) are true, correct, complete and admissible as evidence.

Acknowledging the effort over millennia by many powerful individuals and institutions to conceal the true nature of your undoubted and inalienable rights, I welcome feedback with supporting evidence from you of any points that you find are not reflecting the true facts. Upon establishing and reviewing your evidence, that you are correct, I will gladly amend any errors or omissions based upon that contra evidence to ensure this compendium is a true reflection of the undoubted and inalienable rights of all humanity.

The title for this book, “**Smoke and Mirrors**” sums up what I had been told or led to believe from historical events, the Monarchy and of the *Constitution* of the British Isles. I was clearly nescient / ignorant of much of what I am sharing with you here before I embarked on my research in the summer of 2022, the lies, damned lies and treachery ... the lies, damned lies and statistics of the last few years could form another book on its own.

My search for suitably qualified Constitutional Lawyers over the last two years withered away when I realised that outside of academia, all of whom I found were within the employment of Government. There are however a few independent authorities on the subject matter, who like me, have done the research to read the original manuscripts, statutes and Coronation rolls. However, where others have chosen not to lift the lid on the several ‘cans of worms’ – my integrity and innate sense of justice will not permit me to perpetuate this status quo and have been entirely led wherever my research has taken me – much like a detective would in establishing the true nature of a crime. Save for one article published in the [Ecclesiastical Law Society Journal](#), I have not studied the modern scholarly books, theories and articles on the constitution, parliamentary sovereignty and the like that I have become aware of, for the single reason I wanted my research to be untainted and free from the influence of both orthodox and secular views on this topic - what I am sharing is therefore original research.

At the time of writing this first edition, I am driven by an urgent need to publish in support of the affidavit (*Petition of Right to the King for the Restoration of the Rule of Law*) included in [Appendix A](#). A further edition will be forthcoming and will include, in more detail, much of the supporting research material which makes up the current compendium. A Petition of Right specifically for those inhabiting Australia, Canada and New Zealand will be included in Edition 2.

 *The content of this compendium is based entirely upon original research conducted by the author, an affidavit is provided to attest to this in [Appendix B](#) and was felt necessary given the gravity of the findings presented.*

*Don't take only my words  
Please use this book to facilitate your own research!*





## *:: A Compendium To Your Undoubted and Inalienable Rights ::*



The topics briefly covered within this book, flow from much larger bodies of writings on Natural Law, the undoubted and inalienable birth rights and freedom of man and woman, Common Law (which although becoming a popular topic is often misunderstood), the establishment and role of Monarchy and their prerogative, Parliament (consisting of both House of Lords and House of Commons), Government Ministers and enacted statute laws (Primary legislation). The intent is to provide you with verifiable information in a format that makes it considerably easier for you to conduct your due diligence and your own research; certainly, easier than it would be to conduct the research without many months spent accessing the source material, analysing, and making sense of it all.

Throughout this book you will be familiarised and provided with:

- the true structure of the relationships between men and women, the Monarch, Parliament, the Executive (e.g. Government, Civil Service, Police, Armed Forces etc) and the Judiciary;
- the evidence to substantiate the statements made in the Petition and elsewhere;
- your individual responsibilities under Natural Law and the *Constitution*;
- the mechanisms to hold others to account;
- remedies to right the wrongs that have been and continue to be made against you.

Chapter II: Affirming your undoubted and inalienable rights includes commentary to provide you with clarity as to the meaning and context behind each statement presented in the Petition (Appendix A – Affidavit : Petition of Right). Whilst the 47 statements in the Petition could stand alone, together they reinforce, via cross reference to each other, and create a position of powerful intent. Upon first reading it may not be possible to discern the deeper meaning contained, where some statements contain multiple layers, and their context is enhanced by use of suitable bible verses from the King James Version 1611 (unapproved). *Use of the Holy Bible verses will become self-evident as you progress and has no bearing on your individual faith or belief.*

I have formatted Chapter III: Chronology – Events, Rights and Wrongs into a table which includes key dates and other historical events, to provide valuable context and a timeline in regard to the interconnection between different countries throughout the centuries resulting from War, Revolution, Religious, Financial and Commercial interests. The primary focus is the establishment and reaffirmation of the rights and freedom of men and women sojourning the archipelago and land mass known as the “British Isles”, however it is almost impossible to write on this subject and exclude additional information to provide insight into the establishment of the Common Law within those countries that were at some point part of the British Empire, held protectorate status, are Dominions and or members of the Commonwealth of Nations, to provide guidance to the reader for self-education and self-empowerment. Not least because the Bill of Rights 1789 (in both France from August and September in the United States of America) derive much of their inspiration, if not their text, from the Great Charter 1215 as repeated in the Declaration of Rights 1688/9<sup>1</sup>

 *The aim of this compendium is to provide you with the knowledge, and confidence, to stand in your power in the matter of your divine natural rights, which no man, nor woman, nor corporation, nor man-made laws can repeal, delay, suspend nor subvert. Rights that have been fiercely defended, reflected in the ancient laws passed orally from generation to generation for millennia, reaffirmed in the ‘laws’ of the Old Testament, Torah and other religious scripture. In more recent times these rights formed the base terms of settlement following armed conflict with the Monarch in 1215 due to King John breaking his Coronation Oath; the primary written constitutional document relied upon, the Charter of Runnymede (known as The Great Charter and later Magna Carta) was merely restating long established principles from earlier periods.* 

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<sup>1</sup> United States Bill of Rights 1789 – e.g. Eighth Amendment was taken directly from the Declaration of Rights 1688/9

## *:: Smoke & Mirrors ::*

Common Law reflects reason, its foundation is based upon the premise of establishing right from wrong. This is largely accepted as being reflected within the writings of the Holy Bible, it should be stressed that this is not an exclusive point, but reflects the principles established during Anglo-Saxon times and the pre-existing inalienable rights and freedoms under Natural Law (the basis for the rights and customs of the inhabitants of what is known as the British Isles). I have where possible, for convenience, provided links to source material to aid in the self-education process as this is not meant to be an exhaustive list – only a guide for verifying the statements contained within the associated Affidavit are true, correct, complete and admissible as evidence and for establishing your knowledge of the facts stated.



*“Reason is the life of the law; nay, the common law itself is nothing else but reason...  
The law, which is perfection of reason.”*

*“There is no jewel in the world comparable to learning; no learning so excellent both for Prince  
and subject, as knowledge of laws; and no knowledge of any laws so necessary  
for all estates and for all causes, concerning goods, lands or life,  
as the common laws of England.”*

**Sir Edward Coke (pronounced /køk/)**



Depending upon your familiarity with certain texts, it may require you to revisit this document several times to gain a sufficient appreciation of the information presented. You will be far the richer for the investment of your time, and will have greater clarity over the fact there is a written *Constitution*, it clearly states and affirms the rights and freedoms that are the birthright of every man and woman.

The research contained within this document is both original and undertaken directly by the author, in more than a few instances this is reinforced by references to the work of other individuals and links to their original text or research is included. I have included [Appendix B – Author’s Affidavit](#) as testament to my first-hand research of the source materials to leave no doubt that this is a body of work based in fact, not fiction. I did consider publishing this work under a pseudonym due to the nature of the disclosures, but to do so would not have enabled me to provide you with my notarised affidavit ([Appendix B](#)) as to the authenticity of the materials and content presented.



Lecture XIII. of XVII.

### **THE HISTORY OF THE CANON LAW IN ENGLAND**

By: William Stubbs

(April 19, 1882)

**I**T requires no small amount of moral courage to approach a subject of legal history without being either a lawyer or a philosopher. A lawyer, no doubt, would make short work of it, and pronounce a definitive judgment, without misgiving, on any subject, historical or other, human or divine, on which he had evidence before him; and a philosopher would systematise to his own satisfaction any accumulation of details that could possibly be referred to the categories of cause and effect. The student of history has not, ex officio, any such privilege of infallibility; the highest point to which he can rise is the entire conviction of his own ignorance and incapacity before the vast material of his investigation; the highest approach to infallibility is the willingness to learn and correct his own mistakes. If he wishes to learn something of a subject his best policy is to write a book upon it, or to deliver two public statutory lectures. Here then you have my motive; wanting to know something of the history of Canonical Jurisprudence, I undertake to lecture upon it. I shall be wiser, that is, more convinced of my own ignorance, before I have done. <sup>2</sup>



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<sup>2</sup> [https://en.wikisource.org/wiki/Seventeen\\_lectures\\_on\\_the\\_study\\_of\\_medieval\\_and\\_modern\\_history\\_and\\_kindred\\_subjects/The\\_History\\_of\\_the\\_Canon\\_Law\\_in\\_England\\_\(1\)](https://en.wikisource.org/wiki/Seventeen_lectures_on_the_study_of_medieval_and_modern_history_and_kindred_subjects/The_History_of_the_Canon_Law_in_England_(1))

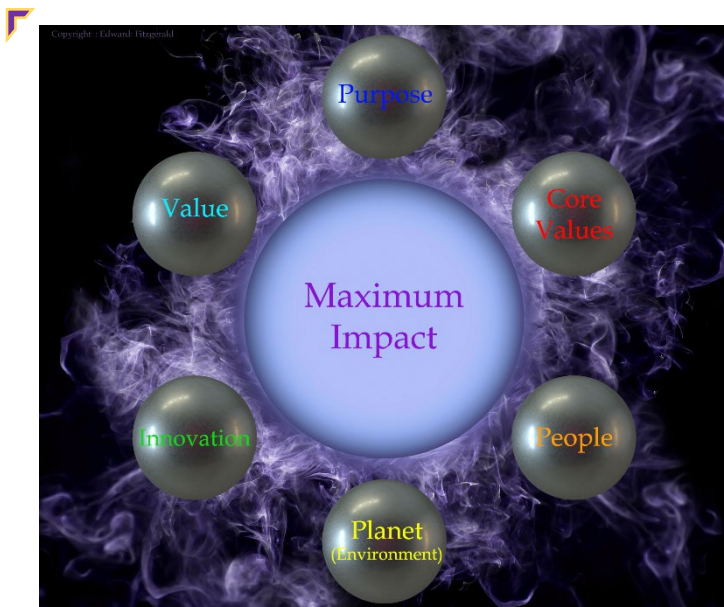
## :: A Compendium To Your Undoubted and Inalienable Rights ::

In researching and reading so many books, lectures and other works I came across the above lecture. The extract above beautifully reflected and resonated the experience I found in writing this compendium. Especially as my original focus was the creation of the Affidavit that appears in Appendix A, not in fact to write this book. For the record I am neither a Lawyer nor Historian in the sense that these were not topics I read at university, or sought a qualification, my knowledge of both subjects is a product of life experience and research. However, I must confess to have always had an innate philosophical side to my nature, even from an early age.

Interestingly, it wasn't until late in the editing of this book that I became aware that the lecture referenced above is in fact by Bishop William Stubbs, whose initial work on translation of The Great Charter 1215 is the basis for the Magna Carta Project.

I had started writing a different book to this, one that I had put off since late 2018. The title of that book **The Maximum Impact Philosophy™** has had to be paused given the urgency to write and release this book. Both books are, in reality, facilitating a journey of self-empowerment towards self-realization.

: *Edward: Fitzgerald*



The Maximum Impact Philosophy™ is utilised to create a framework which brings about balance and harmony in all areas. No one element shall have greater or lesser importance placed upon it than any other, to do so would create an imbalance. When the balance, energy and motion of each element is equal, the positive impact is greater than the sum – this is the point at which you achieve Maximum Impact.

In a two-dimensional model using a Venn diagram, the point where each sphere overlaps, at the centre, this represents harmony of each element and Maximum Impact is achieved in all elements.

Core Values representing Ethical, Moral, Spiritual and Societal values (i.e. Cause no harm, loss or injury to another man or woman). These values are congruently and consistently applied in all decisions that may fall within other spheres. Used as a check to ensure application at every point is congruent to both core values and purpose.

## Open Request

**Uberrimae fidei** : Due to the nature of the subject matter covered in this book, the deception and concealment of the truth over millennia, I have used my best efforts to verify the information presented and do not have all the answers. This good faith is evidenced by the transparency with which the research is presented for you, the reader, to perform your due diligence.

I openly request any information that may clarify, correct or provide a contra position to the evidence presented in this first edition, for potential inclusion in to the second edition.

Should you discover any errors and omissions or defects, historical or otherwise, in or related to this book, please contact me with a point-by-point description of any such errors and omissions or defects for correction. Contra evidence must be supplied with verifiable source material for analysis.

Deadline for providing additional evidence or corrections should be received by 6<sup>th</sup> April 2023 via email [book-corrections@edward-fitzgerald.com](mailto:book-corrections@edward-fitzgerald.com)



## “Transform 3bn lives, one mind at a time”

This book and the similar projects undertaken by the Author since 2016 are part of his vision to positively transform the lives of at least 3 billion people world-wide.

If you think the value provided by this book exceeds the cover price paid or you would just like to contribute to this vision regardless, donations can be made to the following crypto/currency wallets:



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IBAN (GBP)



UK (Sterling)

Please note that any of the above facilities may be removed at any time, as has been witnessed by those in Canada who supported others speaking out against the tyranny that is unfolding there.

Any contributions received will be put towards initiatives and projects to achieve the vision to Transform 3bn Lives, employing the Maximum Impact Philosophy™ to bring about harmony and balance to humanity and our planet.

*For clarity that doesn't mean Agenda 21/2030, the UN's Sustainability Development Goals or the like – these ideologies neither promote harmony nor balance and trample upon the immutable rights of humanity.*

✦ We are living in unprecedented times where the divide between the poorest and wealthiest is expanding exponentially. The number of mobile devices in worldwide circulation is equal to the number of people without access to fresh potable water every day. In 2018 it was projected that by 2025 an additional 3 billion people would have access to the internet, when a high percentage of that number won't have access to basic resources to sustain life. This is just one example of our current humanitarian crises, the evidence presented in this compendium will shine a light upon another that is impacting you and your family directly. ✦

## Chapter I: Summary

### Constitutional status in Great Britain, Wales, Scotland and Northern Ireland

To be absolutely clear from the outset, there are three safety mechanisms within the *Constitution* to control a rogue or tyrannical Monarch, and or Government:

1. **Royal Assent (of new laws):** The Monarch is in place to stop rogue and tyrannical Government from passing law that subverts our *absolute natural rights\**, by withholding Royal Assent;
2. **Trial by Jury:** The ability for the people (12 jurors) to void existing Laws/rules/legislation both written and oral that is repugnant to the Constitution, unjust or against our inalienable rights\*;
3. **Article 61 Magna Carta (Safety and Peace clause):** The ability for the barons (*protectors*) to invoke this Article when the Monarch doesn't do what they are meant to do, in protecting the inalienable rights and sovereignty of the men and women of our nation. (*Spoiler alert this has been already invoked on 23 March 2001*)

The King/Queen are described as a *Constitutional* Monarchy, this means their power and authority is limited by the *Constitution*. Whilst the basis for the current position presented here is The Great Charter (aka *Magna Carta*) 1215 with reference to the Declaration of Rights 1688/9 (see the Author's transcription in Appendix C), it is acknowledged that much of what was stated in The Great Charter is a reflection of much older unwritten customs and laws as well as written documents – like the Anglo-Saxon Laws and Codes, the 'Coronation Charter' (aka Charter of Liberties 1100) so named because it was published and sent to all shires on the coronation day of Henry I (5<sup>th</sup> August 1100). Indeed the Magna Carta Project has spent considerable effort in analysing the original text of the 1215 Great Charter, of which four copies survive to date, a copy in a Salisbury Cartulary stated that the 1215 Charter was to be '*inviolably observed*'.

*"Carta Johannis Regis anglie de reconciliatione facta sancte ecclesie anglicane et baronibus regni de legibus regni conservandis et de omnibus consuetudinibus et libertatibus comitum, baronum, militum et liberum tenencium inviolabiliter observandis et specialiter de libertate ecclesie et de mensuris ulnarum lagenarum perticarum in regno anglie discurrencium et aliis".*

"Charter of John, king of England, concerning the reconciliation made to the holy English church and the barons of the kingdom concerning the preservation of the laws of the kingdom and the observation inviolably of all customs and liberties of earls, barons, knights and free tenants, and especially concerning the liberty of the church and concerning measures of ells, gallons and perches current in the kingdom of England and other matters."

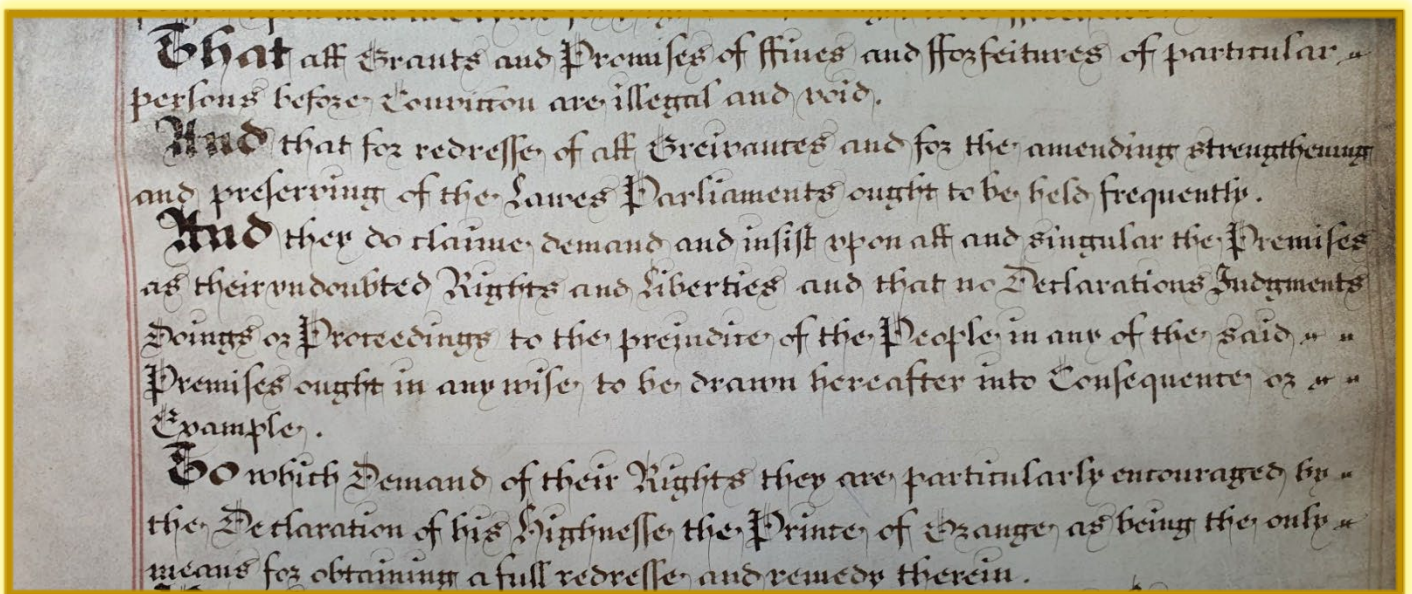


Figure 1 : Extract from a photograph of the 'Declaration of Rights' 1688/9 held at the National Archives, Kew, England

## *:: Smoke & Mirrors ::*

In fact, these documents and the subsequent commentary, publications, and other works from learned Judges, Law Lords and the like refer to the ***ancient laws and customs of this realm*** which pre-date by many thousands of years, any known surviving manuscripts or written down documents. In the case of the Gaelic Laws of Ireland these ancient laws are acknowledged as being of an entirely oral tradition, passed from one ear to another. It is with this in mind that the constitutional status presented here reflects the written word as well as those customs that have survived the transition and their use from one generation to another.

As an example, the article at the top of Figure 1 states '*That all grants and promises of fines and forfeitures of particular persons before conviction are illegal and void*' which originates from Article (sometimes referred to as *Chapter*) 55 in The Great Charter 1215 (Magna Carta). Kenn d'Oudney explains in his book *Democracy Defined: The Manifesto* that:

“Fines were the most frequent punishments. Whereas fines under the Common Law observed by the Anglo-Saxon kings went to the victim or his or her surviving relatives, the government of Norman kings illegally seized upon fines as a source of income. If the amounts of fines had been left to be set by the king it would have represented an irresistible pecuniary temptation for him to impose oppressive amercements on people. Similarly, if the king or his servants the justices were allowed to set sentences other than fines, they could be seduced by corrupt motives into threatening or imposing harsh sentences to achieve criminal aims. In short, for the best of reasons, the Constitution forbids government functionaries from interfering in any aspect of the judgement of a citizen’s behaviour. Magna Carta inscribed that all aspects of the case were to be judged by the jurors. **It was and remains the purpose of Trial by Jury to protect the people from all possible oppression by government.** The jury and only the jury set the sentence.” *Democracy Defined: The Manifesto*, by Kenn d'Oudney, ISBN 978-1902848280, Amazon

The Great Charter was an act of restoration and respect for the ancient laws, this is one thing that various Parliaments have held with almost contempt under their claim of supremacy and Parliamentary Sovereignty since 1688. A claim rebutted within this compendium and manifested in statement 27 of the Petition of Right to the king for the Restoration of the Rule of Law. It should be noted that the First Edition of Black’s Law Dictionary (1891) includes a definition for the term Chartæ Libertatum with the translation from Latin which reads: “*The witnesses being dead, the truth of charters must of necessity be referred to the country, i.e., a jury*”.

Within the British Isles, made under the Crown of England, Wales and Scotland, there are several statutes/acts that Parliament refers to as part of the ‘Constitution’ that remain unrepealed within the statute book:

Magna Carta 1297 – albeit only one article remains since enactment (refer to issues with ‘constitutional acts’)

Confirmation of Liberties 1405

Confirmation of Charters and Statutes 1416

Confirmation of Liberties 1423

Coronation Oath Act 1567 (Scotland)

Coronation Oath Act 1688 – albeit that it has not been amended to align with the oaths administered since 1714

Crown and Parliament Recognition Act 1688

Bill of Rights 1689 – significant text repealed when compared with the print version

Act of Settlement 1700 – amended by subsequent public acts

Demise of the Crown Act 1702 (and amending Acts of 1727 and 1901 regards Officers of the Crown)

Act Anne 6 1706 – there appears a discrepancy between chapter numbers on legislation.gov.uk and in print

Union with Scotland Act 1706 – there appears a discrepancy between chapter numbers on legislation.gov.uk

Protestant Religion and Presbyterian Church Act 1707

Union with England Act 1707

Union with Scotland (Amendment ) Act 1707

Succession to the Crown Act 1707

Accession Declaration Oath Act 1910 – amending Act of Settlement regarding Papists and replacement oath

Succession to the Crown Act 2013 – amending marriage to Roman Catholics and line of succession

By its very definition, a *Constitution* should be held inviolable and not be subject to the whim of Politicians to repeal any of the provisions set out. Hence, the assertion since the Convention of Parliament from 1688 onwards of

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Parliaments' claim to have the supreme authority to create Constitutional Law and thereby claim that the constitution is formed of multiple documents is a deception that even Members of Parliament, the Judiciary and Jurists took almost 85 years to question. Evidence countering this claim is provided both with The Great Charter 1215 (Magna Carta) together with explanation contained in Chapters II and III plus Appendix A.

### *Trial by Jury – the power of the people to self-govern*

In simple terms, Trial by Jury is not the same as the 'Jury Trial' as currently operated in the Court systems within the British Isles and throughout the Commonwealth of Nations.

In the Common Law Trial by Jury, the twelve Jurors act as the judge (*duodecima manus*), there is a presiding officer who holds and oversees the hearing or court (e.g. the hundredor). The Jurors are peers of the defendant (i.e. they are of the same age or have the same social position or the same abilities and are usually from the same community), they have independence in their decision making (Jury Independence), they swear an oath, they hear the evidence and place themselves in the position of the defendant to establish beyond reasonable doubt if:

1. the innocent man or woman who stands accused (the defendant), is Guilty or innocent of the claim being made against them. One Juror out of the twelve returning an innocent verdict is all that is needed to acquit, since the defendant is deemed *innocent until proven guilty*. It was/is considered a far greater injustice to find an innocent man or woman guilty, than to have found a guilty individual innocent. If the decision of the twelve is not unanimous then there is doubt as to the defendant's guilt [*Jurors' role is to judge fact*]; and
2. the law (or legislation) that the defendant is claimed to have breached, is against Common right and reason [see historical significance of folc-right], or repugnant, or impossible to be performed [*Jurors' role is to judge the law*].

As an example, the defendant may be found Guilty of the claim against them – however the Jury independent of this verdict, may judge that the law (or legislation) is unjust/unfair, morally repugnant, or infringes upon the absolute natural rights of the defendant. In this scenario the Jurors have the obligation to void the law or legislation in question, this is called 'Annulment by Jury' or 'Jury Nullification'. Oliver Wendell Holmes suggests in his book "The Common Law", that the modern term Jury is derived from Jurata. It should be noted that in antiquity and even during the Saxon period the laws would have been oral, and not recorded in any written down document, for example the local laws of each Hundred (Hundred Lagh).

"The Common Law doth control Acts of Parliament, and sometimes shall adjudge them to be void: for when an Act of Parliament is against Common right and reason, or repugnant, or impossible to be performed, the Common Law will control it, and adjudge such Act to be void." Sir Edward Coke, 1610

The fundamental principle of Jury Independence was established by Chief Justice Vaughan, in the case of William Penn and William Mead at the Old Bailey, London:

"The Right of Juries to give their verdict according to their convictions"

For example, in the courts of Common Plea and even in the County Courts, hearings were held without a 'Judge' – since the adjudgment was performed by independent Jurors (suitors – secta curiæ) in a Trial by Jury to judge both the law and fact.

"No cause of consequence was determined without the king's writ; for even in the county courts, of the debts which were above forty shillings, there issued a Justices [commission] to the sheriff, to enable him to hold such a plea, where the suitors [jurors] are judges of the law and fact."

The history and practice of the Court of Common Pleas, Gilbert, Gale ECCO, ISBN 1170017592

If it has not yet become apparent to you, I will be very clear so that it is not overlooked. With the freedom to live your life with the full benefit of your absolute natural birthrights and the mechanism to self-govern, comes a high degree of individual responsibility. From experience I would offer that some members of society may need to do significant internal work on themselves, before they could satisfy the level of personal responsibility required to contribute as a



functioning member of the community. Acknowledging that the State has created the false reality we have currently, where multiple generations of society have not been encouraged to take full responsibility for their lives – it is not surprising that members of our communities will need to do the shadow work before they would be fit to act as Jurors in a *Trial by Jury*.



**To assist with your transition to being personally ready for Trial by Jury, I would recommend these SIMPLE RULES to consider in the daily application of your birthrights.**

- 1. The absolute natural and inalienable rights are not mutually exclusive, they co-exist alongside each other.**
- 2. In exercise and enjoyment of your right, the rights of another shall neither be disturbed nor delayed.**



In order to appreciate the historical context to the above summary, the structure of the communities and division or organisation of the land needs to be understood in order to create a better view of the self-governance process. Also, the names or titles associated with those attending each community / public assembly is a critical element, since the universal term *Juror* is a relatively modern introduction. The language used has changed over time, for instance what we commonly refer to as *Jurors* have been called for example *Free Suitors* or *Suitors*, *Hundredors*, and *Domesmen* (contextually related to the *Dooms of Ine*) – the role they played as *Judges* is often dismissed, however the evidence linked here with entries in Black's Law Dictionary should now dispense with any such suggestion that this is not fact. Likewise, the different Common Law (community assembly) courts have since been renamed or 'removed' by way of progressive Acts (Statutes) passed by Parliament and the Monarch, most likely under the guise of 'improvement' or 'reform'. However, it could be said that statutes have no authority to remove or replace the community courts under Common Law and our *Constitution*, unless expressly written in The Great Charter 1215 as it was for the Courts of Westminster Hall regarding *common pleas* [refer to *Black's Law Dictionary*, Ed.1, 1891].

During the first millennia AD, following the departure of the Holy Roman Empire, much of the British Isles was segregated into separate Kingdoms formed from men and women of the Britons, Anglo-Saxons, Danes, Celts and Picts. Over the centuries ancient laws and customs transitioned from oral recantations to being written down by the Anglo-Saxon and Welsh Kings, there is also suggestion that Alfred the Great had been influenced by the ancient Natural Laws (*Feineachtas*) from Éire. Such surviving written-documents include the *Law Codes* recorded in the *Textus Roffensis* (circa 600AD), *Dooms of Ine* (695AD), *Alfred the Great* (871 – 899AD) and *The Laws of Howel the Good* (circa late 1100s – early 1200s).

During the pre-Saxon period the people developed their natural communities, however under the Saxon organization of England, each county or shire comprised an indefinite number of hundreds, each hundred containing ten *tithings*, or groups of ten families of freeholders or frankpledges. The hundred was governed by a Chief who would convene its own court (he has often been referred to as a bailiff or high constable – see [Table 1](#)); but its most remarkable feature was the corporate responsibility of the whole for the crimes or defaults of the individual members. The introduction of this plan of organization into England is commonly ascribed to King Alfred [The Great], but the idea, as well of the collective liability as of the division, was probably known to the ancient German and Danish people.

The community assembly meetings (or *moots*) were known widely as Mote or Gemot, they were given specific names based upon the type of assembly, location and matters addressed, members were called to the gathering by the sounding of the Mote-bell. Even in Scotland "*Kirk-mote*" were held to deal with Church matters, much the same as the *Halymote* or "Holy-mote" in the rest of the archipelago. The Viking settlers also brought with them Dane Law and their customs of public gatherings to debate and decide upon disputes amongst their brethren using Dane Law. The Anglo-Saxon Kings held great councils of the realm called *Michel-gemot* and *Witenagemote*, later known as the *Magnum Concilium* and were the forerunner to Parliament.

These communities were self-governing to the point that they would elect public officials, create courts that would form to hear and settle disputes and accusations regarding folc-right between their community members. When you consider the size of say the hundred court, these were hearing causes of dispute between ten families.



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“These were of several sorts, such as the witena-gemot, or meeting of the wise men; the folc-gemot, or general assembly of the people<sup>3</sup>; the shire-gemot, or County court; the burg-gemot, or borough court; the hundred-gemot, or hundred court; the hali-gemot, or court-baron; the hal-mote, a convention of citizens in their public hall; the holy-mote, or holy court; the swein-gemote, or forest court; the ward-mote, or ward court.”

Gemot definition - Black's Law Dictionary, Ed.1, 1891

These were not courts of record, in that no written records were kept, albeit there was an early Medieval period report in a Bishop's papers of a man having travelled several days to place the outcome from a gemot court on the ecclesiastic record. The matter related to a disputed area of land owned by his wife, the record therefore reflected that evidence from many witnesses was heard and the gemot court had agreed unanimously of the proof of ownership.

Folc-land conversely was the property of the community. It might be occupied in common, or possessed in severalty; and, in the latter case, it was probably parcelled out to individuals in the folc-gemote or court of the district, and the grant sanctioned by the freemen who were there present. But, while it continued to be folc-land, it could not be alienated in perpetuity; and therefore, on the expiration of the term for which it had been granted, it reverted to the community, and was again distributed by the same authority. A modern example would be a community allotment under the control of the Parish Council.

The Folk-gemote (folc-gemote) was a general assembly of the people in a town or shire. It appears to have had judicial functions of a limited nature, and also to have discharged political offices, such as deliberating upon the affairs of the commonwealth or complaining of misgovernment, and probably possessed considerable powers of local self-government. [refer to Black's Law Dictionary, Ed.1, 1891]

The shire-gemote (County Court) is acknowledged in the Act known as *Westminster The First* [1275 3 Edw. 1] that “... Sheriffs, Coroners, and conservators of the peace were still chosen [elected] by the freeholders” Black's Law Dictionary, Ed. 2, 1910. p.1225

Folc-right was the Anglo-Saxon term given to men and women with common rights.

“The jus commune, or common law, mentioned in the laws of King Edward the Elder, declaring the same equal right, law, or justice to be due to persons of all degrees.” Sir William Blackstone

It is interesting to note how Blackstone uses of the term jus commune above, where the term law and right have been used interchangeably, when jus means right. Refer to Sir Edward Coke's use of Jus Naturale, meaning Natural Right.

It is evident from several credible historical sources, that the various community assemblies (gemote) formed a court of free men, who were duty bound within the community to act as jurors and judges (see also secta curiæ). Twelve hands (duodecima manus) formed the Trial by Jury, and there was also a special type of Jury formation should the defendant not speak English. The latter was known as de medietate linguæ, half of one tongue and half of another. This phrase describes that type of Jury which, at Common Law, was allowed in both civil and criminal cases where one of the parties was an alien, not speaking or understanding English. It was composed of six English denizens or natives and six of the alien's own country men.

“The oaths of twelve men, including himself, by whom the defendant was allowed to make his law.”  
Sir William Blackstone

It is also important to explain the names attributed to the different courts and the roles of different men and women, since these have evolved over time and there is often confusion as a consequence between the name and role. An example for the names and roles within the Hundred community and their associated court is included in Table 1.

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<sup>3</sup> Also known as a *court of the district*

**Table 1: Examples of the name variations in context of the Hundred (Saxon community)**

Name or role within community	Name associated within the Hundred	<i>hundred-gemot</i> Hundred Court	Role within the Court	Modern equivalent name
Local law or custom	-	<u>Hundred Lagh</u>	-	-
Inhabitants (e.g. freeholder, tenant)	<u>Hundredarius</u> (Free man / men)	<u>Hundredors</u> <u>Free Suitor(s)</u>	Judge	Juror (derived from <i>Jurata</i> )
Chief / Elder	<u>Hundredor</u>	<u>Hundredes man</u> <u>Hundredary</u> Hundredes Earldor	Presiding Officer (convenor)	Court Bailiff, High Constable
Inhabitant	<u>Hundredarius</u> (Free man)	Steward	Registrar	Registrar
Inhabitant	<u>Hundredarius</u> (Free man)	<u>Suitor</u>	Defendant	Defendant

### *Principles of holding public office*

As described in the previous section on the specific *Trial by Jury*, *de medietate linguæ*, where the jurors were half of one tongue and half of another. The statutory laws reflected that an alien to the realm was not permitted to purchase or devise lands, much the same way as a denizen was not permitted to do until 1870.

*Denizen*: The term is used to signify a person who, being an alien by birth. Has obtained letters patent making him an English subject. The King may denize, but not naturalize, a man; the latter requiring the consent of parliament, as under the naturalization act, 1870, (33 & 34 Vict. c. 14.) A denizen holds a position midway between an alien and a natural-born or naturalized subject, being able to take lands by purchase or devise, (which an alien could not until 1870 do,) but not able to take lands by descent, (which a natural-born or naturalized subject may do.) Brown.

This principle towards aliens and denizens also applied to the election of individuals within a community for political and public office. Sir Geoffrey Gilbert in his works later published as *A history and practice of the Court of Common Pleas (1737)* (Introduction, p.iii), further explains the principles of appointment to various *public office roles* is both drawn from the community and elected by that community. For example, the *Chief (Hundredor)* in every *Hundred*, in walled towns arranged into wards with a proper *Alderman* for every *Ward*, in every *Decennary* there was a *Præpofitus* (Prefect) or *Constable* chosen in the *Torn* and respective *Leets* who was Head of the Decennary during the year.

The Naturalization Act 1870, permitted an alien to purchase, dispose of and inherit real property, but didn't permit them to hold public office (see also Naturalization Oath Act 1870). Similar requirements were incorporated by the General Assembly of the New Zealand Parliament in the Naturalization Act 1870 Fees Act 1871 and the Aliens Act 1880.

As a result of changes in the Commonwealth, former colonies, the return of Hong Kong to China as well as the Treaties signed with the European Union; the situation has become less straight forward in respect of the requirements for holding a public office. Edition 2 will expand upon this topic further.

The current 'rules' regarding appointments within the UK Civil Service are as follows:

#### Section 3 – Reserved Posts

3.1. Only UK nationals may be employed in reserved posts in the Civil Service. Reserved posts are generally those which, due to the sensitive nature of the work, require special allegiance to the Crown such that they can only be held by a UK national. Irish nationals and Commonwealth citizens are also eligible for employment in reserved posts if they were in the Civil Service at 31 May 1996 or before, or were appointed from a recruitment scheme with a closing date for receipt of applications before 1 June 1996.

3.2. Under no circumstances may any other nationals be employed in reserved posts.

## Constitutional status in Ireland (Éire)

The historical situation in Ireland as a land mass, which is currently represented in the political division of the north and south (Northern Ireland and the Republic of Ireland) has created quite polarised views that has led to violence in the past. To exclude the findings of my research to date would be to dishonour the principle of truth that I set out to present within this compendium, to do anything but present the facts would undermine the integrity of the research as a whole.

Therefore, its inclusion within this body of research, is to promote harmony with morality and Natural Law amongst all men and women regardless of race, creed, faith, location of birthplace or residence. The act of shining a light on matters of inconsistency and misrepresentation is to provide an opportunity to seek peaceful remedy, not to result in further conflict or division.

*Ferr gáes gaisciud*  *Wisdom is better than weapons*

Chapter III contains reference to various unrepealed Acts and Statutes which suggest that the King / Queen of Great Britain also holds the Crown of Ireland, this highlights a contrawise position to that reflected by the respective Governments of each country since the 1916 Proclamation of the Republic of Ireland, the 1918 All-Ireland Election won by Irish Republican Brotherhood/Sinn Féin, the 1919 Constitution and the Meeting of the first Dáil – Parliament on 21<sup>st</sup> January 1921, and the Royal Assent to the **Government of Ireland Act 1920**. The position of Great Britain is hard to explain with the Republic of Ireland, being an Independent Sovereign Nation, and further raises both questions over validity of membership of the EU and the status of the Irish constitution.

The following does not comprise an exhaustive list, merely representing the discovery of research which is in plain sight and there to be found for the inquisitive mind.

**Magna Carta Hiberniae 1216** [Ireland] 1216 (1 Hen. 3) [P.R.O. vol. 1] has been specifically *retained* in Schedule 1 of the **Statute Law Revision Act 2007** issued by the Republic of Ireland Parliament. The fact that in 2007 this is still retained raises an interesting constitutional question in the 1916 Proclamation of the Republic of Ireland and the 1919 Constitution giving Irish Independence as a Sovereign Nation and also the **Irish Constitution** of 1937, which makes no references to any earlier British constitutional enactments nor Magna Carta nor the Declaration of Rights 1688/9 and Bill of Rights 1688 (refer below), each of which Britain has not removed its ‘claims’ related to Ireland (once referred to as Hiberniae).

**Crown of Ireland Act 1542** [1542 CHAPTER 1 33 Hen 8] is ‘An Act that the King of England, his Heirs and Successors, be Kings of Ireland.’

**Act of Supremacy (Ireland) 1560** [1560 CHAPTER 1 2 Eliz 1] is ‘An Act restoring to the Crown, the auncient Jurisdiction over the State Ecclesiasticall and Spirituall, and abolishing all forreine Power repugnant to the same.’

**Bill of Rights 1688** [1688] is the version enacted by the Government of Ireland, in theory a copy of the Bill of Rights receiving Royal Assent for England and Wales.

**Crown Recognition Act (Ireland) 1692** [1692 CHAPTER 1 4 Will and Mar] is ‘An Act of Recognition, of their Majesties undoubted Right to the Crown of Ireland.’ Referring to King William and Queen Mary.

**Treason Act (Ireland) 1703** [1703 CHAPTER 5 2 Ann] is ‘An Act to make it High Treason in this Kingdom to impeach the Succession of the Crown, as limited by several Acts of parliament.’

**Government of Ireland Act 1914** [1914 CHAPTER 90 4 & 5 Geo. 5] enacted on 18<sup>th</sup> September 1914, however the author has found (hidden) an act known as the ‘**Suspensory Act**’ bearing the same date contained in an earlier Chapter 88, stating that the Government of Ireland Act 1914 is not to be made operational.

**Irish Free State (Agreement) Act 1922** [12 & 13 Geo. 5, c. 4] / Irish Free State (Saorstát Éireann éireann) Act, 1922 (No. 1 of 1922), Sch. I, Art. 11

## *:: Smoke & Mirrors ::*

Based upon the author's current understanding of the research on the Republic of Ireland (Éire) with the Irish government having proceeded on the assumption that Ireland was an entirely sovereign independent country after the 1916-1919 period and then the Civil War, and the situation has remained unclear even decades after, where the British government were still laying claim to all or part of Ireland. In the 1930's Ireland claimed it had an 'association with' the Commonwealth but was not a member. Neither insisted on its own interpretation and this remained the status quo until April 1949. The British claim was that Ireland's Commonwealth status was similar in principle to Canada with a Governor-General, albeit a Governor-General of the Irish Free State appointed to give Royal Assent to any Acts. During a debate on 19<sup>th</sup> October 1922 in the Dáil Éireann, an amendment removing the title of Governor-General was defeated by 27 votes to 18. Hence, for good reason the author reserves the right to update and correct any errors or omissions based upon subsequent research in later editions of this compendium.

Please also note that the Common Law of England was, from an English perspective, progressively introduced into Ireland from 1172, since King Henry I, although predominantly inside 'the Pale', the small region around Dublin under the influence of England. Common Law was at direct odds with the well-established Gaelic Law, called Dlí na Féine, the Law of the Free, the ancient Law of the Free, also known as Féineachas and Brehon Law from antiquity, where the ancient language of this Law is Gaelic, the ancient language of the Gaels. The written language of the Gaels called Ogham is one of the oldest written languages, not as the orthodox view would portray as only being from mid-400 AD. The ancient Gaels and the later people who came to the Island of Éire is described in the book, Lebor Gabála Érenn, which was written before the Bible, and is a collection of poems and prose in Gaelic, the ancient language of the Gaels and describes their history from the creation of the world, and the Gaelic people of Ireland and their coming of and connection with the people of Cessair, the people of Partholón, the people of Nemed, the Fir Bolg, the Tuatha Dé Danann, and the Milesians through to the period of the flood, the Bible through to the Middle Ages. The ancient poems and prose described in Lebor Gabála Érenn attest to the ancient Gaelic language, culture, Law and traditions. Senchus Mór describes the ancient sophisticated education and oral teaching and Gaelic language of the Law in Ireland, including the Brehon Law, and the ancient Achgabail, or Law of Distress. Law in Ireland was an Oral tradition in Gaelic, where all hear the evidence. This is where 'Hearings' come from today. Harm caused to any man or woman was resolved through oral 'Hearings', with evidence and witnesses, where mediation and reparations were decided, and no prisons and no police were required. Various Acts of Parliament in both English and Irish Governments have been passed since 1172, which tried to specifically enforce the laws of England upon the indigenous population of all Irish men and women. However, the Dlí na Féine, Féineachas and Brehon Law tradition has actually remained in Ireland and is referenced in Law, in the pre-Biblical writings of Lebor Gabála Érenn, and even until the present day and resonates with Natural Law comprising Act in Honour, Do No Harm and All Men and Women, for their entire lives, have Inherent and Inalienable Rights to Life, Travel, Speech, Privacy and Private Property. The Natural Law is high in the Hierarchy of Law, higher than all written documents. Nothing written down can interfere or infringe on these Inherent and Inalienable Rights and Freedoms. Anything written down that infringes on these Inherent and Inalienable Rights and Freedoms is not Lawful. Any man or woman attempting to enforce any such infringement is an Offence called Malfeasance.

Any written down documents are below the Natural Law in the Hierarchy of Law, these include constitutions, statutes, acts, guidelines, regulations, directives, by-laws, treaties, charters, etc. All written documents, including 'constitutions' have to be analysed on whether they refer to Men and Women, and People in Law using English or whether they are in 'Legalese' and are referring to the 'Corporation' Dead Entity and 'Legalese' terms of 'Citizen', 'Person'. From an English and British perspective, in an attempt to provide clarity on the constitutional position in the whole of Ireland, the topic of customs of the realm has to be taken into consideration – as is the Constitutional position throughout the rest of the Commonwealth and the British Isles.

The ancient roots and understanding in every day life of Sovereignty, Justice and Freedom are most deeply embedded in the island of Ireland. In fact, as discussed with Dolores Cahill, Professor, the name Ériu, of Ériu, Éireann, Éire, Ireland is named after Sovereignty. The Gaels, Gaelic, the spoken language of the Gaels and their culture has been in Ireland for over 400,000 years. The ancient language Ogham underpinned the most ancient Law system in Europe, Dlí na Féine, the ancient Law of the Free. Féine is Freeman, Free women, freeholders in ancient Ireland, also known as

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Féineachas and later was known as Brehon Law developed over tens of thousands of years, ‘the Celtic [language] the key to the “antiquities, languages and laws” of the entire of our globe’. (Rev, Dr. Malcome 1744, Letters and Essays). Dlí na Féine, the ancient Law of the Free was deeply understood by every man and woman including Freedom and Sovereignty. The ancient Greeks have a word Ogygia (Ancient Greek: Ὀγυγία, or Ὀγυγία) meaning *ancient, of great antiquity or primeval*. This was also the name of the magical island mentioned in Homer's Odyssey (c.800 BC). However, it would appear that the ancient Greeks also described Ireland by this term, as attested to in Roderic O’Flaherty’s work in two volumes – translated into English and published in 1793 it serves as a significant body of research capturing the events in Ireland from the antiquity, the universal deluge until 1022 AD.

To have Accountability and Justice, it is important to assess the system of Justice fundamentally that is operating in a Nation, whether it is Lawful or Unlawful, and who are the men and women in these ‘Courts’ employed by or working for, and what is their Oath. As Dolores Cahill, Professor describes it, just being ‘dressed up’ as a ‘Judge’, ‘Justice’, ‘Police’, etc does not make you one, it is whether they are ‘operating’ as a Judge, Justice, Police in Law now, at that moment. Criminals can ‘dress up’ as ‘Police’ and engage in robbery and criminal activity. This is why one of the highest Criminal Offences now, is Malfeasance, or Misconduct in Public Office resulting in up to life imprisonment in England, to dress up as a ‘Judge’, ‘Justice’, ‘Police’ and to not be operating in Law. If there is another employment, or misrepresentation, deception, fraud, misconduct, other criminal activity can be investigated. The Lawful investigation is the responsibility of the people with the presentation of facts to be judged by Lawful ‘Trial by Jury’ (see sub-section). Men and Women living in Éire never had Prisons and never had ‘Police’, as using Brehon Law, the solutions were akin to modern mediation with agreed resolution of all parties. This system of Law and Justice was well known in antiquity, where men and women travelled safely and freely in a period when the island of Éire/Ireland was known as the ‘Sacred Island’, and later as the ‘Land of Saints and Scholars’.

Appendix E contains the Author’s personal notes from the Dáil Éireann Court - Trial by Jury held on 11<sup>th</sup> November 2022.

### Natural Law versus Woman’s/Man’s Law

The order or hierarchy of Law, both Natural Law and as a construct of man and woman where the Common Laws of England, Wales, Scotland and Northern Ireland\* are depicted below. \*In the whole of Ireland (Éire) a more ancient system of Law, since antiquity from Dlí na Féine, Feineachtas and the more recent, Brehon law, and referred to in the more recent, although still pre-Biblical writings of Lebor Gabála Éirenn as discussed above. The situation in Ireland is too complicated to be represented in Figure 2 below, mainly as a consequence of the events in 1919 and 1920 following a full 32 county election in 1918 with its landslide victory for the Irish Republican Brotherhood/Sinn Féin. A violent backlash resulting from a declaration of independence by the elected Dáil Éireann (Parliament of Éire) and the creation of division by the ‘Anglo-Irish’ ‘Treaty’, the ‘Civil War’ and the British sending violent troops, the ‘Black and Tans’. The British Government suppressing the will of the people of the entire country to be Free and Sovereign, by separating ‘north’ and ‘south’ into an ‘Irish Free State’ and a ‘Northern Ireland’ - this is covered in more detail in the previous sub-section but will be expanded upon in Edition 2.

The hierarchy shown below in Figure 2, depicting Natural Law above all men and women, and above all written documents, is how King Canute wisely demonstrated to his noblemen, who claimed that the King was all powerful that even the sea would abate at his command. King Canute sat at Bosham harbour, he waited for the flood tide and explained to his noblemen that if he was as powerful as they described, then he would be able to command the sea to stop before his feet got wet. Of course, King Canute’s feet were soon covered with water as the sea advanced in land – to which he explained the rudimentary concept that Natural Laws are universal and obey no man, not even the King. Natural Law has been attributed to Thomas Aquinas's Natural Law Theory.

Figure 2 characterises the true nature of the relationship between the inhabitants of the archipelago land mass known as the British Isles and the role of the individual man or woman as *Monarch*.



## :: Smoke & Mirrors ::

One of the most important aspects for retaining the balance between the people and the governance of the nation, is the obligation upon the *Monarch* (Crown) to act as the safety mechanism preventing oppressive or tyrannical Government through the process of the Royal Assent. It is this very control mechanism that the people of the nation should be reminding the Monarch whenever their undoubted and inalienable rights are being threatened. The Monarch has both a duty and obligation under the *Constitution* to prevent any Bill that subverts the *absolute natural rights* of the living men and women of the nation from being enacted, this is done by placing 'Assent Reserved' in place of their signature. The other mechanism is through 'Annulment by Jury' or 'Jury Nullification' of the law/legislation itself by Trial by Jury.

At the time of writing, the Royal Assent has been regarded as a formality and that it is almost inconceivable that any Bill might be returned with *Assent Reserved* in place of a signature, since the last time that it was refused was in 1707 when Queen Anne vetoed a Bill on the Scottish Militia on the advice of her Ministers. Hence the affidavit in Appendix A, and explained in Chapter II, has been written with the sole purpose of holding the Monarch to their duties and obligations under the Constitution via the lawful Petition of Right process.

As discussed with Dolores Cahill, Professor, the example of the ancient Law in Éire from Dlí na Féine, Feineachtas that operated for millennia resonates with the Natural Law principles – 'Act in Honour, Do No Harm' and its Inherent and Inalienable Rights and Freedoms of Life, Travel, Speech, Privacy and Private Property for example (see full list).

In England, Scotland and Wales, the teaching of History and Law, focusses mainly on the more recent times, the past two or three thousand years, since the Bible and the Monarchy. This relationship has and is currently still referred to as *Sovereign – Subject*, however those terms I would suggest are a throwback to the historical claim that the Monarch (King and/or Queen) was by a divine appointment directly from God. The divine appointment proposition was defended by many Pontiffs and Monarchs alike (e.g. see Pope Innocent III) and has been challenged by the will of the people many times historically, leading to the signing of the (Great) Charter of Runnymede in June 1215 after King John broke his Coronation Oath (See also Blackstone on The Great Charter) and again following the so-named Glorious Revolution with the Declaration of Rights in February 1688.

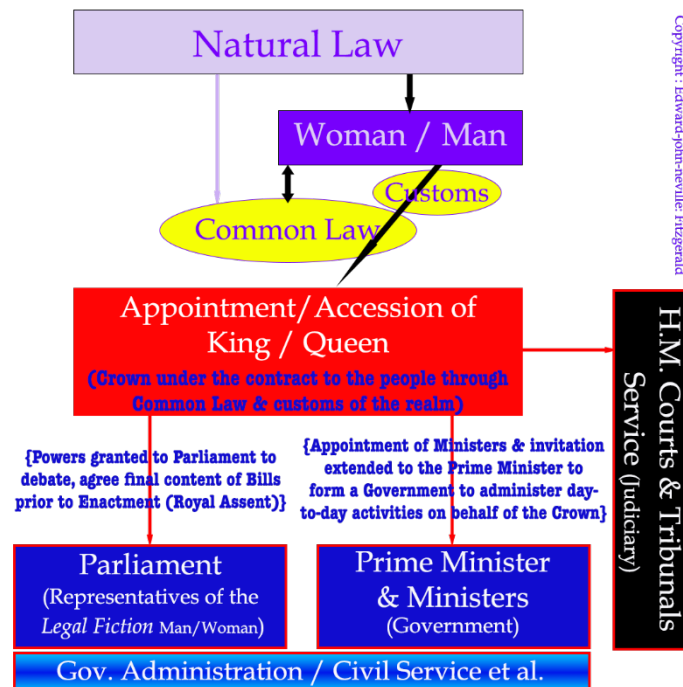


Figure 2 : Hierarchy of Laws and their relationship to living entities versus corporate and legal fictional (non-living) entities

The false claim that Parliament has held sovereignty since 1689 is also part of the deception, stated and repeated often enough to become de facto in the minds of the people. Parliamentarians and the institution of Parliament have chosen to disregard certain matters of record by Sir Edward Coke, Sir Geoffrey Gilbert and Sir William Blackstone,

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primarily in favour of essays, treatise and opinions of others such as John Locke (*the English philosopher whose works lie at the foundation of modern philosophical empiricism and political liberalism*) and Walter Bageholt (*Author of The English Constitution*) that support the narrative of parliamentary supremacy.

The Austinian system and characterisation of the Sovereign – Subject relationship is a familiar one and will be recognisable to you in more recent times, albeit you most likely have never heard of it, in particular the coercive manner in which obedience is sought and punishment applied for disobedience. There are numerous examples that could be used in this regard, the Coronavirus Act 2020 and its myriad of literally hundreds of rules and guidance that were subsequently spawned is the most obvious and topical at the time of writing, there are boundless examples in other Nations of legislation with a similar intent.

The Austinian treatise and its limitations are summarised by Sir Henry Sumner Maine in one of his lectures as thus:

“Jurisprudence is the science of Positive Law. Positive Laws are Commands, addressed by Sovereigns to their Subjects, imposing a Duty, or condition of obligedness, or obligation, on those Subjects, and threatening a Sanction, or Penalty, in the event of disobedience to the Command. A Right is the faculty or power conferred by the Sovereign on certain members of the community to draw down the sanction on a fellow-subject violating a Duty. Now all these conceptions of Law, Right, Duty and Punishment depend upon the primary conception of Sovereignty, just as the lower links of a chain hanging down depend upon the highest link. But Sovereignty, for the purposes of Austin's system, has no attribute but force, and consequently the view here taken of 'law', 'obligation' and 'right' is a view of them regarded exclusively as products of coercive force. The 'sanction' thus becomes the primary and most important member of the series of notions and gives its colour to all the others. Probably nobody ever found a difficulty in allowing that laws have the character given to them by Austin, so far as such laws have proceeded from formal Legislatures. But many persons, and among them some men of powerful mind, have struggled against the position that the great mass of legal rules which have never been prescribed by the organ of State, conventionally known as the Legislature, are commands of the Sovereign.

The customary law of all countries which have not included their law in Codes, and specially the English Common law, have often had an origin claimed for them independently of the Sovereign, and theories have been propounded on the subject which Austin scouts as mysterious and unintelligible<sup>4</sup>. The way in which Hobbes and he bring such bodies of rules as the Common law under their system is by insisting on a maxim which is of vital importance to it - 'Whatever the Sovereign permits, he commands.'

Until customs are enforced by Courts of Justice, they are merely 'positive morality,' rules enforced by opinion, but, as soon as Courts of Justice enforce them, they become commands of the Sovereign, conveyed through the Judges who are his delegates or deputies. It is a better answer to this theory than Austin would perhaps have admitted that it is founded on a mere artifice of speech, and that it assumes Courts of Justice to act in a way and from motives of which they are quite unconscious. But, when it is clearly comprehended that, in this system, there are no associations with the Sovereign but force or power, the position that what Sovereigns permit they command becomes more easily intelligible.

They command because, being by the assumption possessed of uncontrollable force, they could innovate without limit at any moment. The Common law consists of their commands because they can repeal or alter or re-state it at pleasure. The theory is perfectly defensible as a theory, but its practical value and the degree in which it approximates to truth differ greatly in different ages and countries. There have been independent political communities, and indeed there would still prove to be some of them if the world were thoroughly searched, in which the Sovereign, though possessed of irresistible power, never dreams of innovation, and believes the persons or groups, by whom laws are declared and applied, to be as much part of the necessary constitution of society as he is himself. There have again been independent political societies in which the Sovereign has enjoyed irresistible coercive power and has carried innovation to the farthest point; but in which every single association connected with law would have violence done to it if laws were regarded as his commands. The Tyrant of a Greek city often satisfied everyone of Austin's tests of Sovereignty; yet it was part of the accepted definition of a Tyrant

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<sup>4</sup> Refer to page 5 of the UK Parliament and Constitution Centre standard note [SN/PC/0293](#), for just this sort of claim.

## :: Smoke & Mirrors ::

that ‘he subverted the laws.’ Let it be understood that it is quite possible to make the theory fit in with such cases, but the process is a mere straining of language. It is carried on by taking words and propositions altogether out of the sphere of the ideas habitually associated with them.”

Something cannot be ‘law’, if it infringes on the Natural Law – ‘Act in Honour, Do No Harm’ and its Inherent and Inalienable Rights and Freedoms of Life, Travel, Speech, Privacy and Private Property (see Chapter II [statement 3](#)). As mentioned earlier, Lebor Gabála Éirenn refers to the ancient poems, prose, culture, language, and Laws in Éire and is more ancient than the Bible, and describes the history of the Gaels, their ancient culture and Law, and their contact with other ancient peoples over millennia. Nothing written down can infringe on the Natural Law Rights and Freedoms. Written documents are, from the French ‘déposer’, Latin ‘deponere’ and the English ‘deposit’, which is also referred to as ‘positive’ or ‘deposited’ or written down Law.

### Natural Law

As highlighted in [Figure 2](#) and above, the Natural Law and Common Law are not the same. The subject of Natural Law is one of antiquity, discussed and theorised by many philosophers it was the dominant paradigm in ethics, politics and law for hundreds of years. Through such paradigms the Natural Law tradition has been long and robust, pushed to its limits in innumerable variations. Though there were ties to the ancient world, Éire ancient systems of Law are among the closest and earliest implementation of the Natural Law, elsewhere it began in earnest with Aquinas, since he was the first to formulate a group of ideas systematic enough to be called a theory. Thomas Aquinas’s Natural Law Theory contains four different types of law: Eternal Law, Natural Law, Human Law and Divine Law, to understand them and how they relate to each other is through Eternal Law i.e. God’s rational purpose and plan for all things. Natural Law has also been considered since Aquinas in terms of a theory of moral philosophy and as a theory of legal philosophy. Dolores Cahill’s lecture series, Law versus legal, presents the historical evidence that ‘legalese’ as a language and ‘legal’ applies to non-alive entities or corporations, called ‘citizens’, ‘persons’, ‘human’, and that ‘legal’ should not be used interchangeably with Law. Law applies to men and women, people who are alive. However, in many texts and documents, it is used synonymously which creates confusion. Also a written document, such as an ‘Act’ is not Law. It is only Lawful, if it does not contravene the Natural Law Rights and Freedoms. In the Law, one Precedence test or example, can overturn any written document, whatever it is called, such as an ‘Act’, Guideline etc.

**Table 2: Elements defining the unique characteristics of Natural versus Man’s Laws**

Natural Law	Man’s Law
Based on Principles and Truth ( <i>Inherent in Creation</i> )	Based upon Dogmatic Beliefs ( <i>Construct of the Mind</i> )
Harmonised with - <i>due to knowledge and understanding</i>	Complied with - <i>due to fear of punishment</i>
Universal; exists and applies anywhere in the Universe regardless of location	Differs with location based upon the whim of legislators ( <i>Moral relativism</i> )
Eternal and Immutable; exists and applies for as long as the Universe exists, and cannot be changed	Changes with time based upon the whim of legislators ( <i>Moral relativism</i> )

Source: Mark Passio – Natural Law Seminar, New Haven, CT [\[Part 1-3\]](#)

Dutch born jurist [Hugo Grotius](#) (1583–1645) was an influential figure in philosophy, political theory, law and associated fields for much of the seventeenth century and for a few hundred years since. It is therefore no surprise that Sir William Blackstone used the concept of the *eminent domain* (described in the legal treatise *De jure belli ac pacis* (On the Law of War and Peace) from 1625 by Hugo Grotius), when describing and equating the actions of Government to impose taxes without appropriate or legitimate purpose.

“All that a government takes out of the pocket of individuals in the shape of taxes, direct or indirect, for any other than its appropriate and legitimate purposes, is an invasion of their right to the enjoyment of the fruits of their own labour of mind or body. The power of taxation in the legislature is in fact a part of the *eminent domain*,—a power that must necessarily be reposed in the discretion of every government to furnish the very means for its own existence. The unwise and even corrupt exercise of it is undoubtedly to be submitted to by the good citizen; but no

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effort should be spared in any state to procure the repeal of all such laws, and to reduce government from a complicated to a simple machine, a few general objects steadily kept in view and strictly adhered to. The days of kingcraft and government-craft are passing away. "The people," as Lord Brougham has well said, "ought to have the greatest liberty they can safely enjoy, and the cheapest government that suffices to regulate their affairs." (Political Philosophy, vol. i. p. 64.)" Sir William Blackstone.

In summary of the reasoning put forward in Hugo Grotius's works *De iure praedae commentarius* (Commentary on the law of prize and booty) and *De iure belli ac pacis*, he presents Human Nature as constituted by two essential properties: the desire for self-preservation and the need for society.

"The law of nature is a dictate of right reason, which points out that an act, according as it is or is not in conformity with rational nature, has in it a quality of moral baseness or moral necessity; and that, in consequence, such an act is either forbidden or enjoined." *Prolegomena* Book One, Chapter One, Section Ten, Paragraph One – Hugo Grotius

De facto Governments and Corporate entities alike are operating with moral relativism and within the *eminent domain*, a power that must be reposed at every opportunity to ensure the undoubted and inalienable birth rights of every man and woman remain paramount for current and future generations.

Sir William Blackstone on the Natural Law and Divine Law, establishing the doctrines upon which they exist and are superior to human laws:

".. the Creator is a being not only of infinite power, and wisdom, but also of infinite goodness, he has been pleased so to contrive the constitution and frame of humanity, that we should want no other prompter to inquire after and pursue the rule of right, but only our own self-love, that universal principle of action. For he has so intimately connected, so inseparably interwoven the laws of eternal justice with the happiness of each individual, that the latter cannot be attained but by observing the former; and, if the former be punctually obeyed, it cannot but induce the latter. In consequence of which mutual connection of justice and human felicity, he has not perplexed the law of nature with a multitude of abstracted rules and precepts, referring merely to the fitness or unfitness of things, as some have vainly surmised, but has graciously reduced the rule of obedience to this one paternal precept, "that man should pursue his own true and substantial happiness."

This is the foundation of what we call ethics, or natural law; for the several articles into which it is branched in our systems, amount to no more than 'demonstrating that this or that action tends to man's real happiness, and therefore very justly concluding that the performance of it is a part of the law of nature; or, on the other hand, that this or that action is destructive of man's real happiness, and therefore that the law of nature forbids it.

This law of nature, being coeval with mankind, and dictated by God himself is of course superior in obligation to any other. It is binding over all the globe in all countries, and at all times: no human laws are of any validity, if contrary to this and such of them as are valid derive all their force and all their authority mediately or immediately, from this original. But, in order to apply this to the particular exigencies of each individual, it is still necessary to have recourse to reason, whose office it is to discover, as was before observed, what the law of nature directs in every circumstance of life, by considering what method will tend the most effectually to our own substantial happiness. And if our reason were always, as in our first ancestor before his transgression, clear and perfect, unruffled by passions, unclouded by prejudice, unimpaired by disease or intemperance, the task would be pleasant and easy; we should need no other guide but this. But every man now finds the contrary in his own experience; that his reason is corrupt, and his understanding full of ignorance and error.

This has given manifold occasion for the benign interposition of divine Providence, while, in compassion to the frailty, the imperfection, and the blindness of human reason, hath been pleased, at sundry times and in divers[e] manners, to discover and enforce its laws by an immediate and direct revelation.

The doctrines thus delivered we call the revealed or divine law, and they are to be found only in the holy scriptures. These precepts, when revealed, are round upon comparison to be really a part of the original law of nature, as' they tend in all their consequences to man's felicity. But we are not from thence to conclude that the knowledge of these truths was attainable by reason, in its present corrupted state; since we find that, until they were revealed, they were hid from the wisdom of ages. As then the moral precepts of this law are indeed of the same original with

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those of the law of nature, so their intrinsic obligation is of equal strength and perpetuity. Yet undoubtedly the revealed law is of infinitely more authenticity than that moral system which is framed by ethical writers, and denominated the natural law; because one is the law of nature, expressly declared so to be by God himself; the other is only what, by the assistance of human reason, we imagine to be that law. If we could be as certain of the latter as we are of the former, both would have an equal authority; but, till then, they can never be put in any competition together.

Upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say, no human laws should be suffered to contradict these. There are, it is true, a great number of indifferent points in which both the divine law and the natural leave a man at his own liberty, but which are found necessary, for the benefit of society, to be restrained within certain limits. And herein it is that human laws have their greatest force and efficacy; for, with regard to such points as are not indifferent, human laws are only declaratory of, and act in subordination to, the former.”

... **“If man were to live in a state of nature, unconnected with other individuals, there would be no occasion for any other laws than the law of nature, and the law of God. Neither could any other law possibly exist: for a law always supposes some superior who is to make it; and, in a state of nature, we are all equal; without any other superior but Him who is the author of our being.”**

### *Common Law*

Sir Edward Coke is undoubtedly recognised as the most prolific advocate and experienced practitioner of the Common Law, albeit outspoken and considered arrogant by some of his contemporaries. As evidenced by all the roles and positions he served during his lifetime (1552-1634): a Barrister, a Professor of Law, a Judge, a Member of Parliament, an Author, as Solicitor General, as Attorney General, as Lord Chief Justice – appointed by both Queen Elizabeth I and King James I in those last few roles.

Sir Edward Coke (Lord Chief Justice of England):

“The common law is the most general and ancient law of the realm. The common law appeareth in the statute\* of Magna Carta, and other ancient statutes (which for the most part are affirmations of the common law) in the original writs, in judicial records, and in our books of terms and years<sup>5</sup>.” Coke’s Institutes, p. 115.

\*Re. ‘statute’, see, Common Law Is Never ‘extinct’ or ‘lost’; Magna Carta. <sup>5</sup>Referring to the statute book recording Parliament sessions (terms) and year of reign of the Monarch, each enactment entered as a separate chapter.

“It (Magna Carta) was for the most part declaratory of the principal grounds of the fundamental laws of England. They (Magna Carta and Carta de Foresta) were, for the most part, but declarations of the ancient common laws of England, to the observation and keeping whereof the king (the government) was bound and sworn.” Preface to Coke’s Institutes, p. 3

It should be noted that throughout this book the author has relied upon The (Great) Charter of Runnymede (1215) in its original inception and as it was originally known, since this formed the settlement terms of armed conflict the Barons (representing those sojourning England) who rebelled against King John for breaking the Law of the Land and his Coronation Oath. As you will read within subsequent chapters, King John attempted to void the agreement via an allegiance with Pope Innocent III two months after he applied his seal to it – resulting in further armed conflict and his death in 1216. Several of King John’s successors reissued the document and by accounts of other researchers attempted to remove obligations on the Monarch, with it finally appearing on the statute book in 1297 – reference to the Great Charter became Magna Carta around 1217.

An article by researcher Dr. Sophie Ambler, reinforces the position presented here by the author for relying upon the 1215 original. The principal issue of any such contract or agreement being enacted and being added to statute, is that subsequent Parliaments have felt that they cannot be held by decisions or laws passed by earlier Parliaments; which has led us to where we find ourselves today, with the majority of Magna Carta 1297 and the Bill of Rights 1689 as originally enacted having been repealed over time, i.e. no statute can be deemed constitutional on the basis that it isn’t bound to subsequent parliaments. An example is the Statute Law Revision Act 1887 which repeals Chapter 32 of



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the Magna Carta 1297 [25 Edw. 1] and also Chapters 3, 4, 5 and 6 [Confirmatio Chartarum]. The Bill of Rights 1689 being the enactment and altered version of the settlement terms from the Glorious Revolution in 1688, hence the author's reliance upon the original text in the Declaration of Rights 1688/9. Whilst the The Great Charter 1215 (aka Magna Carta) and the Declaration of Rights 1688/9 are the restoration and reassertion of the common rights of the people following armed conflict in the former, and invoking Article 61 in the latter with the Monarch. It must also be acknowledged that much of what was stated is a reflection of much older, unwritten, **Ancient Laws** - with written documents like the 'Coronation Charter' (aka Charter of Liberties 1100), the Dooms of Ine, the Textus Roffensis and other manuscripts from Saxon Kings seen as relatively modern incarnations by comparison.

Common Law reflects the Laws as recorded in the group of books commonly referred to as the Holy Bible and is verified by Sir William Blackstone in his published *Commentaries*, hence the Affidavit in Appendix A is *emphasised* both in a lawful as well as spiritual sense with selected quotes from both the Old and New Testaments.

Several other individuals with similar standing to Sir Edward Coke are on record as expressing the nature and origins of the term Common Law, here are two from Sir Matthew Hale and Sir William Blackstone.

Sir Matthew Hale (Lord Chief Justice of England):

"The Common Law is sometimes called, by way of eminence, *lex terræ*, as in the statute of Magna Carta, chap. 29, where certainly the Common Law is principally intended by those words, *aut per legem terræ*; as appears by the exposition thereof in several subsequent statutes; and particularly in the statute of 28 Edward III, chap. 3, which is but an exposition and explanation of that statute. Sometimes it is called *lex Angliæ*, as in the statute of Merton, cap. 9, 'Nolumus leges Angliæ mutari,' etc. (We will that the laws of England be not changed.) Sometimes it is called *lex et consuetudo regni* (the law and custom of the kingdom); as in all commissions of oyer and terminer; and in the statutes of 18 Edward I, and de quo warranto, and divers\* others. But most commonly it is called the Common Law, or the Common Law of England; as in the statute Articuli super Chartas, chap. 15, in the statute 25 Edward III, chap. 5 (4) and infinite more records and statutes." Hale's History of the Common Law, p. 128.

\* The modern language spelling of *divers* is *diverse*, the original spelling has been maintained throughout when being directly quoted.

Sir William Blackstone:

"It is agreed by all our historians that the Great Charter of King John was, for the most part, **compiled from the ancient customs of the realm**, or the laws of Edward the Confessor; by which they mean the old common law, which was established under our Saxon princes." Blackstone's Introduction to the (Great) Charters; Blackstone's Law Tracts, p. 289.

### *Legislature - Statutes*

Decisions or judgements reached during Court Hearings convening to pass judgement under statutory legislation have generally been referred to as case law, however, since the 1960s students of law have been told that this is common law (emphasis on the use of all lower case to differentiate with Common Law). Thereby, each case law decision sets a precedent in the subsequent application of the law. From a historical perspective, you will discover from reading this compendium that under Common Law, judgements are reached by the jury, in a Lawful 'Trial by Jury', not the individual identified as the 'judge' within the current Court system. In fact, Hearings held under Common Law comprise twelve jurors (selected from twenty-eight) and are convened by the elected Chief or elder (see context to Hundred Courts), whose sole role is to convene proceedings and not to pass a judgement. Our constitution as reflected in the Great Charter and repeated in the Declaration of Rights, refer only to your rights and liberties being reduced or impinged as a consequence of a Lawful 'Trial by Jury'.

Refer to Appendix D – Types of Statutory Legislation of the UK Parliament including EU Laws, examples are also provided to make sense of the identification of many of the older laws referenced throughout this compendium.

## Chapter II: Affirming your undoubted and inalienable rights

This chapter is a breakdown of each of the statements appearing in the Petition “Appendix A – Affidavit : Petition of Right to the King for the Restoration of the Rule of Law”, with the structure and flow following the hierarchy depicted and explained in the sub-section headed *Natural Law versus Woman’s/Man’s Law* (Figure 2).

It establishes the following facts that have yet to be disputed, citing authors’ works that have been recognised for centuries for Justice and Accountability for Men and Women and within the different branches of Governments both British, Commonwealth and US (Executive, Legislative and Judicial) as matters of record:



1. The true order of the Natural Law and those absolute natural rights and freedoms that are the birth right of every living man and woman on earth. These absolute Natural Law rights and freedoms are above all else, above all written, deposited Law that is the creation and construct of man/woman, the so-named man-made laws, role of Monarch, Parliament et al.
2. The ancient laws reflect and uphold the absolute natural rights and freedoms of the individual (man and woman) that are immutable and hold supreme over any social contract (man-made, written) Laws. Rights and Freedoms that are undoubted and inalienable, meaning that they can never be taken away, fundamentally removed or waived by contract.
3. The oral traditions of our ancestors from both a perspective of education, knowledge and wisdom, and the establishment of man-made law both in their structure, application and maturity.
4. The ancient laws and customs of the realm are not lost, they exist, are recognised throughout different periods of history from different credible sources.
5. An example of one such custom is the right to choose the methods, modalities, educators, physical location, religious dogma or belief and ethical code under which a man and woman’s offspring are to be educated.
6. That the highest form of man-made law is Common Law, applicable within the British Isles and those nations formerly and currently part of what known as the British Empire and the Commonwealth.
7. That the Common Law reflects the Laws as recorded in the collection of books commonly referred to as the Holy Bible. The principles of the Natural Law apply to all, regardless of your place of birth, faith or whether you are an inhabitant or just passing through – all benefit from the protection of the Common Law to uphold and protect your absolute Natural Law rights and freedoms.
8. The following principal document is the basis for the written Constitution - The Charter of Runnymede 1215 (more commonly The Great Charter aka Magna Carta) and also part of the Common Law as repeated in the Declaration of Rights 1688/9
9. The right of remedy over any wrong done against an individual, that remedy being the ‘Trial by Jury’ of 12 peers under Common Law.
10. That there is a contract between the man and/or woman in their role as Monarch and the men and women of the British Isles, including those dominions, protectorates, and commonwealth countries. The principal role of the Monarch is to protect and uphold the rights of the individual, later the Protestant Religion and Presbyterian Church were included subsequently in 1688 and 1707 respectively.
11. The scope and use of the Royal Prerogative is limited and controlled by the Common Law and customs of the realm, and that it is unlawful to use the Royal Prerogative to subvert the rights and liberties of the individual.
12. The Royal Prerogative grants the establishment of the Parliament, Government, Judiciary (Courts) – it provides for Royal Assent of Laws (social contract) throughout the realm (*Great Britain and the Commonwealth*)
13. Parliament’s principal remit is to support the Monarch in their duties to protect and uphold the rights of the individual.

Under the right to petition the Monarch without fear of retribution, the affidavit further states:

14. A formal claim to the individual (man/woman’s) immutable absolute natural rights with retroactive effect.
15. Rebuts the claim of Parliamentary Sovereignty and states that the Common Law controls any acts or commandments and will adjudge them void when they are against common right and reason.

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16. There are ideologies contained both within existing and proposed Laws that are in direct conflict with the Constitution, and are subverting the customs, rights and liberties of the individual (See statements 44 and 45). Therefore, there is a request for His Majesty to use the Crown's jurisdiction to hold those men and women accountable for their acts proven to conflict with, or be repugnant to the Constitution (See statement 24).
17. Acknowledges that there is doubt over the validity of the oath administered to every Monarch since 1714 and notwithstanding that situation, that the use of the Great or Privy Seal to give Royal Assent of any Bill or commandment seeking to subvert the individuals' rights and ancient customs is morally repugnant, dishonourable, and unconstitutional.
18. Requests King Charles III to make a public retraction to all statements, alliances and allegiances he has maintained that promote ideologies repugnant to the Constitution, or that denies or defers justice and the absolute natural and inalienable rights of the individual, since these ideologies are in direct conflict with the current duties and obligations of the Monarch. (See statements 33 and 34).
19. The following international agreements and treaties are considered to be intolerable acts against the individuals' undoubted and inalienable rights: Article 29(3) of Universal Declaration of Human Rights, UN World Health Organisation International Health Regulations (2005), G20 Bali Leaders' Declaration 'G20 Action for Strong and Inclusive Recovery' (Bali, Indonesia, 15-16 November 2022) and the proposed UN World Health Organisation's so-named 'Pandemic Treaty' or 'Accord'.


 "Jus naturale est quod apud homines eandem habet potentiam.  
 Natural right is that which has the same force among all mankind." 7 Coke, 12
 

The following commentary is meant as a quick reference guide to each of the numbered statements, the first column links directly to the corresponding formal statement text in Appendix A. Further reading is advised and necessary to grasp the complexity of this topic – Chapter III sets out the various events, rights, wrongs perpetrated, acts and publications in chronological order to assist the reader in their own research and inner recognition.

There are a number of links provided to both internal and external references, these are provided to assist the reader in navigating this document only.

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Affidavit Statement	Commentary supporting each statement appearing in the Affidavit	Link / Reference
<a href="#">1</a>	<p>This first statement serves several purposes:</p> <p>1- It establishes and recognises that in the very long pre-Christian era within the British Isles, there were well established customs for the education of boys and girls as well as young men and women – with education spanning up to twenty years in length. Citing Julius Caesar's account from 59-48 BC.</p> <p>2- Knowledge of the universe, the dimensions of Earth and the like that were not that of a primitive culture. Especially when you understand the accurate mathematics and measurements of planet Earth are also reflected in ancient structures like Newgrange and Oldgrange (Tara) in Ireland, and thousands of years later, the Great Pyramid in Piza, Egypt.</p> <p>3- It supports the fact as in other cultures, that knowledge was held in the memory of the living, passed from one ear to another. This is further expanded throughout the affidavit with reference to Law.</p>	<p><a href="#">Caesar, Gallic War extracts, 58-49 BC</a></p>

*:: Smoke & Mirrors ::*

Affidavit Statement	Commentary supporting each statement appearing in the Affidavit	Link / Reference
	<p><a href="#">Sir Henry Sumner Maine</a> writes of Julius Caesar's description of the Druids<sup>5</sup> and their role in Ireland "... the Druids were supreme judges in all public and private disputes; and that, for instance, all questions of homicide, of inheritance, and of boundary were referred to them for decision. He says that the Druids presided over schools of learning, to which the Celtic youth flocked eagerly for instruction, remaining in them sometimes (so he was informed) for twenty years at a time. He states that the pupils in these schools learned an enormous quantity of verses, which were never committed to writing; and he gives his opinion that the object was not merely to prevent sacred knowledge from being popularised, but to strengthen the memory. Besides describing to us the religious doctrine of the Druids, he informs us that they were extremely fond of disputing about the nature of the material world, the movements of the stars, and the dimensions of the earth and of the universe."<sup>6</sup> Lecture II, The Ancient Irish Law. p.31</p> <p>Gaelic / Brehon Law was well established in Ireland before Christ with Druids acting both as educators, lawgivers and 'judges' in this ancient law. Oral by nature, unlike English Common Law which did not come to be written down until much later, referred to in the Lebor Gabála Éirenn from the ancient Sacred Isle, written a millennium before the Bible – the Senchus Mór from 2000 BC. There has also been suggestion that St. Patrick burnt ancient Druid manuscripts that were against the ethos of Christianity.</p> <p>Irish law, in early times, for thousands of years was based on the oral tradition and Hearings and depended on the decisions of Brehons – incorrectly described as judges they were arbitrators who specialised in different law tracts, rather than on legislation; and the Senchus Mór itself is an authorised collection of approved judicial decisions, like the 'Pandects' of the Roman Law : it is not Statute Law like the decrees of the Roman Senate or people, or the Constitutions of the Emperors, or like our modern Acts of Parliament.</p> <p>'Cain Law' was, however, the law and custom accepted by the people in all the territories of Ireland alike.</p> <p>'Urradhus Law' has been by some supposed to mean Common Law; but the English meaning of the term Common Law would not translate the word. Urradhus appears to be derived from <i>urradh</i>, a native, and to apply to the local modifications of the general laws, consequent on the constitution of the Irish nation as a federation of separate kingdoms or territories. There are four urradhus laws recognised in the Senchus Mór.</p> <p>'Cairde Law' has been translated as interterritorial regulations. Its common meaning is 'amity'; but it relates to a branch at least, if not to the whole, of what, in the science</p>	<p><a href="#">Published Lectures of Sir Henry Sumner Maine (1874)</a></p> <p><a href="#">The Brehon Laws – A Legal Handbook, By Laurence Ginnell [1917]</a></p> <p><a href="#">Liberty, order [and] law under native Irish rule: a study in the book of the ancient laws of Ireland. [1923] Sophie Bryant p.373</a></p>

<sup>5</sup> Caesar, Gallic War VI.13-16 extracts, 58 to 49 BC

<sup>6</sup> Maine, Sir. Lectures on the Early History of Institutions. John Murray, 1874.

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Affidavit Statement	Commentary supporting each statement appearing in the Affidavit	Link / Reference
	<p>of jurisprudence, is called international law ; only, in Ireland, the problems dealt with concerned more particularly the chiefs of subordinate territories, so that the term international would not apply to the case. The term interterritorial has, therefore, been used to indicate the class of questions comprised in it. Again, the territories being partly independent, but also partly subordinate to the general laws, the 'cairde' appears not to have rested on treaty alone, or on general laws alone, but to have been regulated partly by each.</p> <p>By <i>urradhus law</i>, i.e. local custom within each territory, amity as between tribesman and tribesman was maintained.</p> <p>By <i>cairde law</i>, in like manner, amity as between one territory and another was kept intact.</p> <p><i>Cain law</i>, on the other hand, was the Senchus Mór itself, in the full sense of those words, as the expression of all those manners and customs of the ancient Irish in the universal observance of which their national solidarity largely consisted.</p> <p>Furthermore, Brehon Law is still known in Ireland today, it underpins many areas of law, such as copyright law and was and is still being deliberated and used in Irish Courts in the 1930s and until today.</p>	<p><a href="#"><u>Moore v Attorney General [1929] IR 191 (High Court)</u></a></p> <p>ALT: <a href="#"><u>Internet Archive</u></a></p> <p><a href="#"><u>Moore v Attorney General [1934] IR 44 (Supreme Court)</u></a></p> <p>ALT: <a href="#"><u>Internet Archive</u></a></p>



*:: Smoke & Mirrors ::*

Affidavit Statement	Commentary supporting each statement appearing in the Affidavit	Link / Reference
<u>2</u>	<p>Sir William Blackstone is on record from his <i>Commentaries</i> (1753) on the <b>Natural Law</b> and <b>Divine Law</b>, establishing the doctrines upon which they exist and that they are superior to human laws.</p> <p>A quotation by Thomas Jefferson is also included relating to the law of nature and personal liberty necessary for one's own sustenance.</p> <p>Regius Professor, Lawyer and Author of 'Ancient Law', <u>Sir Henry Sumner Maine</u> expresses his considered opinion on the differences between the law of nature and the letter in context of the ancient Irish as thus:</p> <p>"... text as formed of the 'law of nature,' and of the 'law of the letter.' The 'law of the letter' is the Scriptural law, extended by so much of Canon law as the primitive monastic Church of Ireland can be supposed to have created or adopted. The reference in the misleading phrase 'law of nature,' is not to the memorable combination of words familiar to the Roman lawyers, but to the text of St. Paul in the Epistle to the Romans: 'For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves.' (Rom. ii. 14.) The 'law of nature' is, therefore, the ancient pre-Christian ingredient in the system, and the 'Senchus Mór' says of it: 'The judgments of true nature while the Holy Ghost had spoken through the mouths of the Brehons and just poets of the men of Erin, from the first occupation of Ireland down to the reception of the faith, were all exhibited by Dubhthach to Patrick.'"</p>	<p><u>Sir William Blackstone Commentaries on the Laws of England, Vol. 1. Section II. Of the Nature Of Laws In General, p.39-42</u></p> <p><u>Thomas Jefferson</u></p> <p>Sir Henry Sumner Maine. <u>Lectures on the Early History of Institutions (1874) p.25</u></p>

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Affidavit Statement	Commentary supporting each statement appearing in the Affidavit	Link / Reference
<p><b><u>3</u></b></p>	<p>This statement is extremely powerful - by claiming <b><i>all rights nunc pro tunc</i></b> you are retroactively stating that regardless of anything, or any thing, that you or your mother or your father may have agreed to or implied consent with - that you are resetting your claim from the beginning (even before your birth), for each of the undoubted and inalienable rights and freedoms listed in this statement. Rights that elsewhere in the affidavit are also confirmed as your birth right (see statements <u>4</u> &amp; <u>27</u>) and cannot be subverted, nor delayed nor disturbed (see statement <u>14</u>)</p> <p>To form an inner knowing of your undoubted and inalienable rights, and to enjoy them fully, it is imperative to recognise and grasp the following easy to apply rules:</p> <p><b>These rights are not mutually exclusive, they co-exist alongside each other.</b></p> <p><b>In exercise and enjoyment of your right, the rights of another shall neither be disturbed nor delayed.</b></p> <p><b>Hebrews Chap. XII Verse XXIII</b></p> <p>“To the generall assembly, and Church of the first borne which are written in heauen, and to God the Iudge of all, and to the spirits of iust men made perfect”</p> <p>Translation into modern English: <i>“To the general assembly, and Church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect”</i></p>	<p><a href="#">Affidavit -Petition of Right text</a></p> <p>See legal definition of <b><u>nunc pro tunc</u></b></p> <p><a href="#">Hebrews Chap. XII</a></p>

## *:: Smoke & Mirrors ::*

[illegible]

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Affidavit Statement	Commentary supporting each statement appearing in the Affidavit	Link / Reference
<u>6</u>	<u>Legem terræ</u> – Law of the Land which is the <u>Common Law</u> is the highest man-made law in those countries previously within the British Empire and/or Commonwealth. For example: the State Law in most of the US States use English Common Law, except Louisiana which is based upon Napoleonic Civil Code – all Canadian provincial law is based upon English Common Law with the exception of Quebec which has operated bijural (i.e. for civil law the Napoleonic Civil Code).	<a href="#">Quebec - bijural</a>
<u>7</u>	Common Law reflects the Laws as recorded in the group of books commonly referred to as the Holy Bible and is verified by Sir William Blackstone in his published <i>Commentaries</i> , which were instrumental in the framing and establishing of the United Kingdom of Great Britain and Northern Ireland's jurisprudence. The Common Laws are based around the laws and teachings in both Old and New Testaments, there is no denying this and hence the emphasis throughout the affidavit.  Quotes provided are from the 1611 King James Version, as opposed to the Authorised Version, and used throughout the affidavit due to the specific spelling employed. Whether you are of the Christian faith or another in matters not, what matters is that the ancient laws and liberties granted every man and woman are derived from inalienable rights and freedoms from birth – <i>none more innocent than a newborn infant</i> .	<a href="#">Sir William Blackstone</a>  <a href="#">1611 King James Version</a>
<u>8</u>	Contains a direct quote from Article 1 of the Great Charter 1215 [Magna Carta]	<a href="#">Internal link</a> for additional explanation <a href="#">See Blackstone on The Great Charter</a>
<u>9</u>	Contains a direct quote from Article 39 of the Great Charter 1215 [Magna Carta] – In the context of what a free man meant and its origins to <u>Anglo-Saxon community assemblies and courts</u> , this is one of the most important elements of the Magna Carta in the context of an individual's inalienable rights and freedoms. Art.39 reinforces the presumption of innocence until proven guilty by your peers in a <u>Trial by Jury</u> or by the Common Law.	<a href="#">Internal link</a> for additional explanation and research material
<u>10</u>	Contains a direct quote from Article 52 of the Great Charter 1215  The importance of the wording in this article is the inclusion of ' <b>anyone</b> ', rather than using <u>free man</u> or other such term that might limit the power of article 52. The article thereby <b>excludes no one</b> , enabling all to seek remedy if they have not been lawfully judged by their peers (namely a jury of 12 peers).	<a href="#">Internal link</a> for additional explanation and research material

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Affidavit Statement	Commentary supporting each statement appearing in the Affidavit	Link / Reference
<u><b>11</b></u>	<p>Contains a direct quote from Article 61 of the Great Charter 1215 [Magna Carta], this is known as the Security and Peace article to act as a provision for the <u>Barons</u> to hold the Monarch to account should a dispute or serious grievance arise.</p> <p>Albeit that no paragraphs or passages were originally numbered in the Magna Carta – these are the article numbers that have been applied and recognised over time.</p> <p>Since the Author has not established that the current transgression has been resolved - it is important to read the <b>highlighted text</b> in the commentary contained in Chapter III, as this reflects the current situation since Article 61 was invoked.</p>	<p><u>Refer to the commentary in Chapter III on Article 61</u> for further understanding of the severity and of <u>Article 61 having been invoked</u>.</p>
<u><b>12</b></u>	<p>The Peace and Security clause : Article 61 : of Magna Carta was invoked by the Barons on 23rd March 2001, 40 days following presentment of their petition to Her Majesty Queen Elizabeth II as a consequence of Prime Minister Anthony Charles Lynton Blair signing the (EU) Treaty of Nice on the 26th January 2001. This remains in place in perpetuity, until such time as the Restoration of the Rule of Law has been achieved.</p> <p>The affidavit in Appendix A is therefore linked to this event and forms the Petition of Right to the King for the Restoration of the Rule of Law under Article 61.</p>	<p><u>Refer to the explanation in Chapter III</u> and also read the implications from <u>Statement 11</u> above.</p> <p>See also <u>Treaty of Nice</u></p>



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Affidavit Statement	Commentary supporting each statement appearing in the Affidavit	Link / Reference
<p><b><u>13</u></b></p>	<p>Contains a direct quote from Sir Edward Coke: Selected Writings of Sir Edward Coke (1600), stating that <i>“Unless things are done according to custom, and the usage of the majority, they will neither be approved nor seem to be right”</i>.</p> <p>Following abdication of James II, a convention was formed (seeing as Parliament no longer existed) to seek agreement of the terms for offering the Crown to Prince William and Princess Mary of Orange. The excerpt is included below from that agreement (a contract, see also <a href="#">Blackstone</a>) between the Monarch and the inhabitants of this Nation, reflected in the Declaration of 12th February of the Lords Spiritual and Temporal and Commons [the 'Declaration of Rights'] 1688/9:</p> <p><b>‘And</b> they do claime demand and insist upon all and singular the Premises as their undoubted Rights and Liberties and that no Declarations Judgments Doings or Proceedings to the prejudice of the People in any of the said premises ought in any wise to be drawn hereafter into Consequence or Example. <b>To</b> which Demand of their Rights they are particularly encouraged by the Declaration of his highness the Prince of Orange as being means for obtaining a full redress and remedy therein.</p> <p><b>Having</b> therefore an entire Confidence that his said highness the Prince of Orange will perfect the Deliverance so far Advanced by him and will still preserve them from the violation of their Rights which they have here asserted and from all other Attempts upon their Religion Rights and Liberties.’</p> <p>These unnumbered clauses or articles within the so-named ‘Declaration of Rights’, confirm the obligations upon the Monarch, their heirs and successors; <u>neither to do, nor to permit anything that would result in a violation or be prejudicial to the people’s Religion, Rights and Liberties</u>. This is further reflected in the writing of Sir William Blackstone in his books ‘<i>Commentaries</i>’ (see <a href="#">15</a> and <a href="#">16</a>) of 1753, it is also a premise that had already been adjudged and recorded in 1576 in the case of <a href="#">Nichols v Nichols 1576 [75 ER 276]</a> (see <a href="#">19</a> and <a href="#">21</a>)</p> <p>The Petition of Rights (1627) is also cited to confirm an earlier position to the above from the Declaration of Rights, with the addition that the Monarch’s Officers and Ministers shall also serve according to the same.</p>	<p><a href="#">Internal link</a> for further explanation</p> <p><a href="#">Appendix C</a> – a first-hand record of the ‘Declaration of Rights’ 1688/9 transcribed by the author (from the scrolls stored in a safe at the National Archives, Kew - England)</p> <p><a href="#">Petition of Rights</a></p>

*:: Smoke & Mirrors ::*

Affidavit Statement	Commentary supporting each statement appearing in the Affidavit	Link / Reference
<u><b>14</b></u>	<p>Contains a direct quote from Sir Edward Coke: <i>Reports Part II</i> (1602) in which he praises Queen Elizabeth I regards her upholding the principle that no common rights are <b>disturbed</b> or <b>delayed</b>, furthermore that should such a situation arise then her Justices would continue to do right at any point as agreed with ‘the ancient Law of England, declared by the great Charter, and spoken in the person of the King; <u>Nulli vendemus, nulli negabimus, aut differemus Justiciam vel Rectum</u>’</p> <p>Note the specific words used are <b>disturbed</b> or <b>delayed</b>, these are reused elsewhere within the affidavit to emphasis the attempted impact and attempted infringement upon the individuals’ rights and freedoms resulting from actions by Ministers, Officers and other servitors of the Monarch.</p>	<p><a href="#"><u>Reports Part II</u></a> (1602)</p> <p>See <a href="#"><u>Affidavit Statement 41</u></a></p>
<u><b>15</b></u>	<p>Sir William Blackstone’s Commentaries (volume 1, page 239) stating that the Royal Prerogative exists only for the benefit of the people and is merely a declaration of the Common Law.</p> <p><b>Luke Chap VI. Verse XXXI</b>            “And as yee would that men should doe to you, doe yee also to them likewise.”</p>	<p><a href="#"><u>Sir William Blackstone’s Commentaries (volume 1, page 239)</u></a></p> <p><a href="#"><u>Luke Chap VI.</u></a></p>
<u><b>16</b></u>	<p>Sir William Blackstone’s Commentaries (volume 1, page 232) <i>Chapter VI Of The King’s Duties</i>, he writes of an original contract held between the King and the people; the contract laid out in the text of The Charter of Runnymede 1215 (aka Great Charter/Magna Carta), the Declaration of Rights 168<sup>8</sup>/<sub>9</sub> and of the Coronation Oath Act 1688. Any one whomever doubted such a contract exists shall cease to hold that view.</p> <p>The convention of 1688 to which Blackstone refers, is the representative body that was formed (from a small elected body of former MPs – albeit that the author has yet to confirm this position) in the absence of Parliament, which had no remit or basis upon which to exist in the period between the abdication of King James and the appointment and Coronation of the new Monarchs (William &amp; Mary)</p>	<p><a href="#"><u>Sir William Blackstone’s Commentaries (volume 1, page 232)</u></a></p>
<u><b>17</b></u>	<p>The Coronation Oath as advised to be sworn by His Majesties King George III, King George IV, King George VI and Her Majesty Queen Elizabeth II, were not according to the Coronation Oath Act (1688) unto which all Monarchs are to swear in perpetuity (forever).</p> <p>Acknowledging the above statement of fact, the oaths sworn still created binding (moral, religious, Common Law and customary) obligations as well as a verbal contract with the people of the Nation, the commonwealth and all dominions. As a consequence nothing shall be done that is prejudicial to the rights and liberties of an individual.</p>	<p><a href="#"><u>See Hansard Minutes 1953</u></a></p> <p><a href="#"><u>See Ecclesiastical Law Society Article</u></a></p> <p><a href="#"><u>See Coronation King George III</u></a></p> <p><a href="#"><u>See Coronation King George IV</u></a></p>

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Affidavit Statement	Commentary supporting each statement appearing in the Affidavit	Link / Reference
<p><b><u>18</u></b></p>	<p>Parliamentary recorded minutes show that on 25th February 1953, Prime Minister Sir Winston Churchill acknowledged that there had been at least five previous amendments to the Coronation Oath that had been administered since 1706. Furthermore, that these amendments were not enacted in statute as a revision to the Coronation Oath Act (1688). Given that the Coronation Oath is an <u>original contract</u>, it was highly irregular for any changes not to follow process and the rule of law.</p> <p><b>An error had therefore been acknowledged.</b></p> <p>However, on the advice of the Lord Chancellor, stating that precedents had been set since 1714, the Prime Minister was advised to implement another change to the Oath without amending the statute. This change arose as a consequence of the Indian Independence in 1947, however, to make a change to the 1688 Act would cast doubt as to the validity of the Oath [read ‘<i>original contract</i>’] administered to every Sovereign since <u>George I.</u></p> <p>Hence, a further change to the Coronation Oath was implemented without any changes to the 1688 Act for the Coronation of Queen Elizabeth II.</p> <p><i>Refer to Chapter III for more insight and commentary on this specific ‘can of worms’.</i></p> <p><b>I Kings Chap IX. Verse IV</b></p> <p>“And if thou wilt walke before me, as David thy father walked, in integritie of heart, and in vprightnesse, to doe according to all that I haue commanded thee, and wilt keepe my Statutes, and my Iudgements”</p> <p>Translation into modern English: <i>“And if thou will walk before me, as David your father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and will keep my statutes, and my judgements”</i></p>	<p><a href="#">See Hansard Minutes 1953</a></p> <p>See <a href="#">Acts from 1706</a> that inserted text into the Coronation Oath</p> <p><a href="#">Blackstone on Coronation Oath ‘contract’</a></p> <p>See examples of the Coronation of <a href="#">George III</a> and <a href="#">George IV</a></p> <p><a href="#">Chapter III -Coronation Oath</a></p> <p><a href="#">I King Chap. IX</a></p>

*:: Smoke & Mirrors ::*

Affidavit Statement	Commentary supporting each statement appearing in the Affidavit	Link / Reference
<u><b>19</b></u>	<p>An Oath sworn by a King or Queen that is not in accordance with the Coronation Oath Act (1688), does not <u>abnegate</u> the fact that it is an unlawful use of the Royal Prerogative to subvert the rights and liberties of the Affirmant, contrary to the ruling in Nichols v Nichols (1576) 75 ER 726.</p> <p>A state can not <i>abnegate</i> or surrender its duty which is perpetually upon it to consult the physical and moral good of the people. [State v. Morris, 77 N.C. 512 (N.C. 1877)]</p> <p>Therefore, the amended contract cannot renounce the moral and legal obligation to perform those perpetual duties to protect the rights and liberties of the individual.</p> <p><b>Proverbs Chap XX. Verse VII</b>          “The iust man walketh in his integritie: his children are blessed after him.”</p> <p>Translation into modern English: <i>“The just man walks in his integrity: his children are blessed after him”</i></p>	<p>Refer also to <a href="#">Statement 21</a></p> <p><a href="#">Case Law - Abnegate</a></p> <p><a href="#">Proverbs Chap XX.</a></p>
<u><b>20</b></u>	<p>The statement contains an extract of correspondence from Jack Straw, Home Secretary, to Howard Flight Esq. MP on 20th July 2000 confirming that the Queen would never be advised to give royal assent to anything that contradicted her Oath.</p> <p>However, it is clear from the <b>European Economic Communities Act 1972</b> among others, that such advice has been given in the past that could be deemed treasonous. It is included to make the point that there are Bills currently in Parliament that are contradicting the <i>Constitution</i> and the Oath, and indeed the Oaths sworn by Ministers and Members of Parliament (Lords &amp; Commons) and therefore should not receive <u>Royal Assent</u>.</p>	<p>See <a href="#">Chapter III – FCO 30/1048</a></p>
<u><b>21</b></u>	<p>This statement asserts that as Royal Assent is a prerogative of the Crown under constitutional restraint of the Common Law and customs of the land, the use of the Royal Prerogative to subvert your rights and liberties would be contrary to the Law and to the judgement in Nichols v Nichols 1576 [75 ER 276]</p> <p style="padding-left: 40px;">“Prerogative is created for the benefit of the people and cannot be exercised to their prejudice”.</p>	<p><a href="#">Nichols v Nichols 1576 [75 ER 276]</a></p>

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<u><b>22</b></u>	<p>The intent of this statement is to prevent the use of the Great Seal or the Privy Seal (including it's use under the Demise of the Crown Act (1702)*) to give Royal Assent to any Bill that is prejudicial to an individual's undoubted and inalienable rights, and the ancient customs that they have full benefit of – using the right to choose how their sons or daughters are educated as a simple example. Furthermore, it identifies that to do so would be in direct conflict with the Law and with the constitution of England, Wales, Scotland, Ireland, Canada, Australia, New Zealand, South Africa and other nations of the Commonwealth. The use of the Great Seal to give Royal Assent has been very much a formality, since the last time it was withheld was during the reign of Queen Anne in relation to a potential backlash from Scottish Militia.</p> <p>Royal Assent is the fail safe mechanism of the Monarch to prevent any laws that are against the principles of the Constitution – The Great Charter 1215</p> <p><b>* At the time of writing, King Charles III has not been elected nor sworn the Coronation Oath to the people. Hence the Great Seal of Queen Elizabeth II may continue to be used for 6 months after her death (i.e. <u>until 8<sup>th</sup> March 2023</u>). Letters Patent by Queen Elizabeth II appointed Commissioners to give Royal Assent using the Great Seal on her behalf, these included the Governor Generals of the Dominions and Commonwealth.</b></p> <p><b>The Great Seal of Queen Elizabeth II should not be used to grant Royal Assent to ANY Laws or commandments after 8<sup>th</sup> March!</b></p>	<p><a href="#">Demise of the Crown Act (1702)</a></p>
<u><b>23</b></u>	<p>The purpose of this statement is to bring together various other statements (e.g. <u>7</u> &amp; <u>8</u>) that have established that the Laws are established within the Holy Bible, together with the various Constitutional Acts relating to preserving and defending the Protestant faith. The King's duties (statement <u>16</u>) as a consequence of his accession declaration oath, which at the time of writing omitted the words compliant with the <u>Accession Declaration Act 1910</u>. It also reaffirms that you <u>ought not be disseised nor dispossessed of your rights and liberties</u> (both spiritual and civil) unless by a Lawful judgment of your peers (statement <u>10</u>), namely a '<u>Trial by Jury</u>' of 12 peers under <u>Common Law</u>.</p> <p>Please note that the statement utilises terminology and phrases used specifically by past Law Lords and Lord Chief Justices of great respect.</p> <p style="text-align: center;">“The King himself should be under no man, but under God and the Law.” Sir Edward Coke</p> <p style="text-align: center;">“the king must not be subject to any man, but to God and the law, because the law makes him king.” Bracton, lib. 1, c. 8.</p>	<p><a href="#">Accession Declaration Act 1910</a></p> <p>Refer also to: <a href="#">Henry 8 act of succession 1533</a></p>



*:: Smoke & Mirrors ::*

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<u>24</u>	<p>This statement calls out the serious concern from a spiritual point of view, that it is unimaginable that His Majesty would seek, in effect, a divorce from his duty, that would give Royal Assent of any Bill or permit any Act to remain on the statute that would give rise to a subversion of the rights and liberties of the Affirmant (as per the examples referenced within statements <u>44</u> &amp; <u>45</u>). <b>Right of remedy is held with men and women, to utilise the Crown in holding the Legislature, Judiciary and Executive accountable.</b></p> <p>Therefore this also requests His Majesty to use the Crown's jurisdiction to hold those men and women accountable for their acts proven to conflict with, or be repugnant to the Constitution.</p>	See <a href="#">Blackstone on Duties of the King</a>
<u>25</u>	<p>The purpose of this statement is to correctly reflect that Parliamentary assembly was initiated during the reign of His Majesty King Henry III from 1264 and has continued since, i.e. established after Magna Carta 1215 and by the Monarch. Also, that the Monarch both opens and closes the Parliamentary sessions to the present day, this is not merely a ceremonial exercise. It reinforces other statements regards hierarchy and derived powers of the Monarch, and that Parliament is subordinate to the Crown through the Royal Prerogative.</p> <p><b>Romans Chap XIII. Verse I</b></p> <p>"Let euery soule bee subiect vnto the higher powers: For there is no power but of God. The powers that be, are ordeined of God."</p> <p>Translation into modern English: <i>"Let every soul be subject unto higher powers: For there is not power but of God. The powers that be, are ordained of God."</i></p>	Romans Chap XIII.
<u>26</u>	<p>It is a matter of record that the Crown/Monarch (King or Queen) cannot change any part of the Common Law or the customs of this realm – this is quoted / cited multiple times including within statement <u>28</u> from a relatively recent Supreme Court judgment, which in turn refers to the writing of Sir Edward Coke and Sir William Blackstone.</p> <p>There is a Maxim in Law <b><u>Ubi eadem ratio, ibi eadem lex; et de similibus idem est iudicium</u></b> : meaning that <b><i>Where the reason is the same, there the law is the same; and the judgment is the same concerning the like.</i></b></p> <p>Therefore, applying this maxim to the situation where the current incarnation of Parliament has been brought into being at the request of the His Majesty King Henry III and judgment that the Crown's prerogative is derived from Common Law and the "King" does not have royal prerogative to execute Law which is at odds with such Common Law or customs. By reason and logic therefore (according to the maxim), then Parliament doesn't not have such powers either.</p>	<p>See <a href="#">Common Law</a> section</p> <p>This principal is also expressed in different words in relation to anything that is in conflict with the Constitution</p>

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	<p><i>“Reason is the life of the law; nay, the common law itself is nothing else but reason.... The law, which is perfection of reason.” Sir Edward Coke</i></p> <p>Hence the statement holds that, the Common Laws and customs of this realm hold perpetual and permanent lawful and moral supremacy over law statute (Parliamentary derived legislation) and powers of the Crown’s prerogative.</p> <p><b>The primary role of the King/Queen and Parliament is to protect the rights and liberties of the individual inhabitants of the realm</b> (namely The British Isles / United Kingdom and Northern Ireland – however, this has included many lands over the past centuries through colonisation and expansion of the once British Empire), <b>in accordance with the Common Law</b> (law of the land) <b>and customs of the realm.</b></p> <p>i.e. Not to legislate, not to tax and not to control every aspect of an individual’s life as is now being pursued through the ideologies being promoted.</p>	<p>See also <a href="#">Statement 31</a></p> <p><a href="#">Sir William Blackstone on absolute natural rights</a></p> <p><a href="#">Stated role of the Monarch – Constitutional?</a></p> <p>Interestingly Parliament would have you believe that the Monarchs’ role is only Ceremonial.</p> <p><a href="#">What Parliament says about its relationship with the Monarchy – Ceremonial?</a></p> <p><a href="#">What the Commonwealth has to say about protection of rights</a></p>
<p><b><u>27</u></b></p>	<p>This statement is a direct rebuttal of the long-held claims of so-named <a href="#">Parliamentary Sovereignty</a> since 1688, since these claims are contrary to Constitution.</p> <p>Four evidential quotations are provided from:</p> <p>Sir Edward Coke (1610) reference <i>Dr. Bonham’s Case</i>;  Sir William Blackstone (1753) reference <i>Parliament does not have any legislative authority without the King</i>;  Sir T. Erskine May’s <i>Parliamentary Practice – Book 1: Constitution, Powers &amp; Privileges of Parliament</i> (1917); and  Lords Hope and Steyn in their <i>judgements (R (Jackson) v Attorney General [2005] UKHL 56; [2006] 1 AC 262)</i> reflect the principles set out by Sir Edward Coke on void Acts.</p> <p>In summary the claim that parliament is sovereign (i.e. holds supremacy) is flawed on the basis of the fact that:</p> <ol style="list-style-type: none"> <li>1. Three parties are required to make Primary Legislation – the House of Commons, House of Lords and the Monarch (Crown in Parliament).</li> <li>2. Parliament may be held to account by the Court / Judiciary</li> <li>3. And importantly <u>all</u> Acts of Parliament can be judged to be void under the Common Law if found to be repugnant of right or reason and thereby annulled.</li> </ol> <p><b>Genesis Chap XX. Verse IX</b>  “Then Abimelech called Abraham, and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on me, and on my kingdome a great sinne? thou hast done deeds vnto mee that ought not to be done.”  Translation into modern English: “Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what haue I offended thee, that thou hast brought on me,</p>	<p><a href="#">Dr. Bonham’s Case</a></p> <p><a href="#">Blackstone on Parliament</a></p> <p><a href="#">Erskine May - Constitution</a></p> <p><a href="#">Lords Hope and Steyn Judgements</a></p> <p><a href="#">Sir Edward Coke on void Acts</a></p> <p><a href="#">Common Law ‘Trial by Jury’</a></p> <p><a href="#">Genesis Chap XX.</a></p>

*:: Smoke & Mirrors ::*

Affidavit Statement	Commentary supporting each statement appearing in the Affidavit	Link / Reference
	and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.”	
<u><b>28</b></u>	This statement utilises the statements made by the LORD-CHIEF-JUSTICE-OF-ENGLAND-AND-WALES, THE-MASTER-OF-THE-ROLLS and LORD-JUSTICE-SALES in the 2016 constitutional law case [R (Miller) v Secretary of State [2016] EWHC 2768 (Admin)] to confirm statement <u>26</u> , that the Common Laws and customs of this realm hold supremacy over enacted statute law and powers of the Crown’s prerogative. However, the Lord’s use of the term and claim of the so-named <u>Parliamentary Sovereignty</u> within their judgement is rebutted (statement <u>27</u> ).	<a href="#">Internal link for more detail on this case</a>
<u><b>29</b></u>	<p>This statement is merely restating what has been on record since the reign of Henry III, by “All the Earls and Barons answered with one voice, We will not change the old laws of England heretofore used and approved”. Coke, Sir Edward.</p> <p>Meaning that there was never a desire, in fact there was a flat denial <u>not</u>, to change the established old laws of England in the thirteenth century, c.12. Our ancient laws that have withstood the test of time – so why are our Parliament of recent times doing so?</p> <p><b>Galatians Chap V. Verse I</b>  “Stand fast therefore in the libertie wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage.”</p>	<p><a href="#">Selected Writings of Sir Edward Coke, vol. I. Liberty Fund, 1600.p.96</a></p> <p><a href="#">Galatians Chap V.</a></p>
<u><b>30</b></u>	This statement quotes Sir Edward Coke from his speech in Parliament in the Autumn of 1610, reciting Dr. Bonhams’ case in that where the Common Law finds an Act of Parliament to be repugnant of right or reason it will be judged to be void in law.	<p>Sir Edward Coke, <i>Reports</i> Part VIII – <a href="#">Dr. Bonham’s Case</a></p> <p><a href="#">Trial by Jury – the power of the people to self-govern</a></p>
<u><b>31</b></u>	This statement utilises Sir William Blackstone’s accepted published statement, that the principal reason for the role of Monarch and Parliament to exist when creating man-made laws is to protect and enforce the absolute natural rights of individuals. With emphasis that these Natural Law rights existed prior to the formation of the state.	<a href="#">Sir William Blackstone’s Commentaries on absolute natural rights</a>
<u><b>32</b></u>	The statement refers to the established ‘Rights and Liberties of the Subjects’ contained within the Petition of Rights (1628). It also acknowledges that the 1628 Act is reaffirming Article 39 of the Magna Carta, that no free man (or woman) shall have their liberty or free customs wrongfully removed other than by a jury of twelve peers or by Common Law.	<p><a href="#">Petition of Rights (1628)</a></p> <p><a href="#">Article 39 – The Great Charter (Magna Carta)</a></p>

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<b><u>33</u></b>	This statement highlights that His Majesty King Charles III's public statements and his maintained associations with foreign organisations and bodies ( <i>potentates</i> ) are in conflict with his current duties and obligations under the Constitution. For example, whilst he was Prince of Wales he has had a long association with the World Economic Forum which is promoting ideologies that conflict with the Great Charter 1215 which says "... we will not deny or defer to any man either Justice or Right". The emphasis being that these ideologies both deny and infringe upon (defer) our absolute natural rights.	See explanation and meaning of <a href="#">potentate</a> and it's relevance to the <a href="#">Oaths of allegiance to the Crown</a>  3 <sup>rd</sup> June 2020 – HRH Prince Charles launched <a href="#">THE GREAT RE: SET "No Alternative speech"</a>  <a href="#">World Economic Forum</a> <a href="#">Archive: Great RE: SET</a> The Agenda and ideologies promoted by WEF
<b><u>34</u></b>	This statement refers to the relevance of statements <a href="#">15</a> , <a href="#">16</a> , <a href="#">21</a> , <a href="#">32</a> , <a href="#">33</a> and <a href="#">47</a> that highlight that the associations King Charles has maintained and the <a href="#">public statements</a> he has made, are incongruent and directly conflicting with the role of the Monarch. This statement respectfully petitions His Majesty to make a public retraction of <a href="#">all</a> statements, allegiances and associations with <i>foreign princes, prelates, states or potentates</i> promoting ideologies repugnant to the Constitution, or that denies or defers justice and the absolute natural rights of the Affirmant, or of the men, women, boys and girls inhabiting the lands to which His Majesty is Monarch.*  The Author understands that King Charles would be in conflict when swearing the Coronation Oath, should he not make a public retraction as requested.  * This request is made for both the individual signing the affidavit and every one else inhabiting those lands for which the King is Monarch.	See also phrases utilised in the <a href="#">Oaths of allegiance to the Crown</a>  See also reference to these Rights under statements <a href="#">3</a> and <a href="#">31</a>  The ideologies that are conflicting with both <a href="#">The Great Charter 1215</a> and the absolute natural rights that have been referred to in multiple statements. These same ideologies are being promoted in Bills and Laws within Australia, Canada, England, Ireland, New Zealand, Scotland and Wales.
<b><u>35</u></b>	The purpose of this statement is to amplify the earlier evidence in statement <a href="#">1</a> and as discussed in Chapters I and III, that many of our customs have been recorded in antiquity prior to the Bible and Christian teachings. Long before the first assembly of Parliament (1265), that the Natural Law rights and freedoms of a mother, father or guardian, and also under Common Law and the customs of this realm are free to choose the methods, modalities, educators, physical location, religious dogma or belief and ethical code under which their offspring are to be educated. The custom of education (knowledge and skills) passed from generation to generation through mentor-mentee, home tutoring/tutelage, apprenticeship et al. free from the oversight or control of Government, a custom long established prior to the modern concept of an education system. Principles established by centuries of custom that have never been judged as pernicious.	<a href="#">Chapter I: Customs and Natural Law</a>  <a href="#">Chapter III: Chronology highlighting the antiquity of established customs</a>

*:: Smoke & Mirrors ::*

Affidavit Statement	Commentary supporting each statement appearing in the Affidavit	Link / Reference
<b><u>36</u></b>	<p>Following on from statement 35, therefore the principles proposed by His Majesty’s Ministers in creating the Schools Bill {HL35/49} is believed to be an unlawful and intolerable attack, a trespass, on the right to religious freedom.</p> <p>The Schools Bill promotes the Multi-Academy Trust (MAT) structure and enables those trusts to be free from the laws on Religious Education and collective worship.</p> <p><b>Proverbs Chap I. Verse VII</b>          “The feare of the Lord is the beginning of knowledge: but fooles despise wisdom and instruction.”</p> <p><b>Isaiah Chap LIV. Verse XIII</b>          “And all thy children shall be taught of the Lord, and great shall be the peace of thy children.”</p>	<p><a href="#">Refer statement 3 – religious freedom</a></p> <p><a href="#">Proverbs Chap I.</a></p> <p><a href="#">Isaiah Chap LIV.</a></p>
<b><u>37</u></b>	<p>This statement identifies the principles and ideologies promoted in the Schools Bill {HL 35/49} that are a direct attack upon the absolute Natural Law rights and freedoms, and established customs enjoyed freely by every individual until the Schools Bill.</p> <p><b>Jeremiah Chap XXIX. Verse XXXII</b>          “Therefore thus saith the Lord, Behold, I will punish Shemaiah the Nehelamite and his seed: he shall not have a man to dwell among this people, neither shall he behold the good that I will do for my people, saith the Lord, because he hath taught rebellion against the Lord.”</p> <p><b>Psalms Chap XXXII. Verse VIII</b>          “I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.”</p>	<p><a href="#">Jeremiah Chap XXIX.</a></p> <p><a href="#">Psalms Chap XXXII</a></p>



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<u><b>38</b></u>	<p>Since the appointment of an Education Minister in 1944, there has been a progressive move to be ever more prescriptive over what, how and when knowledge is taught. The ‘Law versus legal’ concept of Dolores Cahill’s (Professor), is significant here, as the Schools Bill applies only to the ‘legal entity’, the ‘corporation’, it does not apply in Law, it does not apply to those living, it does not apply to boys and girls who are alive. Where all rights of the ‘legal fiction’ of the ‘corporation’ of the ‘child’ belongs in Law to the mother and or the father, in Law, their rights are higher than all written documents. The Schools Bill extends this further and hands almost unilateral control to the Department for Education.</p> <p>This statement reaffirms the individuals fundament right in Law of choice of education for their living son or daughter, underpinned by the Natural Law, in addition to customs already stated earlier.</p> <p><b>Proverbs Chap XI. Verse III</b>  “The integritie of the vpright shall guide them: but the peruersenesse of transgressours shall destroy them.”</p> <p><b>Ephesians Chap VI. Verse I</b>  “Children, obey your parents in the Lord: for this is right.”</p> <p><b>Proverbs III Verse XXVII</b>  “Withhold not good from them to whom it is due, when it is in the power of thine hand to doe it.”</p>	<p><a href="#">Proverbs Chap XI.</a></p> <p><a href="#">Ephesians Chap VI.</a></p> <p><a href="#">Proverbs III</a></p>
<u><b>39</b></u>	<p>The mother and father retain all rights and freedom in Law of their living boy or girl. The procedure to retain All the rights of your sons and daughters is important. This statement expresses the level concern that you have with the intention to confer so many powers to the DfE.</p> <p><b>Psalm Chap IX. Verses VII-X</b>  “But the Lord shall endure for euer: he hath prepared his throne for iudgement.  And hee shall iudge the world in righteousness; he shall minister iudgement to the people in vprightnesse.  The Lord also will bee a refuge for the oppressed: a refuge, in times of trouble.  And they that know thy name will put their trust in thee: for thou Lord hast not forsaken them that seeke thee.”</p> <p><b>Proverbs Chap XXII. Verse VI</b>  “Traine vp a childe in the way he should goe: and when he is olde, hee will not depart from it.”</p>	<p><a href="#">Psalm Chap IX.</a></p> <p><a href="#">Proverbs XXII</a></p>

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<b><u>40</u></b>	<p>This statement addresses the ideology being promoted within the Schools Bill {HL 35/49} that seeks to undermine the role of a teacher, how they are to be controlled should they object on moral grounds to any direction from the DfE.</p> <p>Furthermore, it identifies the absolute natural rights of the individual which are attempted to be subverted by this Bill. From Chapter I, no written documents can actually infringe on the Natural Law rights and freedom of living men and women, boys and girls.</p> <p><b>Luke Chap VI. Verse XL</b> “The disciple is not aboue his master: but euery one that is perfect shalbe as his master.</p>	<p><a href="#"><u>Luke Chap VI.</u></a></p>
<b><u>41</u></b>	<p>Following on from earlier statements regarding the Schools Bills, it identifies that the ideologies will have a detrimental effect on the schooling of the individual’s offspring and those under their guardianship, restricting and effectively abnegating their right over choice of education.</p> <p><b>Proverbs Chap IX. Verse IX</b> “Giue instruction to a wise man, and he will be yet wiser: teach a iust man, and he will increase in learning.”</p>	<p><a href="#"><u>Schools Bill {HL 35/49}</u></a></p> <p><a href="#"><u>Proverbs IX</u></a></p>

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<u><b>42</b></u>	<p>This statement addresses the ideologies promoted within the Schools Bill {HL 35/49} that are attempting to be a direct trespass upon the common rights of the individual to home educate. From Chapter I, no written documents can actually infringe on the Natural Law rights and freedom of living men and women, boys and girls.</p> <p><b>Ephesians Chap VI. Verse IX</b>            “And ye masters, do the same things vnto them, forbearing threatning: knowing that your master also is in heauen, neither is there respect of persons with him.”</p> <p><b>Mark Chap X. Verse XLII-XLIV</b>            “But Iesus called them to him, and saith vnto them, Yee know that they which are accompted to rule ouer the Gentiles, exercise Lordship ouer them: and their great ones exercise authoritie vpon them.            But so shall it not be among you: but whosoever will bee great among you, shall be your minister:            And whosoever of you will bee the chieftest, shalbe seruant of all.”</p> <p><b>Proverbs Chap I. Verses VIII-IX</b>            “My sonne, heare the instruction of thy father, and forsake not the law of thy mother.            For they shall be an ornament of grace vnto thy head, and chaines about thy necke.”</p> <p><b>Ephesians Chap VI. Verse IV</b>            “And yee fathers, prouoke not your children to wrath: but bring them vp in the nourture and admonition of the Lord”</p>	<p><a href="#">Schools Bill {HL 35/49}</a></p> <p><a href="#">Ephesians Chap VI.</a></p> <p><a href="#">Mark Chap X.</a></p> <p><a href="#">Proverbs Chap I.</a></p> <p><a href="#">Ephesians Chap VI.</a></p>
<u><b>43</b></u>	<p>This statement addresses the trespass caused by the introduction of a requirement to report to the local authority, if either an individual’s offspring or those under their guardianship, takes time off school or home education to attend an appointment.</p> <p><b>Matthew Chap XIX. Verse XIV</b>            “But Iesus said, Suffer little children, and forbid them not to come vnto me: for of such is ye kingdome of heauen.”</p> <p><b>III John Chap I. Verse IV</b>            “I haue no greater ioy, then to heare that my children walke in truth.”</p>	<p><a href="#">Schools Bill {HL 35/49}</a></p> <p><a href="#">Matthew Chap XIX.</a></p> <p><a href="#">III John Chap I.</a></p>

*:: Smoke & Mirrors ::*

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<u><b>44</b></u>	<p>Case law exists from the Supreme Court and is cited here to demonstrate that as an ‘elector’ (not a voter), a statutory law or proposed law only exists in the absence of the electors objection.</p> <p>“The judges know nothing about any will of the people except in so far as that will is expressed by an Act of Parliament, and would never suffer the validity of a statute to be questioned on the ground of its having been passed or being kept alive in opposition to the wishes of the electors.”</p> <p>R (Miller) v Secretary of State [2016] EWHC 2768 (Admin)</p> <p>Each of the following Bills claim to undermine the rights and liberties established for living men and women that pre-date Magna Carta 1215. A ‘Bill’ is only Lawful if it does not infringe on any Natural Law inalienable rights and freedoms:</p> <p>Schools Bill {HL BILL 35/49}, Online Safety Bill {HC 609}, Bill of Rights Bill {HC 117}, Ecology Bill {HL 13/70}, Data Protection and Digital Information Bill {HC 143}, Public Order Bill {HC 116/ HL61}, Police, Crime, Sentencing and Courts Act 2022, Dissolution and Calling of Parliament Act 2022, the Judicial Review and Courts Act 2022, The Elections Act 2022, the Nationality and Borders Act 2022</p> <p>These bills/laws have been promoted as being beneficial, protecting our rights but in fact are detrimental. With an attempt to claim an escalation in subverting the rights and liberties of every man and women in the Great Britain and NI.</p>	<p><a href="#">R (Miller) v Secretary of State [2016] EWHC 2768 (Admin)</a></p> <p>See also reference in <a href="#">Chapter III</a></p> <p>See all <a href="#">Laws &amp; Bills - 2022</a></p>
<u><b>45</b></u>	<p>This statement asserts, based upon all the evidence presented, that the individuals’ common rights are being <i>disturbed</i> by the ideologies proposed and contained within the so-named</p> <p>Schools Bill {HL BILL 35/49}, Online Safety Bill {HC 609}, Bill of Rights Bill {HC 117}, Ecology Bill {HL 13/70}, Data Protection and Digital Information Bill {HC 143}, Public Order Bill {HC 116 / HL 61} currently in session 2022-23; and the Police, Crime, Sentencing and Courts Act 2022, Dissolution and Calling of Parliament Act 2022, the Judicial Review and Courts Act 2022, The Elections Act 2022, the Nationality and Borders Act 2022.</p>	<p>See context to the meaning of <i>disturbed</i> in <a href="#">statement 14</a></p> <p>Reflect on the historical significance of <a href="#">common rights (folk-rights)</a> and individual <a href="#">Natural Law rights</a></p>
<u><b>46</b></u>	<p>The principles being proposed within the Schools Bill {HL 35/49} if made into an Act will claim a trespass upon the individuals undoubted and inalienable rights (as per <a href="#">statement 3</a>). A ‘Bill’ or ‘Act’ is only Lawful if it does not infringe on any Natural Law inalienable rights and freedoms. Any man and or woman harmed can take a precedence to challenge Lawfulness. Malfeasance is any attempt to infringe on rights and freedoms, and is a misconduct in public office reserved for ‘police’, ‘judges’, ‘parliamentarians’ that engage in misrepresentation, deceit and unlawful conduct. In England today, the sentence carries maximum life imprisonment upon conviction in a Lawful ‘Trial by Jury’.</p> <p>All men and women are <i>innocent until proven guilty</i>.</p>	<p><a href="#">Misconduct Public Office – CPS</a></p>

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Affidavit Statement	Commentary supporting each statement appearing in the Affidavit	Link / Reference
<b><u>47</u></b>	With reference to the summary provided in Chapter I, the individual also considers the following international agreements and treaties to be <i>intolerable acts</i> against their undoubted and inalienable rights (as stated in 3): Article 29(3) of Universal Declaration of Human Rights, UN World Health Organisation International Health Regulations (2005), G20 Bali Leaders' Declaration 'G20 Action for Strong and Inclusive Recovery' (Bali, Indonesia, 15-16 November 2022) and the proposed UN World Health Organisation's so-named 'Pandemic Treaty' or 'Accord' that will ultimately lead to further amendments of the WHO International Health Regulations.	Refer to the historical context of the term <i>intolerable acts</i> by King George III  <a href="#">UDHR Article 29(3)</a>  <a href="#">UN WHO International Health Regulations</a>  <a href="#">G20 Bali Leaders' Declaration</a>
	<p><b>Deuteronomy Chap XVII. Verse VI</b> At the mouth of two witnesses, or three witnesses, shall he that is worthy of death, be put to death: but at the mouth of one witness he shall not be put to death.</p> <p><b>Deuteronomy Chap XIX. Verse XV</b> One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.</p> <p><b>II. Corinthians Chap XIII. Verse I</b> This is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.</p> <p><b>Hebrews Chap X. Verse XXVIII</b> He that despised Moses' Law, died without mercy, under two or three witnesses.</p>	<p><a href="#">Deuteronomy Chap XVII.</a></p> <p><a href="#">Deuteronomy Chap XIX.</a></p> <p><a href="#">II. Corinthians Chap XIII.</a></p> <p><a href="#">Hebrews Chap X.</a></p>



## Chapter III: Chronology – Events, Rights and Wrongs

It is important to note this compendium is not intended to be a full scholarly account, it is a potted history of the constitutional rights, liberties and customs of the men and women inhabiting the archipelago land mass of England, Wales, Ireland and Scotland (known geographically as the British Isles) – together with those *lands beyond the sea* where English Common Law has been established. It has also been necessary during the research and discovery process to highlight significant events which have bearing and provide wider context, both in terms of both spiritual and temporal aspects to the freedom of each and every man and woman inhabiting the land.

You might wonder why I have included evidence of the earliest discovered presence of man/woman in England and Ireland, the megalithic structures which still remain today and the limitations of what official historians of different disciplines have to say. The primary reason is to provide context that there is evidence that man has resided within the British Isles for at least 480,000 years (480 ka) and that the evidence suggests that it is implausible to think that the birth of sophisticated civilisations only came about since the end of the last ice-age, the younger dryas period 11,600 years ago. Ancient and complex structures in the oldest surviving building in the world at Newgrange in Ireland, known to be thousands of years older than the pyramids, and still this year and every year for thousands of years is famous worldwide for the rising sun lighting up its underground passage and chamber, the Passage Tomb during sunrise on the Winter Solstice every year for thousands of years. The accuracy and knowledge to build this thousands of years ago, which still works as intended every Solstice, demonstrates the extensive knowledge and wisdom in ancient Ireland. This is provided to stimulate you, to do your own investigations, ask lots of questions and challenge the logic of what has been presented to us as fact. I certainly do not want you to believe everything presented here as definitive fact, the journey of my own research has shown me the lengths at which deception has been played to keep the truth hidden has been happening for centuries. It is easy for victors in any conflict to erase and rewrite the events to skew the original truth, however, much of the truth is hidden in plain sight albeit lost from the everyday common knowledge. There is evidence to suggest that the concept of Law was both known to, lived by and administered by our ancient ancestors, far beyond the timelines of a relatively short 7-8,000 years ago. Evidence of this deep and ancient understanding can be found in Éire, the Gaelic name for Ireland, is named after the goddess Sovereignty. The Laws in antiquity in Éire, before the ancient Brehon Law were known as the Law of the Free, Dlí na Féine and Féineachas. Similarly, have you ever questioned why the orthodox view of ancient Egyptians is absent of any evidence of its origins, prior to the great civilisation of the Pharaoh's, Pyramids, agriculture and hieroglyphs? No flint axe heads, or an equivalent archaeological discovery of some age prior – my purpose of challenging you is for you to ask your own questions, since it is clear to me from the research shared within this compendium that the (hi)story we have been told of mankind no longer holds true.

The quality of your questioning is directly and inextricably linked, to the quality of the answers you will receive. Improve your skills and ability to ask better questions, and question everything – including the information I am sharing with you in this compendium.

Those interested in the history of Europe and with familiarity of the interplay between Monarchs and the Pope, will no doubt find much of what is reflected in this chapter lacking – the inclusion is meant to aid the reader in their joining of the dots, to see the bigger picture of what has been at play for millennia. The control and limiting of undoubted and inalienable rights and freedom of every living man and woman, control by those with interests in the creation and flow of money, banking, religion, maintenance through Royal succession, absolutism, creation, and operation of a legal system (in parallel to the Law) to protect corporate (non-living entities') interests (in the widest sense that countries, central and local Government administrations, and the like have over time become corporate entities).

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Please keep in mind that there is a principle in law that says to the effect that, one may use a void 'law' in one's own defence, but that a 'void law' may not be relied upon as substance for bringing action against someone.

Dates highlighted accordingly are using the **Julian** Calendar (Year ends on 25<sup>th</sup> March, rather than 31<sup>st</sup> December which applies under the Gregorian calendar from 1752 onwards)

Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
<b>c.700 ka</b>	Norfolk flint tools discovered in the year 2000 were carbon dated and have forced the re-assessment of the established age range profile of the people and the history of the British Isles to be revised.		
<b>c.480,000 BC [480 ka]</b>	Earliest recorded inhabitant of the archipelago land mass currently known as the British Isles (Ireland, England, Scotland and Wales) Based upon early human fossil remains located at Boxgrove, West Sussex from the early Middle Pleistocene period.		Journal of Human Evolution Volume 172, November 2022, 103253 <a href="https://doi.org/10.1016/j.jhevol.2022.103253">https://doi.org/10.1016/j.jhevol.2022.103253</a>  Brickley, M. & McKinley, J. I. 2004. Guidelines to the Standards for Recording Human Remains (IFA Technical Paper). Southampton: <a href="#">BABAQ</a> , Department of Archaeology, University of Southampton.  ALT: Internet Archive
<b>c.400,000 BC [400 ka]</b>	Flint tools discovered at three separate archaeological sites in Ireland, dating 350 ka – 400 ka		On display, Natural History Museum of Ireland.
<b>c.80 – 200+ ka</b>	<b>Feineachus</b> (Feineachtas) – the name used by Gaelic speakers in Ireland to describe the Law of the Free, also known as Dlí na Féine, with its oral tradition. It was common practice to recite the law, of which there were distinct areas or specialisations, at the commencement of a Hearing. Note that the terminology in use in modern day reflects this oral tradition of the Law being spoken and jurors <i>Hearing</i> both the law and the evidence, before adjudgment before a Jury. The laws were originally written in the Bearla Feini, the Fenian dialect of Gaelic.  <b>Irish or Gaelic Law</b> also referred to as <b>Brehon Law</b> has been ascribed to dates back to distant antiquity, as referred to in Lebor Gabála Éirenn, a		The Brehon Laws A Legal Handbook By Laurence Ginnell, Of The Middle Temple, And Irish Bar, Barrister-at-Law SECOND EDITION (1917)  Fifth Volume of the Ancient Laws of Ireland (1894)

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
	<p>book of prose and poems describing the ancient culture of Ireland in antiquity, from before the flood, to pre-biblical times to the Medieval period, in addition to the Law, which was widely understood by all men and women and comprises separate areas that developed their own distinct language and terminology:</p> <p><u>Cain Law</u>: being that which was enacted or solemnly sanctioned by national assemblies, was of universal obligation, and could be administered, only by professional adjudicators;</p> <p><u>Urradhus Law</u>: law relating to local matters, modified by local assemblies and by local customs, and which might be administered by the kings and flaiths who, though law was an essential part of their education, were not by profession either adjudicators or lawyers.</p> <p><u>Senchus Mór</u>: Law of Distress is an advanced and sophisticated series of laws which did not evolve until around c.2000 BC</p>		<p><a href="#">HIBERNÆ LEGES ET INSTITUTIONES ANTIQUÆ ; or, Ancient Laws and Institutes of Ireland Vol. I. (1865)</a></p>
<b>c.26.5 ka – c.19 ka</b>	Last glacial maximum of the <u>Pleistocene</u> epoch, the time during which the ice sheets are reported to have reached peak growth within the most recent glacial period		
<b>c.13 ka – 11.6 ka</b>	The Younger Dryas period (last mini-ice age)		
<b>c.5.2 ka</b>	<p>During the Neolithic period the Newgrange (<i>Tara</i>) megalithic hub / tomb, County Meath, Éire was constructed with alternating layers of dirt and rock and infused with the mystical curiosities. It contains three chambers at the end of 24 yard long corridor, each align with the sun at the solstice. It is currently the largest known structure of its age and the oldest building known in the world.</p> <p>This earthen temple is at least 600 years older than Egypt's Giza Pyramids and 1000 years older than Stonehenge. However, there are recent investigations, that Newgrange may be much older, and Oldgrange nearby is even older.</p>		
<b>c.4.6 ka</b>	<p>The Great Pyramid, Giza – there have been two principal views of the dates for the erection of the Great Pyramid.</p> <p>That of Egyptologists and that of geologists, the latter places it on the site for far longer than the orthodox historical dates.</p>		

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
<b>c.4.2 ka</b>	Stone Henge monument, of which there are several constructions over mainly centuries		
<b>3340 BC</b>	Carvings in giant standing stones at Loughcrew, County Meath (Éire) depicting the Solar Eclipse are the oldest known record to currently exist		
<b>c.1400 BC</b>		God gave 10 commandments to Moses on Mount Sinai	
<b>c.558 BC</b>	The <i>Tara</i> or <i>Dallan Stone</i> (so-called Destiny Stone or Stone of Destiny) was referred to by writers in the c.10, c.11 and c.12 centuries has having resided at the Hill of Tara and then a Church in County Meath in Éire. It has been missing since then and believed to have been taken to Edinburgh Castle, Scotland and then relocated to <u>England in 1296</u> .		
<b>384 – 322 BC</b>		Aristotle describes two Islands Albion (Britain - the White Island) and Ierne (Ireland – from Greek Ieros meaning Sacred and Nesos Isle). Ieros and Sacred also denotes ancient, extremely old in Greek writings of this period.	
<b>58 – 49 BC</b>		Julius Caesar on power, education & religion, describes the Druids of Ireland as being the educators and ‘judges’ with vast knowledge, wisdom, and authority to administer justice (Caesar, Gallic War VI.13-16 extracts)	<a href="https://www.cla.cambridge.org/files/cscp/cla/cla/exp/cla.html?fn=drui_160_1">https://www.cla.cambridge.org/files/cscp/cla/cla/exp/cla.html?fn=drui_160_1</a>
<b>14 AD</b>	Cairbre, Monarch of Ireland Cairbe’s son Morann was appointed Chief Brehon by Cairbe’s successor Fearadhach Finnfeachtnach*		<a href="#">Ancient Laws and Institutes of Ireland Vol. I. (1865)</a> *Note vi., Annals of the Four Masters, A.D. 14
<b>c.250</b>	Reign of King Cormac in Ireland – recognised as a period when many of the Gaelic Laws were maturing in their written form, which acts as a counter narrative that laws were not written until the arrival of St. Patrick in 438AD		
<b>325 – 400</b>		<b>The Council of Nicaea</b> (also known as the First Council of Nicaea) was the first ecumenical council of the Christian Church, assembled by the Roman Emperor Constantine. About 300 bishops from across the Roman Empire met in Nicaea to discuss theological issues, particularly the teachings of Arius, Arianism. For want of a better term, the bible stories were selected and edited to reflect the theological narrative	<a href="https://www.papalencyclicals.net/councils/ecum01.htm">https://www.papalencyclicals.net/councils/ecum01.htm</a>  ALT: <a href="#">Internet Archive</a>

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
		of the Roman Empire and the assembled Bishops over a period of 70 years.	
<b>c.415</b>		Great Library of Alexandria reported as being destroyed by Romans	
<b>c.427</b>	The kidnapped boy, later to become Saint Patrick, arrived in Ireland.		
<b>c.589</b>	King Æthelberht crowned king of Kent		
<b>595 – 598</b>	Saint Augustine arrives in Kent from Rome on a mission from Pope Gregory the Great to convert the pagan Anglo-Saxons to the Christian faith. Christianity had been present in England during Roman times, but with the arrival of the Saxons, most of the country had once again reverted to their traditional culture. Queen Bertha was already a practising Christian and Augustine sometime later converts King Æthelberht to Christianity and baptises him. The abbey of St. Peter and Paul in Canterbury is founded by King Æthelberht from which Augustine is then appointed Archbishop of Canterbury.		<a href="https://www.english-heritage.org.uk/">https://www.english-heritage.org.uk/</a>
<b>601 – 604</b>	Æthelberht, king of Kent, earliest surviving written law from Anglo-Saxon period circa 600 AD held at Rochester Cathedral. Known as the Law Codes laid down to specify the compensation due to the victim of a crime committed against them.		<a href="#">Textus Roffensis</a> (1120)
<b>688 – 695</b>	<b>Dooms of Ine</b> (Laws of King Ine of West Saxon) Survived by virtue of the fact these old laws were attached to the many scrolls maintained by Alfred the Great		
<b>795</b>	First arrival of Danes in Ireland, albeit they never obtained control over Ireland. Prior to the arrival of the Anglo-Normans, these ancient Irish/Gaelic Laws were free from Roman influence unlike other parts of Europe.		
<b>802</b>	Coronation of Egbert (Anglo-Saxon)		
<b>839</b>	Death of Egbert. Coronation of Æthelwulf (Ethelwulf)		
<b>856</b>	Death of Æthelwulf (Ethelwulf). Coronation of Æthelbald (Ethelbald)		
<b>860</b>	Death of Æthelbald (Ethelbald). Coronation of Æthelberht (Ethelbert)		
<b>866</b>	Death of Æthelberht (Ethelbert). Coronation of Æthelred I (Ethelred)		



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Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
<b>871</b>	Death off Æthelred I (Ethelred). Coronation of Alfred the Great in Winchester. Alfred maintained many records of Anglo-Saxon Law, ancient Laws of the Britons, Brehon Law and others, bringing them together to form Common Laws and also based upon teachings from the Holy Bible.		
<b>878 – 890</b>	[Peace] <i>Treaty of Wedmore</i> between King Alfred and King Guthrum. “This is the peace that King Alfred and King Guthrum, and the <u>witan</u> of all the English Nation, and all the people that are in East Anglia, have all ordained and with oaths confirmed, for themselves and for their descendants, as well forborn as for unborn, who reckon of God’s mercy or of ours.”		
<b>899</b>	Death of Alfred the Great. Coronation of Edward the Elder in Kingston (eldest son of Alfred the Great)		
<b>924</b>	Coronation of Athelstan in Kingston (son of Edward the Elder)		
<b>941</b>	Coronation of Edmund I in Kingston		
<b>946</b>	Coronation of Edred in Kingston (brother of Edmund)		
<b>955</b>	Coronation of Edwy in Kingston (son of Edred)		
<b>959</b>	Coronation of Edgar		
<b>975</b>	Coronation of Edward the Martyr in Kingston (son of Edgar), murdered in circumstances of abominable treachery		
<b>978</b>	Coronation of King Æthelred II in Kingston (aka Æthelred The Unready), half brother of Edward the Martyr. The title ‘unready’ reflected the view that he was ill advised.		
<b>991</b>	Anglo-Norman treaty – recognised as potentially the earliest arbitration treaty complete with seals to identify each man, King Æthelred II and the Duke of Normandy		Dr Jenny Benham <a href="http://academia.edu">academia.edu</a>
<b>1016</b>	Coronation of Edmund II (Ironsides)		
<b>1016</b>	Coronation of Canute		
<b>1035</b>	Coronation of Harold I		
<b>1040</b>	Coronation of Harthacanute		
<b>1042</b>	Coronation of Edward the Confessor		
<b>1066</b>	Coronation of Harold II of England		

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
	Norman invasion and subsequent battle near Hastings, Sussex, resulting in death of King Harold II and first Norman King William I (William the Conqueror) crowned on 25 Dec 1066 (House of Normandy)		
<b>1087</b> <b>September 9<sup>th</sup></b>	King William I dies		
<b>September 26<sup>th</sup></b>	His eldest son, King William II crowned king of England		
<b>1100</b> <b>August 2<sup>nd</sup></b>	King William II dies		From Domesday Book to Magna Carta 1087 – 1216 Second Edition A.L. Poole D.Litt. Oxford University Press. 1955  <a href="#">Old English Dictionary</a>  <a href="https://eel.cch.kcl.ac.uk/laws/texts/hn-cor/view/#edition/translation-4">https://eel.cch.kcl.ac.uk/laws/texts/hn-cor/view/#edition/translation-4</a>
<b>August 5<sup>th</sup></b>	King Henry I (brother to William II) crowned king of England Coronation Charter 1100 <b>Charter of Liberties 1100</b> The standard affirmed is that of the law under Edward the Confessor (1041-1065), while the laws amended are those that were in force under Henry's father, William I (1066-1087), and brother, William II (1087-1100). Fore runner to the Great Charter 1215, this charter from King Henry I binds him (his heirs and successors) to the people of England and its Dominions according to their rights, ancient laws and customs.		
<b>c.1120</b>	<i>Textus Roffensis</i> is an 1120s compilation of early English laws dating as far back as the year 600, and a collection of charters and records relating to the Rochester Cathedral priory.		<a href="https://www.rochester-cathedral.org/textus">https://www.rochester-cathedral.org/textus</a>
<b>1135</b> <b>December 1<sup>st</sup></b>	King Henry I dies		
<b>December 22</b>	King Stephen crowned king of England under the House of Blois		
<b>1146</b>		Papal Bull of Pope Eugenius III authorized the Second Crusade against all Muslims at Edessa	
<b>1154</b> <b>October 25<sup>th</sup></b>	King Stephen dies		

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
<b>December 19<sup>th</sup></b>	King Henry II crowned king of England under the House of Anjou (Plantagenets)		
<b>1155</b>		<p>Pope Adrian IV (the only Englishman to have held the Pontiff) purportedly issued <b>Papal Bull Laudabiliter</b> which claimed to give the English King Henry II lordship over Ireland. There was no Lawful basis for such a claim. Such a claim was Treasonous in Ireland. Also, the authenticity of this Papal Bull has long been contested, since no copy has ever been provided by the Vatican. Leaving accusations that Pope Adrian IV falsely claimed ownership to Ireland. <i>"There is indeed no doubt, as thy Highness doth also acknowledge, that Ireland and all other islands which Christ the Sun of Righteousness has illumined, and which have received the doctrines of the Christian faith, belong to the jurisdiction of St. Peter and of the holy Roman Church."</i></p> <p>The apparent forgery of the 'Donation of Constantine' lends directly to the illegitimacy of claims by Henry II</p>	<p><a href="#">Maffei, Domenico. "D. Maffei, The Forged Donation of Constantine." Fundamina 3, 1997.</a></p> <p><a href="#">Internet Archive</a></p>
<b>1172</b>	<p>There was no Lawful basis for the claim of Pope Adrian IV and Henry II. Such a claim was Treasonous in Ireland. King Henry II took the <u>Papal Bull Laudabiliter</u> as divine blessing to invade Ireland. Henry II using the false claims of this Papal Bull over the island, forcing the Cambro-Norman warlords and some Gaelic Irish rulers to accept him as their overlord. It is noteworthy that King Henry II does not use the Papal Bull Laudabiliter until 12 years after the death of Pope Adrian IV, further adding weight that its claims were fraudulent and had no standing and raising significant doubt over its authenticity. Fraud unravels all. Despite this, King Henry II assumes the role of Lord of Ireland, contrary to the established Gaelic laws and customs of the ancient sovereign Nation of Ireland. The extent of Henry II's reach in Ireland was in a small region around Dublin. To a large extent, the Irish traditions and Law carried on as they had always done.</p>		

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
<b>1189</b> <i>July 6<sup>th</sup></i>	King Henry II dies		
<i>September 3<sup>rd</sup></i>	King Richard I crowned		
<b>1199</b> <i>April 6<sup>th</sup></i>	King Richard I dies		
<i>May 27<sup>th</sup></i>	King John crowned king of England		
<b>1210</b>	Irish Statute of King John that English laws and customs in Ireland to be observed 1210 (12 John) [P.R.O. vol. 1, Appendix] Repealed in Schedule 2 of the <a href="#">Statute Law Revision Act 2007</a> .		<a href="https://www.irishstatutebook.ie/eli/2007/act/28/schedule/2/enacted/en/html#scheduled2">https://www.irishstatutebook.ie/eli/2007/act/28/schedule/2/enacted/en/html#scheduled2</a>
<b>1214</b> <i>February 6<sup>th</sup></i>	King John sails for La Rochelle to begin a military campaign against the French. Many of his barons refuse to accompany him, or send knights to serve in his army.		
<i>June-July</i>	King John's barons from Poitou (France) desert his army. With his path blocked by the French Prince Louis, John is unable to join his allies in Flanders, and is forced to retreat to La Rochelle		
<i>July 27<sup>th</sup></i>	King John's allies, the Flemings, Germans and an English contingent led by the Earl of Salisbury, are defeated by the French at the Battle of Bouvines (Northern France).		
<i>October</i>	King John returns to England following the failure of his military campaign in France that he had spent years planning.		
<b>1215</b> <i>March 4<sup>th</sup></i>	Facing baronial revolt, John declares his intention to go on crusade to the Holy Land. It is hoped that this will secure support from the Pope against his rebellious barons.		

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
<b>May 5<sup>th</sup></b>	The barons renounce their fealty (allegiance) to John, and name Robert Fitz Walter as their leader.		
<b>May 17<sup>th</sup></b>	The city of London welcomes the rebel barons, dashing John's hopes for a quick victory and end to the civil war.		
<b>June 10<sup>th</sup></b>	John meets the rebel leaders at Runnymede meadow by the River Thames near Windsor.		
<b>June 15<sup>th</sup></b>	<p><b>'Magna Carta'</b></p> <p>The Great Charter is an agreement signed by King John [sets his seal to the document] at Runnymede and the Barons holds all heirs and successors in perpetuity to the terms contained within (see article 1), the original articles were unnumbered. The document reasserts the Legem terræ Common Laws of the realm within it's construct so as not to allow any man or woman to be 'above' the Law of the Land. The Head of State<sup>7</sup> is the first among equals and <i>subject</i> to the criteria and processes of Common Law. The Barons forced the Norman King John to uphold the customs and ancient laws of the realm that preceded the invasion of 1066. Subsequent revisions to the original Charter of Runnymede (referred to as Magna Carta from 1217)</p> <p><b><i>Article 61 – places an obligation on all men and women to hold the head of state, together with his or her servitors (in modern terms members of Parliament, Judiciary, Government employees and enforcers) to the rule of Law of the Land. This an immutable duty and obligation, upon all men and women in perpetuity.</i></b></p>		<p><a href="https://magnacartaresearch.org/read/magna_carta_1215/Introduction_Magna_Carta_1215">https://magnacartaresearch.org/read/magna_carta_1215/Introduction_Magna_Carta_1215</a></p> <p>National Archive Reference: PRO 22/11 (undated copy of the 'original' held in Lincoln Cathedral)</p>
<b>1215</b>	<p><b>Article One of the Great Charter [Magna Carta]</b></p> <p>See original Latin text in <a href="#">statement 8</a></p>		<p><a href="https://magnacartaresearch.org/read/magna_carta_1215/Clause_01">https://magnacartaresearch.org/read/magna_carta_1215/Clause_01</a></p>

<sup>7</sup> The view of the Foreign and Commonwealth Office Solicitors advising the UK Cabinet in 1971 "In the particular instance of the United Kingdom, the State, externally, is legally equal to and independent of all other "sovereign" states; the international personality is that of the United Kingdom as a State, represented internationally by the Crown as Head of State (a situation accurately reflected in our internal constitutional law by the Crown's prerogative in matters of foreign affairs). Internally the sovereign power in the State (at least in matters of legislation) is usually considered to be located in the Queen in Parliament". [extract from [FCO30/1048](#)]

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
	<p>‘We have first of all granted to God, and by this our present charter confirmed, for ourselves and our heirs in perpetuity, that the English Church is to be free, and to have its full rights and its liberties intact, and we wish this to be observed accordingly, as may appear from our having of our true and unconstrained volition, before discord arose between us and our barons, granted, and by our charter confirmed, the freedom of elections which is deemed to be the English Church’s very greatest want, and obtained its confirmation by the lord pope Innocent III; which we will ourselves observe and wish to be observed by our heirs in good faith in perpetuity. And we have also granted to all the <u>free men</u> of our kingdom, for ourselves and our heirs in perpetuity, all the following liberties, for them and their heirs to have and to hold of us and our heirs.’</p>		<p>ALT: <a href="#">Internet Archive</a></p> <p><a href="#">Chapter II – Statement 8</a></p>
<b>1215</b>	<p><b>Article 39 – The Great Charter [Magna Carta]</b></p> <p>See original Latin text in <a href="#">statement 9</a></p> <p>‘No <u>free man</u> is to be arrested, or imprisoned, or disseised, or outlawed, or exiled, or in any other way ruined, nor will we go against him or send against him, except by the lawful judgment of his peers or by the law of the land.’</p>		<p><a href="https://magnacartaresearch.org/read/magna_carta_1215/Clause_39">https://magnacartaresearch.org/read/magna_carta_1215/Clause_39</a></p> <p>ALT: <a href="#">Internet Archive</a></p> <p><a href="#">Chapter II – Statement 9</a></p>



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1215	<p><b>Article 52 – The Great Charter [Magna Carta]</b> See original Latin text in <a href="#">statement 10</a></p> <p>‘If <b>anyone</b> has been disseised or dispossessed by us, without lawful judgment of his peers, of lands, castles, liberties, or of his right, we will restore them to him immediately. And if dispute should arise concerning this, then it is to be dealt with by judgment of the twenty-five barons named below in the security for peace. But concerning all those things of which anyone was disseised or dispossessed, without lawful judgment of his peers, by King Henry our father or King Richard our brother, which we have in our hand, or which others hold and which we <u>ought</u> to warrant, we will have respite during the usual crusader’s term [of exemption], except for those matters over which a plea was begun or an inquest held on our orders before our taking of the cross. But when we have returned from our crusade, or if perchance we have stayed at home without going on crusade, we will then at once do full justice in such cases.’</p> <p><b>Important</b> to note that the inclusion of ‘<b>anyone</b>’ rather than using any or other such term that might limit the power of article 52. The article thereby <b>excludes no one</b>, enabling them to seek remedy if they have not been lawfully judged by their peers (namely a ‘<u>Trial by Jury</u>’).</p>		<p><a href="https://magnacartaresearch.org/read/magna_carta_1215/Clause_52">https://magnacartaresearch.org/read/magna_carta_1215/Clause_52</a></p> <p>ALT: <a href="#">Internet Archive</a></p> <p><a href="#">Chapter II – Statement 10</a></p>
1215	<p><b>Article 61 – The Great Charter [Magna Carta]</b> See original Latin text in <a href="#">statement 11</a></p> <p>‘Moreover, since we have granted all these things aforesaid for the sake of God, and for the reform of our kingdom, and the better to still the discord arisen between us and our barons, wishing that these things be enjoyed with a whole and constant stability in perpetuity, we make and grant them the following security: to wit, that the barons are to choose twenty-five barons of the kingdom, whoever they wish, who should with all their strength observe, hold and cause to be observed the peace and liberties which we have granted them, and by this our present charter confirmed, so that if we, or our justiciar, or our bailiffs, or any of our officers shall in any way offend against anyone, or transgress against any</p>		<p><a href="https://magnacartaresearch.org/read/magna_carta_1215/Suffix_A">https://magnacartaresearch.org/read/magna_carta_1215/Suffix_A</a></p> <p><u>Justiciar</u> is the chief political and legal officer from the time of William I, is second in charge who deputized for the King in his absence and presided over the Kings’ courts. Equivalent to the Prime Minister in modern day.</p> <p>The term <u>justiciar</u> was also the title given to officers representing the King in</p>

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	<p>of the articles of peace or security, and the offence has been shown to four of the aforesaid twenty-five barons, those four are to go to us, or to our justiciar if we shall be out of the kingdom, setting forth the transgression, and demand that we have it reformed without delay. <b>And if we do not have the transgression rectified, or, if we are out of the kingdom, our justiciar has not done so, within the space of forty days, counting from the time it was shown to us, or to our justiciar if we were out of the kingdom, the four barons aforesaid are to refer the case to the rest of the twenty-five barons, and those twenty-five barons and the commune of the whole land will distrain and afflict us by every means possible, by taking castles, lands and possessions and in any other ways they can, until it is rectified in accordance with their judgment, albeit sparing our own person and the persons of our queen and children. And once the matter has been redressed let them submit to our authority as they did before. And whosoever of the land so wishes is to swear that as to executing all the above he will obey the orders of the twenty-five barons aforesaid, and that with them he will afflict us to the best of his ability, and we openly and freely give permission to swear to whoever wishes to do so, and we will never forbid anyone to swear. But all those of the land who are unwilling to swear individually and voluntarily to the twenty-five barons, to distrain and afflict us with them, we will make them swear by our order as aforesaid.</b> And if any of the twenty-five barons dies, or departs from the land, or is prevented in any other way from being able to act as aforesaid, the remainder of the twenty-five are to choose another man in his place, as they see fit, who will be sworn in like manner as the rest. Moreover in everything which shall be entrusted to the twenty-five barons to carry out, if perchance the twenty-five are present and disagree among themselves over anything, or if any of them, being summoned, will not or cannot attend, what the majority of those who are present shall provide or instruct is to be deemed as determined and binding, as if all twenty-five had agreed to it. And the aforesaid twenty-five will swear that they will faithfully comply with all the aforesaid, and cause it to be upheld to the best of their ability. And</p>		<p>Ireland.</p> <p>ALT: <a href="#">Internet Archive</a></p> <p><a href="#">Chapter II – Statement 11</a></p> <p>See also <a href="#">Art.61 Invoked</a></p>

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	<p>we will seek to obtain nothing from anyone, in our own person or through someone else, whereby any of these grants or liberties may be revoked or diminished, and if any such thing be obtained, let it be void and invalid, and we will never make use of it, in our own person or through someone else.'</p> <p><b>IMPORTANT NOTE:</b> Known as the Security and Peace clause, this is the mechanism by which the <u>Barons</u> (on behalf of the nation) hold the Monarch to account for any violations of the terms of the agreement. Note the time given to respond is 40 days – aligning with <u>Art.61 being invoked</u> in 2001. As the Author has not established that the transgression has been resolved, the <b>highlighted text</b> above is to emphasise and reflect the current situation since Article 61 was invoked by six Barons on behalf of the nation. This means that now that you have been made aware of this event and it's consequences, yours or any one else's <i>silence is acquiescence</i> to this serious grievance, aligning with the Monarch (<i>and thereby Parliament, Government and Judiciary</i>). By submitting the <u>Petition to the King</u>, you are no longer silent and are calling for this most serious matter to be redressed as per your constitutional duty.</p>		
<b>1215</b> <b>August</b>	<p>King John despatches messengers to Pope Innocent III in the summer of 1215, asking him to annul Magna Carta. The Pontiff had the assumed role of overlord of England as King John's protector, since John had sworn a crusaders oath.</p> <p>Such actions in subsequent reigns would be in direct breach of <u>præmunire</u> (see <u>Statute of Richard II in 1392</u>)</p>	<p>Pope Innocent III issues a Papal Bull pro rege Johanne on August 24<sup>th</sup> declaring Magna Carta to be 'null and void of all validity for ever', on the grounds that it was 'illegal, unjust, harmful to royal rights and shameful to the English people'</p>	<p><a href="https://www.bl.uk/collection-items/the-papal-bull-annulling-magna-carta">https://www.bl.uk/collection-items/the-papal-bull-annulling-magna-carta</a></p> <p>ALT: <a href="#">Internet Archive</a></p>
<b>September</b>	<p>Civil war breaks out between King John and the rebel barons</p>		
<b>1216</b> <b>October 16<sup>th</sup></b>  <b>October 28<sup>th</sup></b>	<p>King John dies at Newark</p> <p>Henry III is crowned king of England at Gloucester</p> <p><b>Magna Carta Hiberniae 1216 [Ireland]</b>  1216 (1 Hen. 3) [P.R.O. vol. 1]  The extent of its reach in Ireland was limited. To a large extent, the Irish</p>		<p><a href="https://www.irishstatutebook.ie/eli/2007/act/28/schedule/1/enacted/en/html">https://www.irishstatutebook.ie/eli/2007/act/28/schedule/1/enacted/en/html</a></p>

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	traditions, culture and Gaelic Law carried on as they had always done. This Statute has been specifically <b>retained</b> in Schedule 1 of the Statute Law Revision Act 2007. Also referred to as 'Irish liberties' in subsequent publications by the Irish Government, including Irish Statute Book website. Refer to the additional commentary in sub-section <a href="#">Constitutional status in Ireland (Éire)</a>		
<b>1217</b>	' <b>Forest de Carta</b> ' Charter of the Forest ' <b>Magna Carta</b> ' Great Charter, separated and renamed from the original title <i>Charter of Runnymede</i>		<a href="https://www.nationalarchives.gov.uk/education/resources/magna-carta/charter-forest-1225-westminster/">https://www.nationalarchives.gov.uk/education/resources/magna-carta/charter-forest-1225-westminster/</a> See <a href="#">Chartæ Libertatum</a>
<b>1217</b>	Magna Carta Hiberniae 1217 [Ireland] 1217 (2 Hen. 3) [C.D.I. vol. 1 no. 759] Repealed in Schedule 2 of the Statute Law Revision Act 2007. As above, the extent of its reach in Ireland was limited.		
<b>1225</b>	Magna Carta 1225 [Henry 3]		
<b>1226</b>	Magna Carta Hiberniae 1226 [Ireland] 1226 (10 Hen. 3) [P.R.O. vol. 1] As above, the extent of its reach in Ireland was limited.		
<b>1228</b>	1228 (12 Hen. 3) [P.R.O. vol. 1] [Ireland] King John's Charter as to observance of English laws and customs in Ireland to be observed. As above, the extent of its reach in Ireland was limited.		

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<b>1216, 1217, 1225, 1297</b>	<p><b>‘Magna Carta’</b> - Multiple amendments subsequent to the 1215 original Magna Carta signed in Runnymede on 15<sup>th</sup> June 1215 were made by various King’s (and a Regent) during troubled times with a far less conspicuous list of witnesses than the 1215 agreement. Refer to the detailed article by researcher Dr. Sophie Ambler*</p> <p>The 1225 version was subsequently debated in 1265 in the first assembly of Parliament and is regarded as the version appearing on the statute book since 1297. The 1297 version has subsequently had much of its text repealed and is the only version considered ‘valid’ by those in Parliament. As a settlement of armed conflict between the Barons (representing the men and women of the land) and King John due to him breaking the law regards his coronation oath, it is a preposterous view of Parliament since the 1215 Magna Carta (<i>Charter of Runnymede</i>) stands superior in perpetuity and is not repealable.</p>		<p><a href="https://www.legislation.gov.uk/aep/Edw1cc1929/25/9">https://www.legislation.gov.uk/aep/Edw1cc1929/25/9</a></p> <p>*<a href="https://magnacartaresearch.org/read/feature_of_the_month/Jul_2014">https://magnacartaresearch.org/read/feature_of_the_month/Jul_2014</a></p> <p>ALT: <a href="#">Internet Archive</a></p>
<b>1272 November 20<sup>th</sup></b>	<p>Henry III dies 16 November 1272</p> <p><b>Edward I</b> crowned King of England</p>		
<b>1285</b>	<p><b>Commons Act</b> (repealed)</p> <p>[1285 CHAPTER 46 13 Edw 1]</p>		ALT: <a href="#">Internet Archive</a>
<b>1290</b>	<b>Quia Emptores</b> ‘concerning the Selling and Buying of Land’		<a href="https://www.legislation.gov.uk/aep/Edw1/18/1/introduction">https://www.legislation.gov.uk/aep/Edw1/18/1/introduction</a>
<b>1296</b>	The <b>‘Stone of Destiny’</b> allegedly taken originally from Éire to Scotland, and then from Scotland by Edward I of England – the stone has been claimed by Éire as their missing <u>Tara Stone ‘Stone of Destiny’</u>		
<b>1297</b>	<p><b>Statutum de Tallagio non concedendo</b> (1297) [King Edward I]</p> <p>1297 CHAPTER 1 25 Edw 1</p> <p>A Statute concerning certain Liberties granted by the King to his Commons</p> <p><i>‘no <u>tallage</u> or aid shall be laid or levied by the king or his heirs in this realm, without the good will and assent of the archbishops, bishops, earls, barons, knights, burgesses, and other the freemen of the commonalty of this realm’</i></p>		<p><a href="https://www.legislation.gov.uk/aep/Edw1/25/1">https://www.legislation.gov.uk/aep/Edw1/25/1</a></p> <p>ALT: <a href="#">Internet Archive</a></p>

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<b>October 10<sup>th</sup></b>	<b>Confirmation of the Charters</b> ( <i>Confirmatio Cartarum</i> ) Edward I signed in London. Confirming the Great Charter (1225 version receiving Royal assent in the reign of his father King Henry III) as the Law of the Land and of the Common Law.		National Archive ref: <a href="#">E 175/1 (Letters Patent)</a>  ALT: <a href="#">Internet Archive</a>
<b>November 5<sup>th</sup></b>	<b>Magna Carta</b> Signed in Flanders (Ghent, Belgium) by Edward I under the Kings' great seal and sent to England. Who were the witnesses? Were any of the Barons party to the creation of the document and signed? Only three articles remain that have not been repealed at the time of publishing this compendium!		<a href="https://www.legislation.gov.uk/aep/Edw1cc1929/25/9">https://www.legislation.gov.uk/aep/Edw1cc1929/25/9</a>  ALT: <a href="#">Internet Archive</a>
<b>1302</b>		Pope Boniface VIII issues Papal Bull <a href="#">Unum Sanctum</a> Triregnum and Papal Tiara	
<b>1303</b>	Conclusion of the war by France against England and Flanders, was marked by the peace treaty of 1303 that stipulated that King Philip's daughter Isabella should marry the future Edward II of England—an alliance that resulted in years of peace between the two kingdoms.		
<b>1307</b> <b>July 8<sup>th</sup></b>	Edward I dies 7 July 1307 Coronation of <b>Edward II</b>		Coronation Rolls – Edw 2 ( <a href="#">C 57/1</a> )
<b>1327</b> <b>January 25<sup>th</sup></b>	Edward II dies 20 January 1327 Coronation of <b>Edward III</b>		National Archives confirms no Coronation Rolls held
<b>1350</b>	<b>A Statute for those who are born in Parts beyond Sea (1350)</b> Majority of the text has been repealed by the <sup>F2</sup> <a href="#">Status of Aliens Act 1914 (c. 17), Sch. 3</a> and <sup>F1</sup> <a href="#">Statute Law Revision Act 1948 (c. 62), Sch. 1</a> . Leaving only the following text: <b>'The King's Children declared inheritable in England, wheresoever born.</b> ... <sup>F1</sup> the Law of the Crown of England is, and always hath been such, that the Children of the Kings of England, in whatsoever Parts they be born, in England or elsewhere, be able and ought to bear the Inheritance after the death of their Ancestors; which Law our ... <sup>F1</sup> Lord the King, the ... <sup>F1</sup> Prelates Earls, Barons, and other great Men, and all the Commons assembled in this Parliament, do approve and affirm for ever ... <sup>F2</sup>		<a href="https://www.legislation.gov.uk/aep/Edw3/25/0">https://www.legislation.gov.uk/aep/Edw3/25/0</a>



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<b>1354</b>	<b>Liberty of Subject (1354)</b> 1354 CHAPTER 3 28 Edw 3 <i>'That no Man of what Estate or Condition that he be, shall be put out of Land or Tenement, nor taken, nor imprisoned, nor disinherited, nor put to Death, without being brought in Answer by due Process of the Law.'</i>		<a href="https://www.legislation.gov.uk/aep/Edw3/28/3/introduction">https://www.legislation.gov.uk/aep/Edw3/28/3/introduction</a>  ALT: <a href="#">Internet Archive</a>
<b>1368</b>	<b>Observance of due Process of Law (1368)</b> 1368 CHAPTER 3 42 Edw 3 <i>'..no Man be put to answer without Presentment before Justices, or Matter of Record, or by due Process and Writ original, according to the old Law of the Land: And if any Thing from henceforth be done to the contrary, it shall be void in the Law, and holden for Error'</i>		<a href="https://www.legislation.gov.uk/aep/Edw3/42/3/introduction">https://www.legislation.gov.uk/aep/Edw3/42/3/introduction</a>  ALT: <a href="#">Internet Archive</a>
<b>1377</b> <b>June 22<sup>nd</sup></b>	Edward III dies 21 June 1377 Coronation of <b>Richard II</b>		Lansdowne MS 279 <a href="#">Court of Claims</a>
<b>1382</b>	<b>The Act 5 Ric. 2 Stat. 2 1382</b> 1382 CHAPTER 4 5 Ric 2 The Act states <i>'That all and singular Persons and Commonalties which from henceforth shall have the Summons of the Parliament, shall come from henceforth to the Parliaments, in the Manner as they are bound to do, and [have] been accustomed within the Realm of England of old Times'</i> else there are punishments for those without reasonable and honest excuse.		<a href="https://www.legislation.gov.uk/aep/Ric2/5/4">https://www.legislation.gov.uk/aep/Ric2/5/4</a>  ALT: <a href="#">Internet Archive</a>
<b>1392</b>	<b>Statute of Praemunire 1392</b> 1392 16 Richard 2 c.5 <u>Praemunire</u> for purchasing bulls from Rome. The crown of England subject to none.		<a href="https://statutes.org.uk/site/the-statutes/fourteenth-century/1392-16-richard-c-5-statute-of-praemunire/">https://statutes.org.uk/site/the-statutes/fourteenth-century/1392-16-richard-c-5-statute-of-praemunire/</a> ALT: <a href="#">Internet Archive</a>
<b>1399</b> <b>September 30<sup>th</sup></b>	Richard II ceases to be King 29 September 1399 & dies 14 February 1400 Coronation of <b>Henry IV</b> (House of Lancaster)		No Coronation Roll Lansdowne MS 279 <a href="#">Court of Claims</a>
<b>1405</b> <b>March 1<sup>st</sup></b>	<b>Confirmation of Liberties</b> <i>'OUR Lord the King, at his Parliament holden at Westminster the First Day of March, the Seventh Year of his Reign, by the Advice and Assent of the Lords Spiritual and Temporal, and at the Request of the Commons in the same Parliament, hath ordained and established divers Ordinances and</i>		<a href="https://www.legislation.gov.uk/aep/Hen4/7/1/introduction">https://www.legislation.gov.uk/aep/Hen4/7/1/introduction</a>  ALT: <a href="#">Internet Archive</a>

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	<p><i>Statutes in the Form as followeth.</i></p> <p><i>Liberties, Charters, and Statutes confirmed. Peace shall be kept, and Justice done.</i></p> <p><i>FIRST, That Holy Church have all her Liberties and Franchises; and that all the Lords Spiritual and Temporal, and all the Cities, Boroughs, and Towns franchised, have and enjoy all their Liberties and Franchises, which they have of the Grant of the King's Progenitors, and of the Confirmation and Grant of our Lord the King that now is. And that the Great Charter, . . . <sup>F1</sup>, and all the Ordinances and Statutes made in the Time of our Lord the King, and in the Time of his Progenitors<sup>8</sup> not repealed, be firmly holden and kept, and duly executed in all Points: And that the Peace within the Realm be holden and kept, so that all the King's liege People and Subjects may from henceforth safely and peaceably go, come, and abide, according to the Laws and Usages of the same Realm: And that good Justice and [even] Right be done to every Person; saving to the same our Lord the King his Regalty and Prerogative.'</i></p>		<p><sup>F1</sup> text repealed by the <a href="#">Wild Creatures and Forest Laws Act 1971</a></p>
<b>1413</b> <b>March 21<sup>st</sup></b>	Henry IV dies 20 March 1413 (House of Lancaster) Coronation of <b>Henry V</b>		No Coronation Roll Lansdowne MS 279 <a href="#">Court of Claims</a>
<b>1416</b>	<b>Confirmation of Charters and Statutes</b>		<a href="https://www.legislation.gov.uk/aep/Hen5Stat2/4/1/section/I">https://www.legislation.gov.uk/aep/Hen5Stat2/4/1/section/I</a> ALT: <a href="#">Internet Archive</a>
<b>1422</b> <b>September 1<sup>st</sup></b>	Henry V dies 31 August 1422 (House of Lancaster) Coronation of <b>Henry VI</b> (b. 6 December 1421)		National Archives confirms no Coronation Rolls held
<b>1423</b>	<p><b>Confirmation of Liberties</b></p> <p><i>'Liberties confirmed.</i></p> <p><i>FIRST, That Holy Church, and all the Lords Spiritual and Temporal, and all other the King's People, having Liberties and Franchises, and also all the Cities and Boroughs <b>shall have and enjoy all their Liberties and Franchises well used, and not repealed, nor by the Common Law repealable.</b></i></p>		<p><a href="https://www.legislation.gov.uk/aep/Hen6/2/1/introduction">https://www.legislation.gov.uk/aep/Hen6/2/1/introduction</a></p> <p>ALT: <a href="#">Internet Archive</a></p>

<sup>8</sup> Direct ancestors

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	Note: Parliament felt the need to reaffirm the earlier 1405 Act by stating that these liberties are not repealable even by the Common Law – see <u>Sir Edward Coke</u> on this point regards <b><i>common law control of statute</i></b>		
<b>1438</b>	<p>Vatican Regesta, Vol. CCCLXVII 8 Eugenius IV</p> <p>To the bishops and other counsellors of Henry, king of England. Urging the importance, as a means of defending the honour of the king and the English nation, of the presence in the Roman court of protonotaries, auditors, clerks of the camera and other prelates of the said nation, such as Master Andrew [H]oles, papal subdeacon and royal proctor, the king's faithful servant. The pope bethinks himself of one reason in particular why it is difficult for such persons to live in the Roman court, namely that they do not obtain possession of benefices generally reserved to the pope and collated to them in the said court, whereby others are deterred from repairing thither. The above counsellors can easily remedy this by inducing the king to allow the said persons to obtain possession of such generally reserved benefices, and their doing so will please the pope. Illustris memorie avum.</p> <p>To Henry, king of England. Recapitulation of the part of the preceding letter in regard to the importance of some English prelates etc. dwelling in the Roman court. The pope also knows that his predecessor, Martin V, made Henry, cardinal priest of St. Eusebius's, a cardinal with the intention that he should come to the said court [see below, <u>f. 119, p. 267</u>], and believes that one reason why he has not hitherto done so is that persons present in the said court do not obtain possession of benefices generally reserved to the pope and collated to them in the said court, whereby others are deterred from repairing thither. The king can easily remedy this by enabling the said persons to obtain possession of such generally reserved benefices, and his doing so will please the pope, who will be glad to admit to a share in such benefices those of the king's clerks and servants whom he shall nominate. In this matter the pope is fully informing Master John de Obizis, a papal auditor, and the above Andrew, who will, the one by word of mouth and the other by letter, explain</p>	<p>Vatican Regesta, Vol. CCCLXVII 8 Eugenius IV</p> <p>To Eric, king of Denmark (Dacie). Informing him of the transfer, on account of the pestilence, of the General Council, which is to deal with the question of the union of the Eastern church, from Ferrara to Florence, where the pope has arrived this day; and exhorting him to send thither his orators, and to exhort the prelates in his dominions to come. Cum varie nobis multiplicesque. (The letter ends with the incomplete date: Datum Florencie Anno Incarnationis Dominice MCCCCXXXVIII, and under it is written 'Similiter scriptum est, mutatis mutandis' to the king of Scotland, Lewis, count palatine of the Rhine and duke of Bavaria, the margrave of Brandenburg, the duke of Saxony, and the archbishops of Mainz, Köln and Trier.)</p>	<p><a href="https://www.british-history.ac.uk/cal-papal-registers/brit-ie/vol8/pp263-271#fnn1">https://www.british-history.ac.uk/cal-papal-registers/brit-ie/vol8/pp263-271#fnn1</a></p>

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	<p>everything more fully to the king, whose reply the pope requests. The pope further reminds the king that the king granted to Peter Barbo, the nephew of the pope and a <u>protonotary</u>, that he might acquire and hold benefices in England to the value of 300 marks; but although the pope has made provision to Peter of the canonry and prebend [of Sutton] in Lincoln which became void by the consecration of William, bishop of Salisbury, Peter has not yet been able to obtain possession. The king will please the pope by causing the said canonry and prebend to be assigned to Peter, for to the king's secretary, Thomas Bekonton, for whom the king seemed anxious to obtain the above canonry and prebend, the pope has ordered provision to be made of another canonry and prebend of the same church of Lincoln, void by the recent death in Italy (his partibus) of Master Robert Sutton, a papal chamberlain. Illustris memorie avum. [See below, f. 118d.]</p> <p><b>Note:</b> These Papal letters are included to provide some context as to the politics at play between Monarchs and the Pontiff. With subtle manipulation of favours and the like to position men of the Holy See in such positions of influence with the kingdom.</p>		
<b>1455</b>		Pope Nicholas V issues Papal Bull Romanus Pontifex	
<b>1461</b> <b>March 4<sup>th</sup></b>	Henry VI reigns until 4 March 1461 Coronation of <b>Edward IV</b> (House of York)		National Archives confirms no Coronation Rolls held
<b>1470</b> <b>October 3<sup>rd</sup></b>	Edward IV reigns until 3 October 1470 <b>Henry VI</b> (second reign) (House of Lancaster restored)		National Archives confirms no Coronation Rolls held
<b>1471</b> <b>April 11<sup>th</sup></b>	Henry VI reigns until 11 April 1471 and dies on 21 May 1471 <b>Edward IV</b> (second reign) (House of York restored)		National Archives confirms no Coronation Rolls held
<b>1481</b>		Pope Nicholas V issues Papal Bull Aeterni Regis	
<b>1483</b> <b>April 9<sup>th</sup></b>	Edward IV reigns until 9 April 1483 (House of York) <b>Edward V</b> crowned King aged 12 (b. 2 November 1470)		National Archives confirms no Coronation Rolls held
<b>1483</b> <b>June 26<sup>th</sup></b>	Edward V reigns until 25 June 1483 and <i>disappears</i> mid-1483 <b>Richard III</b> (House of York)		National Archives confirms no Coronation Rolls held

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<b>1485</b>	Richard III reigns until his death on 22 August 1485 (House of Tudor) <b>Henry VII</b>		National Archives confirms no Coronation Rolls held
<b>1495</b>	<b>Poynings' Law 1495</b> [1495 CHAPTER 22 10 Hen 7] Stipulates that all estates concerning or belonging to the common and public are required to be authorized, proved and confirmed in Ireland, should any estates be to the contrary then they are deemed annulled, revoked, void, and of none effect in the law.		<a href="https://www.legislation.gov.uk/aip/Hen7/10/22">https://www.legislation.gov.uk/aip/Hen7/10/22</a>  ALT: <a href="#">Internet Archive</a>
<b>1509</b> <b>June 24<sup>th</sup></b>	Henry VII reigns until his death on 21 August 1509 Coronation <b>Henry VIII</b> at Westminster Abbey		
<b>1530</b>	[1530 Chapter 9 25 Hen 8] (repealed) ‘Wilful poisoning shall be adjudged high-treason, and the offender therein shall be boiled to death.’ The Declaration of Rights 168 <sup>8</sup> / <sub>9</sub> reflected upon this abhorrent Act and called out that ‘Illegal and Cruel Punishments inflicted’ were against the Laws and Liberties of the Kingdom.		ALT: <a href="#">Internet Archive</a>  See <a href="#">Appendix C</a>
<b>1533</b>	<b>An act concerning the King's succession</b> [1533 Chapter 22 25 Hen 8] Annulment of King Henry Eighth's marriage to Lady Katherine on grounds of adultery. Confirming the succession of the first born son between Henry 8 and Queen Anne, and then the eldest female Princess Elizabeth (Elizabeth I) establishing the female line to the throne. ‘.. for no man, of what estate, degree or condition soever he be, hath power to dispense with God's laws, as all the clergy of this realm in the said convocations, and the most part of all the famous universities of Christendom, and we also, do affirm and think.’ <i>No Man hath power to dispense with God's Laws</i>		ALT: <a href="#">Internet Archive</a>
<b>1537</b>		Pope Paul III issues Papal Bull Convocation  This has been established as the basis for international law as cited as a declaration of rights of indigenous people	King, Stephen, Carlo Salzani, and Owen Staley. Law, Morality and Power: Global Perspectives on Violence and the State, 2010, 85–93. <a href="https://doi.org/10.1163/9781848880412">doi:10.1163/9781848880412</a> . (p.49) Translated <a href="#">Sublimis Deus</a>

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<b>1483 - 1539</b>	The Statutes at Large from First year of King Richard III to the 31 <sup>st</sup> year of King Henry VIII inclusive By Danby Pickering, of Gray's-Inn, Esq., Reader of the Law Lecture to that Honourable Society. Vol. IV [1483-1539]. Cambridge 1763		ALT: <a href="#">Internet Archive</a>
<b>1493</b>		Inter Caetera: Division of the undiscovered world between Spain and Portugal Pope Alexander VI - 1493	<a href="https://www.papalencyclicals.net/alex06/alex06inter.htm">https://www.papalencyclicals.net/alex06/alex06inter.htm</a> ALT: <a href="#">Internet Archive</a>
<b>1540</b>	‘For Recovery of Arrerages of Rents by Executors of Tenant in Fee-simple’ [32 Hen 8 c37] Henry VIII introduces “Remedy by action or distress for rent, the estate whereof dependeth upon another’s life, after death of Cestui que vie.”		<a href="#">Internet Archive</a>
<b>1541</b>	<b>The Royal Assent by Commission Act 1541</b> [33 Hen 8 c21] ‘The Bill of Atteynder of Mestres Katherin Hawarde late Quene of England, and divers other personnes her complices’ An Act concerning the Attainder of the late Queen Catherine and her Complices.		<a href="#">Internet Archive</a>
<b>1542</b>	<b>Crown of Ireland Act 1542 – unrepealed</b> [1542 CHAPTER 1 33 Hen 8] ‘An Act that the King of England, his Heirs and Successors, be Kings of Ireland.’ It would appear that this act is not identified as having been repealed in statute, it has been amended by a change to Treason Act 1814 in that a person found guilty of treason will be imprisoned for life rather than being hung by the neck until dead. This Act is not mentioned in Section 2 (Statutes specifically repealed) of the Irish <a href="#">Statute Law Revision Act 2007</a>		<a href="https://www.legislation.gov.uk/aip/Hen8/33/1">https://www.legislation.gov.uk/aip/Hen8/33/1</a>  ALT: <a href="#">Internet Archive</a>
<b>1547</b> <b>January 28<sup>th</sup></b>	Henry VIII dies; His son <b>Edward VI</b> becomes King		
<b>1553</b> <b>July 6<sup>th</sup></b>	Edward VI dies		



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<b>July 10<sup>th</sup></b>	Lady Jane Grey proclaimed Queen		
<b>August 3<sup>rd</sup></b>	Mary Tudor, a Catholic, proclaimed Queen; Lady Jane is sent to the Tower of London and later executed		
<b>October 1<sup>st</sup></b>	<b>Mary I</b> crowned Queen		
<b>1558 November 17<sup>th</sup></b>	Mary I dies. <b>Elizabeth</b> , a Protestant, is pronounced Queen.		
<b>1558</b>	<b>Act of Supremacy 1558 – unrepealed</b> [1558 CHAPTER 1 1 Eliz 1] ‘An Acte restoring to the Crowne thauncyent Jurisdiction over the State Ecclesiasticall and Spirituall, and abolyshing all Forreine Power repugnaunt to the same’ All text repealed except <i>VIII All Spiritual Jurisdiction united to the Crown</i>		<a href="https://www.legislation.gov.uk/aep/Eliz1/1/1">https://www.legislation.gov.uk/aep/Eliz1/1/1</a> ALT: <a href="#">Internet Archive</a>
<b>1559 January 15<sup>th</sup></b>	<b>Elizabeth I</b> crowned Queen		
<b>1560</b>	<b>Act of Supremacy (Ireland) 1560 – unrepealed</b> [1560 CHAPTER 1 2 Eliz 1] ‘An Act restoring to the Crown, the auncient Jurisdiction over the State Ecclesiasticall and Spirituall, and abolishing all forreine Power repugnant to the same.’ It would appear that this act is not identified as having been repealed in statute, articles I-IV, VI-XI and XIII—XVII have been repealed by various other acts together with textual amendments. This Act is not mentioned in Section 2 (Statutes specifically repealed in Éire) of the <a href="#">Statute Law Revision Act 2007</a>		ALT: <a href="#">Internet Archive</a>

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<b>1567</b> <b>June 24<sup>th</sup></b>	Charles James Stuart became King James VI of Scotland, 5 days after his 1 <sup>st</sup> birthday and only son of Mary Queen of Scots (by her second husband Lord Darnley), when his mother was abducted by James Hepburn, 4th Earl of Bothwell on her way back to Edinburgh after seeing her son. Mary was forced to abdicate (and was held prison in the Tower of London by her cousin Queen Elizabeth I) in favour of James VI and he was crowned a Protestant King on 29 <sup>th</sup> July 1567 at Holy Rude Church near Sterling Castle.		
<b>1567</b>	<b>Coronation Oath Act (Scotland) – <i>unrepealed</i></b> ‘... And sall reulethe pepill committit to thair charge according to the will and command of God reuelit in his foirsaid word and according to the louabill Lawis and constitutiounis ressaifit in this Realme nawyse repugnant to the said word of the eternall God And sall procure to thevttarmaist of thair power to the Kirk of God and haill cristiane pepil trew and perfytepeice in all tyme cuming ...’ ‘ ... And shall rule the people commit it to their charge according to the will and command of God rule it in his foresaid word and according to the lawful Laws and constitution accepted in this Realme in no way repugnant to the said word of the eternal God And shall procure to the uttermost of their power to the Church of God and holy Christian people true and [in] perfect peace in all time coming ...’		<a href="https://dsl.ac.uk/">https://dsl.ac.uk/</a>  ALT: <a href="#">Internet Archive</a>
<b>1576</b>	<b>Nichols v Nichols [75 ER 726]</b> “Prerogative is created for the benefit of the people and cannot be exercised to their prejudice”.		<a href="#">Blackstone’s Commentaries (1753) p159</a>
<b>1600</b>	The first volume of <i>Les Reports de Edward Coke</i> is published by T. Wight		<a href="#">Internet Archive</a>
<b>1602</b>	<i>Le Second Part des Reportes del Edward Coke</i> and <i>Le Tierce Part des Reportes</i> are published by T. Wight		<a href="#">Internet Archive</a>
<b>1603</b> <b>March 24<sup>th</sup></b>	Elizabeth I of England dies childless. In his will, which had the force of law in England, Henry VIII had sought to exclude Mary Queen of Scots and her son James from succession to the crown of England. But there were no other serious candidates and an Accession Council met and proclaimed James King of England.		

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<b>July 25<sup>th</sup></b>	James I along with his wife Anne ( <i>protestant Princess of Denmark</i> ) were crowned on 25 July 1603 at Westminster Abbey. James VI of England is seated on the <i>Stone of Destiny</i> allegedly taken, initially from Ireland and subsequently taken from Scotland by Edward I of <u>England</u> in 1296. Scotland and England would remain separate sovereign states sharing the same monarch until 1707 when the Acts of Union dissolved the Scottish Parliament and merged the two nations to create the single Kingdom of Great Britain		
<b>1604</b>	The fourth volume of Edward Coke's the <i>Reports</i> is published by T. Wight		
<b>1605</b>	The fifth volume of Sir Edward Coke's the <i>Reports</i> is published by the Companie of Stationers		
<b>1605 November 4<sup>th</sup></b>	Outside a cellar under the House of Lords, Guy Fawkes is discovered with a slow match and thirty-six barrels of gunpowder, intending to blow up Parliament during James's state opening on November 5. Sir Robert Catesby identified has having devised the plot, carried out with six Roman Catholic conspirators		
<b>1606 January 27<sup>th</sup></b>  <b>March–April</b>	Sir Edward Coke examines and prosecutes Fawkes, Catesby, and the other Gunpowder plotters; he develops the clear evidence of their guilt, and they are all executed.  Sir Edward <u>Coke</u> assists Popham in drafting the First Royal Charter of the new Virginia Company, a charter that assures that British subjects in the colony and their children born there " <b>shall have and enjoy all Liberties, Franchises, and Immunities, within any of our other Dominions, to all Intents and Purposes, as if they had been abiding and born, within this our Realm of England, or any other of our said Dominions.</b> " This promise is renewed in the Charter of 1609 and later charters.		<a href="#">Sir Edward Coke Selected Writings Vol.1</a>  ALT: <a href="#">Internet Archive</a>
<b>1607</b>	The Flight of the Earls from Éire to Italy by boat.	John Smith leads 120 colonists to settle in Virginia	<a href="#">Sir Edward Coke Selected Writings Vol.1</a>
<b>1610 September 20<sup>th</sup></b>	Sir Edward Coke issues opinion regarding Royal Proclamations		<a href="#">Sir Edward Coke Selected Writings Vol.1</a>

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<b>Autumn</b>	<p><i>“And it appeareth in our Books, that in many Cases, the Common Law doth controll Acts of Parliament, and somtimes shall adjudge them to be void: for when an Act of Parliament is against Common right and reason, or repugnant, or impossible to be performed, the Common Law will controll it, and adjudge such Act to be void;”</i></p> <p><b>“The Common Law doth control Acts of Parliament, and sometimes shall adjudge them to be void: for when an Act of Parliament is against Common right and reason, or repugnant, or impossible to be performed, the Common Law will control it, and adjudge such Act to be void.”</b></p> <p>William Penn and William Mead were tried in the Old Bailey for preaching to an unlawful assembly in Grace Church Street. The 12 members of the Jury refused to give a verdict against them, although locked up without food for two nights and were fined for their final verdict of Not Guilty. This resulted in an opinion of Chief Justice Vaughan which established <b>“The Right of Juries to give their verdict according to their convictions”</b>.</p>		<p><a href="#">Sir Edward Coke Part Eight of the Reports : Dr Bonhams’ Case. p.264</a></p> <p>From the plaque stone located at the Old Bailey</p>
<b>1611</b>	<p>The authorized edition of the Bible, often called the King James Version (KJV), is published. English spelling of words altered with certain letters swapping for instance v with u (e.g. vs became us, ouer became over) amongst others, which was not in common use at that time. Indeed the unauthorised King James Version (KJA) contains spellings that were the accepted presentation at that time and for many years after. Hence Bible quotes and references within the affidavit (<a href="#">Appendix A</a>) utilise the unauthorised KJV.</p>		
<b>April</b>	<p>Archbishop Abbot is installed as the new Archbishop of Canterbury</p>		
<b>1613</b>	<p>First Scottish Presbyterian minister in Ireland - Rev Edward Brice, Broadisland (Ballycarry)</p>		<p><a href="https://www.presbyterianhistoryireland.com/2013/02/rev-edward-brice-and-the-origins-of-irish-presbyterianism/">https://www.presbyterianhistoryireland.com/2013/02/rev-edward-brice-and-the-origins-of-irish-presbyterianism/</a></p>

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<b>1615</b>	Sir Edward Coke rules that the Common Law makes treason of suggesting the murder of the King		
<b>1620 November 21<sup>st</sup></b>		“Pilgrim Fathers” 102 radical Puritans of the English Separation Church land in Massachusetts Bay to found the Plymouth Colony	
<b>1621 November– December</b>	Sir Edward Coke authors a protestation arguing for the liberties of Parliament, including parliamentarians’ <i>freedom of speech</i> , as “ <b><i>the ancient and undoubted birthright and inheritance of the subjects of England.</i></b> ”		<a href="#"><u>Sir Edward Coke Selected Writings Vol.1</u></a>
<b>1624 February</b>	Sir Edward Coke successfully promotes acts abolishing monopolies and creating a system of patents for the protection of inventors’ rights in their inventions		<a href="#"><u>Sir Edward Coke Selected Writings Vol.1</u></a>
<b>1625 March 27<sup>th</sup>  June 22<sup>nd</sup>  November</b>	Death of King James I (James VI of Scotland) <b>Charles I</b> - becomes King aged 24  New Parliament formed – Sir Edward Coke opposes heavy taxes  Sir Edward Coke appointed Sheriff of Buckinghamshire – barring him from sitting in Parliament. The same is done to others who were Opposition Leaders in previous Parliaments (Edward Alford, William Fleetwood, Sir Francis Seymour, Sir Robert Phelips, Sir Guy Palmes, and Sir Thomas Wentworth)		
<b>1626 February 2</b>	<b>Coronation of King Charles I</b> <i>No Coronation roll available</i>		

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<b>1627</b>	<p>Charles I, embroiled in an expensive and losing war with Spain and in want of money, orders all knights to lend him money and orders the arrest of the many who don't pay as well as those who won't collect it.</p> <p><b>The Petition of Right [1627]</b>  1627 CHAPTER 1 3 Cha 1  'The Peticion Exhibited to His Majestie by the Lords Spirituall and Temporall and Comons in this present Parliament assembled concerning divers Rights and Liberties of the Subjects: with the Kings Majesties Royall Aunswere thereunto in full Parliament.  ... All which they most humblie pray of your most Excellent Majestie as their Rightes and Liberties according to the Lawes and Statutes of this Realme, And that your Majestie would alsoe vouchsafe to declare that the Awards doings and proceedings to the prejudice of your people in any of the premisses shall not be drawn hereafter into consequence or example. And that your Majestie would be alsoe graciouslie pleased for the further comfort and safetie of your people to declare your Royall will and pleasure, That in the things aforesaid all your Officers and Ministers shall serve you according to the Lawes and Statutes of this Realme as they tender the Honor of your Majestie and the prosperitie of this Kingdome.</p> <p><b>Quaquidem Petitione lecta &amp; plenius intellecta per dictum Dominum Regem taliterest responsum in pleno Parlamento videlicet.</b>  <b>R. Soit droit fait come est desire.'</b></p> <p>Therefore, the Petition was read &amp; understood more fully by the aforesaid Lord the King, that is to say, the answer in full Parliament.  R. Be right, do as is desired.</p> <p>Note: The right to petition the King is also repeated in the <a href="#">Declaration of Rights 1688/9</a> and <a href="#">Bill of Rights 1689</a> – <b>'That it is the Right of the Subjects to Petition the King and all Commitments and Prosecutions for such Petitioning are illegal'</b></p>		<p><a href="https://www.legislation.gov.uk/aep/Cha1/3/1">https://www.legislation.gov.uk/aep/Cha1/3/1</a></p> <p>ALT: <a href="#">Internet Archive</a></p>



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<b>1627</b> <b>November</b> <b>22<sup>nd</sup></b>	Argument of The Five Knights' Case, in which four lawyers, led by Selden, defend Sir Thomas Darnel, Sir John Corbet, Sir Walter Earle, Sir John Heveningham, and Sir Edward Hampden, who had been committed to prison for not paying forced loans and who had sought release by habeas corpus, claiming that they could not be imprisoned unless they had violated a law passed by Parliament. Selden and others mount a defence of this point from Magna Carta that would bar the Privy Council from ordering imprisonment without a prior statute. The King's Bench refuses to grant the bail requested under the habeas, and refuses to keep them there without more from the King. The prisoners linger until the seventy-six who refused to pay are all released on January 2, 1628.		<a href="#">Sir Edward Coke Selected Writings Vol.1</a>
<b>1628</b> <b>March-June</b>	Sir Edward Coke argues for the protection of habeas corpus, moving for a <b>Petition of Right (Rights and Liberties of the Subjects)</b> . The House of Lords introduces an amendment to save the "sovereign power of the Crown." Coke persuades Commons to defeat the amendment, and the Lords to agree with its removal. The King, advised by Buckingham, gives an evasive answer that would not amount to acceptance of the Petition as law. Coke denounces Buckingham as the cause of the King's insult to the House. The Lords and Commons make a joint address to Charles I, asking him to assent. Charles I assents to the Petition of Right as a statute of the realm.		<a href="https://oll.libertyfund.org/page/1628-petition-of-right">https://oll.libertyfund.org/page/1628-petition-of-right</a>  <a href="https://www.legislation.gov.uk/aep/Cha1/3/1/contents">https://www.legislation.gov.uk/aep/Cha1/3/1/contents</a>  ALT: <a href="#">Internet Archive</a>
<b>1630</b>	John Winthrop and approximately a thousand Puritans sail for Massachusetts		
<b>1636</b>	"Eagle Wing" sails from Belfast Lough for America with around 140 Presbyterians - men, women and children - and 4 Presbyterian ministers including Livingstone of Killinchy and Blair of Bangor		
<b>1639</b>	<b>Forfeiture Act (Ireland) 1639</b> 1639 CHAPTER 3 15 Chas 1 Sess 2 <b>Unrepealed</b>		<a href="#">Internet Archive</a>
<b>1641</b>	<b>Triennial Act of 1641</b> – requirement placed upon Parliament to sit for at least a fifty day session every three years	The colonial General Court of Massachusetts adopts <b>The Body of Liberties</b> , which is thought to be based on Coke's view of the law	<a href="https://www.pepysdiary.com/diary/1664/03/21/">https://www.pepysdiary.com/diary/1664/03/21/</a>
<b>1642</b>	Sir Edward Coke's Second Part of the <i>Institutes</i> is first published		

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
<b>1642-51</b>	English Civil Wars: Lead by Sir Oliver Cromwell (Roundheads – Parliamentarians) against King Charles (Royalists – Cavaliers)		
<b>1643</b>	“The case of our affaires, in LAW, RELIGION and other circumstances briefly examined, and presented to the conscience” by Sir John Spelman (1594-1643)		<a href="https://archive.org/details/caseofouraffaire00speluoft/page/n3/mode/2up">https://archive.org/details/caseofouraffaire00speluoft/page/n3/mode/2up</a>
<b>1644</b>	Sir Edward Coke’s Third and Fourth Parts of the <i>Institutes</i> are first published		<a href="#">Internet Archive</a>
<b>1647</b>		General Court of Massachusetts Bay Colony orders the purchase of two copies each of Coke’s Reports, First Institute and Second Institute, and Book of Entries, as well as of two other law books. Coke’s books are the legal mainstay of all colonial libraries.	<a href="#">Sir Edward Coke Selected Writings Vol.1</a>
<b>1649</b> <b>January 20<sup>th</sup></b>	Charles I’s last armies and allies have been defeated in the field, and he is brought before a specially constituted high court of justice in Westminster Hall. Charged with high treason and “other high crimes against the realm of England,” the king refuses to recognize the court because “a king cannot be tried by any superior jurisdiction on earth.” Despite his refusal to plead, he states that he represented the “liberty of the people of England.”		
<b>January 27<sup>th</sup></b>	King Charles I found guilty and sentenced to death.		
<b>January 30<sup>th</sup></b>	King Charles I executed		
<b>1651</b> <b>January 1<sup>st</sup></b>	Scots crown Charles II at Scone. The young Charles then fled to France following invasion by Cromwell’s army		
<b>1653-59</b>	Protectorate. Oliver Cromwell rules Britain		
<b>1660</b> <b>May 29<sup>th</sup></b>	<b>The restoration of the monarchy within England; Charles II is crowned.</b> Coronation roll (C 57/5)		National Archive Ref: <a href="#">C 57/5</a>
<b>1666</b> <b>September 2<sup>nd</sup></b>	The Great Fire of London was reportedly started in a Baker’s in Pudding Lane. <b>Cestui Que Vie Act 1666</b> Introduces the concept that the estates of those presumed overseas,		<a href="https://www.legislation.gov.uk/aep/Cha2/18-19/11/introduction">https://www.legislation.gov.uk/aep/Cha2/18-19/11/introduction</a> ALT: <a href="#">Internet Archive</a>

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	displaced or dead following the Great Fire are vested in the Crown, updated in <u>1707</u>		
<b>1684</b>	Charles II dies of a stroke, with no legitimate children to succeed him, his younger brother is next in line.		
<b>February 6<sup>th</sup></b>	<b>James VII (Scotland) and James II (England)</b> is crowned		
<b>1687</b>		William Penn, the new governor of Pennsylvania, writes <i>The Excellent Priviledge of Liberty &amp; Property Being the Birth-Right of the Free-Born Subjects of England</i> , a book heavily influenced by Sir Edward Coke's writings.	
<b>1688</b> <b>October 10<sup>th</sup></b>	Prince William of Orange issues his Declaration of Reasons for appearing in arms in the kingdom of England		<a href="https://everyright.org/chronology/">https://everyright.org/chronology/</a>
<b>October 24<sup>th</sup></b>	Prince William of Orange issues his additional Declaration		
<b>November 5<sup>th</sup></b>	Prince William of Orange and a small force of his Dutchmen land at Torbay in Devon King James II and his standing army have marched as far Wiltshire and wait. Frustrated and at odds the Generals switch allegiance to William of Orange, forcing James II to return to London.		
<b>December 8<sup>th</sup></b>	Parliament summoned		
<b>Dec. 10<sup>th</sup></b>	Parliament summoned		
<b>Dec. 17<sup>th</sup></b>	James II attempts to flee London to France and throws his great seal into the River Thames prior to abdicating to France William enters London		
<b>Dec. 19<sup>th</sup></b>	The Association at Exeter makes its Declaration		
<b>Dec. 22<sup>nd</sup></b>	William issues an order to assemble a group to decide how to proceed		

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
	<p>William meets with the members of King Charles II's old Parliament and others</p> <p>The convention assembles for the first time (as Parliament unable to be formed in absence of the King)</p>		
<p><b>1688/9</b> <b>February 12<sup>th</sup></b></p> <p><b>February 13<sup>th</sup></b></p>	<p>The Declaration of 12 Feb of the Lords Spiritual and Temporal and Commons [the 'Declaration of Rights'], was written and agreed as the act of settlement terms for the accession of William and Mary of Orange, following James II fleeing to France during the Glorious Revolution. This document was the binding agreement, an express contract, between the people and the new Monarchs. Select members of Lords Temporal, Spiritual and Commons assemble (as a Convention of Parliament) to agree the terms with Prince William and Princess Mary of Orange – a presumption that they were Monarchs of England, Wales, Scotland and Ireland.</p> <p>Mary is daughter of James II (from his first marriage) and Prince William (Dutch), are first cousins and at the time of their marriage this was incestuous and a crime at Law. Any offspring would mark their bloodline as “soiled” and therefore void. With no offspring resulting between William and Mary the <u>Succession Act</u> was later created with Anne in 1707.</p> <p>The Declarations terms are agreed and the crown tendered. William and Mary's answer accepting the terms of the Declaration is recorded on the roll and ordered to be printed and published and again engrossed and enrolled in Chancery. (see Appendix C)</p> <p><u>Notes from the Parliamentary Archives:</u> For the Engrossed Declaration of Rights (the final, neat version of the document, which was read out to William and Mary on the 13 Feb) see <a href="#">HL/PO/PU/1/1688/1W&amp;Ms1n1</a>. Other papers regarding the Declaration of Rights are in <a href="#">HL/PO/JO/10/1/403/14</a> and <a href="#">HL/PO/JO/10/1/403F</a>. The Declaration of Rights formed the basis for the Bill of Rights, which is <a href="#">HL/PO/PU/1/1688/1W&amp;Ms2n2</a>.</p>		<p><a href="#">Draft Copy – Ref. HL/PO/JO/10/1/403D</a></p> <p>Annexes to the <a href="#">Declaration of Rights</a></p> <p>National Archives Ref. Chancery Roll <a href="#">C 212/18/1</a> and the copy <a href="#">C 212/18/2</a></p> <p>See transcript of C 212/18 from National Archives in Kew, London – <a href="#">Appendix C – Transcript of Declaration of Rights 1688/9</a></p>

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<b>1688</b>	<b>Coronation Oath Act 1688</b> [1 William & Mary Chapter 6] The oath taken by British sovereigns at their coronations is laid down in this statute. Any oath taken other than in accordance with the correct statutory form is contrary to law. Taking the authorised form of the oath is a condition on which the crown is held by any individual and is prescribed in perpetuity. The Coronation Oath is the sworn contract between the Crown and the inhabitants of what is known as the British Isles and its dominions. The Oath is binding upon the Monarch to accept the Crown. See <a href="#">Blackstone</a>		<a href="https://www.legislation.gov.uk/aep/WillandMar/1/6/introduction">https://www.legislation.gov.uk/aep/WillandMar/1/6/introduction</a> ALT: <a href="#">Internet Archive</a>  Parliamentary Archive: <a href="#">HL/PO/PU/1/1688/1W&amp;Ms1n8</a>  See common print version below published 1764 ALT: <a href="#">Internet Archive</a>
<b>1688/9</b> <b>February 13<sup>th</sup></b>	<b>Crown and Parliament Recognition Act 1689</b> <i>'An Act for Recognizing King William and Queene Mary and for avoiding all Questions touching the Acts made in the Parliament assembled at Westminster the thirteenth day of February one thousand six hundred eighty eight.'</i> The print version contains the prescribed oath of allegiance and supremacy to be sworn by members of either houses of parliament.  <b>William III and Mary II are crowned</b>		<a href="https://www.legislation.gov.uk/aep/WillandMar/2/1/introduction">https://www.legislation.gov.uk/aep/WillandMar/2/1/introduction</a>   ALT: <a href="#">Internet Archive</a>  National Archives Ref: Coronation Rolls – Wm & Mary (C 57/7)
<b>1688/9</b> <b>December</b> <b>16<sup>th</sup> 1689</b>	<b>Bill of Rights</b> Public Act, 1 William & Mary Session 2, c. 2 <i>'An Act declaring the Rights and Liberties of the Subject, and settling the Succession of the Crown'</i> (Articles II and III have been repealed, with subsequent amendments to other text)  Short Title in Ireland: <b>Bill of Rights 1688</b> In the Republic of Ireland, the Short Titles Act 1896 (c 14) has been amended to add "1688" to the short title of The Bill of Rights (see Statute Law Revision Act 2007, Act of the Oireachtas No 28 of 2007, s 5(a)).		<a href="#">1<sup>st</sup> Membrane</a> <a href="#">2<sup>nd</sup> Membrane</a> <a href="#">3<sup>rd</sup> Membrane</a> <a href="#">4<sup>th</sup> Membrane</a> <a href="#">Digital Reproduction</a> <a href="https://www.legislation.gov.uk/aep/WillandMarSess2/1/2">https://www.legislation.gov.uk/aep/WillandMarSess2/1/2</a>  See common print version below published 1764 ALT: <a href="#">Internet Archive</a> <a href="#">Statute Law Revision Act 2007</a>
<b>1689</b>	<b>Claim of Right Act 1689</b> Scottish equivalent to the Bill of Rights		<a href="https://www.legislation.gov.uk/aosp/1689/28">https://www.legislation.gov.uk/aosp/1689/28</a>

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<b>1689-1697</b>	Nine Years War: England and Netherlands at war with France		
<b>1689</b>	<b>The Toleration Act</b> of 1689 gave all non-conformists except Roman Catholics freedom of worship, thus rewarding Protestant dissenters for their refusal to side with James II		
<b>1692</b>	<b>Crown Recognition Act (Ireland) 1692</b> 1692 CHAPTER 1 4 Will and Mar 'An Act of Recognition, of their Majesties undoubted Right to the Crown of Ireland.' Referring to King William and Queen Mary, <i>unrepealed</i> .  There is no reference in the Irish Statute Book to this Act having been repealed either.		<a href="https://www.legislation.gov.uk/aip/WillandMar/4/1">https://www.legislation.gov.uk/aip/WillandMar/4/1</a>
<b>1694</b>	<b>Meeting of Parliament Act 1694</b> [1694 CHAPTER 2 6 and 7 Will and Mar] Also known as the Triennial Act – requirement placed upon the Monarch to call Parliament frequently is <i>unrepealed</i> .  Mary II dies of smallpox  <b>Bank of England Act</b> [1694 CHAPTER 20 5 and 6 Will and Mar] Bank of England established in 1694 to raise money for the war with France <i>'An Act for granting to their Majesties severall Rates and Duties upon Tunnage of Shipps and Vessells and upon Beere Ale and other Liquors for secureing certaine Recompenses and Advantages in the said Act mentioned to such Persons as shall voluntarily advance the summe of Fifteene hundred thousand pounds towards the carrying on the Warr against France'</i> <i>Note: this equates to a sum of £225,202,531.51 as at August 2022</i>		<a href="https://www.legislation.gov.uk/aep/WillandMar/6-7/2">https://www.legislation.gov.uk/aep/WillandMar/6-7/2</a> <a href="https://www.pepysdiary.com/diary/1664/03/21/">https://www.pepysdiary.com/diary/1664/03/21/</a>  ALT: <a href="#">Internet Archive</a>  <a href="https://www.legislation.gov.uk/aep/WillandMar/5-6/20/introduction">https://www.legislation.gov.uk/aep/WillandMar/5-6/20/introduction</a>  ALT: <a href="#">Internet Archive</a>  <a href="#">Bank of England Inflation Calculator</a>
<b>1695</b>	<b>Parliamentary Elections Act 1695</b>		<a href="https://www.legislation.gov.uk/aep/Will3/7-8/25/introduction">https://www.legislation.gov.uk/aep/Will3/7-8/25/introduction</a> ALT: <a href="#">Internet Archive</a>



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<b>1700</b>	<p><b>Act of Settlement 1700</b> [1700 CHAPTER 2 12 and 13 Will 3]  <i>‘An Act for the further Limitation of the Crown and better securing the Rights and Liberties of the Subject’</i>                      The act has been amended multiple times and various text has therefore been repealed since it was first enacted. The author has been unable to identify the <b>Act 4 &amp; 5 Ann. c. 20</b> and Act 1 Geo.1 c.51 as they relate to Article III. Other changes reflected by <a href="#">Accession Declaration Act 1910</a> and <a href="#">Succession to the Crown Act 2013</a></p>		<p><a href="https://www.legislation.gov.uk/aep/Will3/12-13/2/introduction">https://www.legislation.gov.uk/aep/Will3/12-13/2/introduction</a>                       ALT: <a href="#">Internet Archive</a></p>
<b>1702</b>	<p><b>Demise of the Crown Act 1702</b> [1702 CHAPTER 2 1 Ann]  <i>‘An Act for explaining a Clause in an Act made at the Parliament begun and holden at Westminster the Two and twentieth of November in the Seventh Year of the Reign of our Sovereign Lord King William the Third intituled An Act for the better Security of His Majesties Royal Person and Government’</i>                      Recital of Stat.7 &amp; 8 W.III. c. 27. § 20.</p> <p><b>Crown Lands Act 1702</b> [1702 CHAPTER 1 1 Ann]  <i>‘An Act for the better Support of Her Majesties Hous[e]hold and of the Honour and Dignity of the Crown.’</i></p> <p>William III dies and his sister-in-law Anne (Protestant younger daughter of James II and his first wife) succeeds him</p>		<p><a href="https://www.legislation.gov.uk/aep/Ann/1/2">https://www.legislation.gov.uk/aep/Ann/1/2</a>                       ALT: <a href="#">Internet Archive</a>    <a href="#">Internet Archive</a></p>
<b>1703</b>	<p><b>Treason Act (Ireland) 1703</b> [I] [1703 CHAPTER 5 2 Ann]  <i>‘An Act to make it High Treason in this Kingdom to impeach the Succession of the Crown, as limited by several Acts of parliament.’</i>  <b>(Unrepealed)</b></p> <p><b>The Act of 2 Anne 1703</b> [1703 CHAPTER 28 2 Ann]  <i>‘An Act for the further explanation and regulation of privilege of parliament in relation to persons in public offices.’</i></p>		<p><a href="https://www.legislation.gov.uk/aip/Ann/2/5">https://www.legislation.gov.uk/aip/Ann/2/5</a>                         See common print version below published 1764                      ALT: <a href="#">Internet Archive</a></p>
<b>1705</b>	<p><b>The Act of 4 Anne 1705</b> [1705 CHAPTER 1 4 Ann]  <i>‘An Act for exhibiting a bill in the present parliament for naturalizing the</i></p>		<p>See common print version below published 1764</p>

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	<p>most excellent princess Sophia, electress and duchess dowager of Hanover, and the issue of her body.’</p> <p>Royal Mines Act (Ireland) 1705 [1705 CHAPTER 12 4 Ann]</p>		<p>ALT: <a href="#">Internet Archive</a></p> <p><a href="https://www.legislation.gov.uk/aip/Ann/4/12">https://www.legislation.gov.uk/aip/Ann/4/12</a></p>
<b>1706</b>	<p><b>The Act of 6 Anne 1706</b> [1706 CHAPTER 5 6 Ann]</p> <p>‘An Act for securing the Church of England as by Law established.’ Acts 13 Eliz. C.12 and 13 and Car. 2 c.4. &amp;c. to be in force for ever. Queen’s successors at their coronation to take an oath to maintain the church of England. &amp;c. This act to be for ever and an essential part of any treaty of union, &amp;c.</p> <p>This act is inserted in the Act of the Union, 6 Ann. C.8 <i>Article XXV (V)</i><sup>§</sup></p> <p>Oath to maintain the church of England included in <i>Article XXV (VIII)</i></p> <p><b>NB: This text should have resulted in an amendment to the Coronation Oath Act 1688 – this is the point of error in Law which is referenced <a href="#">here</a></b></p> <p><b>Union with Scotland Act 1706</b> [1706 CHAPTER 8 6 Ann]</p> <p>‘An Act for a Union of the Two Kingdoms of England and Scotland’</p> <p>Amongst other provisions, the act requires Successors to the Crown to take an Oath to maintain the Settlement of the Church of England, and any future Treaty of Union to insert the terms of this Act as a fundamental and essential part to any treaty – see below.</p> <p><i>Article XXV</i></p> <p>...</p> <p>VIII. ‘And be it further enacted by the authority aforesaid; That after the demise of Her Majesty (whom God long preserve) the sovereign next succeeding to Her Majesty in the royal government of the kingdom of Great Britain, and so for ever hereafter, every King or Queen succeeding and coming to the Royal Government of the kingdom of Great Britain, at his or her coronation, shall in the presence of all persons shall be attending, assisting, or otherwise then and there present, take and subscribe an oath to <i>maintain and preserve inviolably</i></p>		<p><a href="https://www.legislation.gov.uk/aep/Ann/6/8">https://www.legislation.gov.uk/aep/Ann/6/8</a></p> <p>ALT: <a href="#">Internet Archive</a></p> <p>See common print version below published 1764</p> <p>ALT: <a href="#">Internet Archive</a></p> <p><sup>§</sup> <a href="#">Internet Archive</a></p> <p><b>NB</b> this is incorrectly referenced as Chapter 8 on UK Government website.</p> <p><a href="https://www.legislation.gov.uk/aep/Ann/6/11">https://www.legislation.gov.uk/aep/Ann/6/11</a></p> <p>ALT: <a href="#">Internet Archive</a></p> <p><b>NB</b> the UK Government website incorrectly references this as Chapter 11.</p> <p>All references within the affidavit (Appendix B) and this book refer to the print version.</p> <p>See common print version below published 1764</p> <p>ALT: <a href="#">Internet Archive</a></p>

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	<p><i>the said settlement of the church of England, and the doctrine, worship, discipline, and government thereof, as by law established within the kingdoms of England and Ireland, the dominion of Wales, and town of Berwick upon Tweed, and the territories thereunto belonging.'</i></p> <p>IX. 'And be it further enacted by the authority aforesaid; That thus act, and all and every the matters and things therein contained, be, and shall for ever be holden and adjudged to be a fundamental and essential part of any treaty of union to be concluded between the said two kingdoms; and also that this act shall be inserted in express terms in any act of parliament which shall be made for settling and ratifying any such treaty of union and shall be therein declared to be an essential and fundamental part thereof'</p> <p>** This has relevance not just to the Union with <u>Scotland</u> &amp; <u>Ireland</u>, but more so with European <u>Treaty of Rome</u>, <u>Treaty of Nice</u> and <u>Treaty of Lisbon</u></p>		
<b>1707</b>	<p><b>Protestant Religion and Presbyterian Church Act 1707</b> Requires all Monarch's upon '<i>... accession to the Crown Swear and Subscribe that they shall inviolably maintain and preserve the foresaid Settlement of the true Protestant Religion with the Government Worship Discipline Right and Priviledges of this Church as above established by the Laws of this Kingdom in prosecution of the Claim of Right ...</i>'</p> <p><b>Union with England Act 1707</b> (Scottish)</p> <p><b>Union with Scotland (Amendment ) Act 1707</b> [1707 CHAPTER 40 6 Ann]</p> <p><b>Succession to the Crown Act 1707</b> [1707 CHAPTER 41 6 Ann]</p>		<p><a href="https://www.legislation.gov.uk/aosp/1707/6">https://www.legislation.gov.uk/aosp/1707/6</a></p> <p><a href="https://www.legislation.gov.uk/aosp/1707/7">https://www.legislation.gov.uk/aosp/1707/7</a></p> <p><a href="https://www.legislation.gov.uk/apgb/Ann/6/40">https://www.legislation.gov.uk/apgb/Ann/6/40</a></p> <p><a href="https://www.legislation.gov.uk/apgb/Ann/6/41">https://www.legislation.gov.uk/apgb/Ann/6/41</a> ALT: <a href="#">Internet Archive</a></p>

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	<b>The Cestui Que Vie Act 1707</b> [1707 CHAPTER 72 6 Ann] <i>'An Act for the more effectual Discovery of the Death of Persons pretended to be alive to the Prejudice of those who claim Estates after their Deaths ...'</i>		<a href="https://www.legislation.gov.uk/apgb/Ann/6/72">https://www.legislation.gov.uk/apgb/Ann/6/72</a>
<b>1709</b>	Bank of England Act [1709 7 Ann c.30] <i>'An Act for the enlarging the capital stock of the Bank of England, and for raising a further supply to Her Majesty for the Service of the year one thousand seven hundred and nine'</i> {Title amended by <a href="#">Statute Law Revision Act 1887</a> }		
<b>1713</b>	Under the 1713 <b>Treaty of Utrecht</b> , France recognised Anne's title and exiled James II's Roman Catholic son, James Stuart (Stewart), from France. The treaty also confirmed England's possession of Gibraltar.		
<b>1714 August</b>	Queen Anne dies and is succeeded by George ( <i>son of The Princess Sophia, Electress and Duchess Dowager of Hanover, Daughter of the late Queen of Bohemia, Daughter of King James the First, to inherit after the King and then Princess Anne</i> ) – <i>bypassing 60 of the Stuart lineage for the Crown.</i>  George I crowned, [George Louis, or Georg Ludwig his given names at birth, (born May 28, 1660, Osnabrück, Hanover [Germany]—died June 11, 1727, Osnabrück), elector of Hanover (1698–1727) and first Hanoverian king of Great Britain (3 <sup>rd</sup> in line to the throne as a consequence of the Act of Settlement, bypassing almost 60 Stuart claims of succession rights)]  <b>Coronation of George I</b>		National Archives Ref. Chancery Coronation Roll <a href="#">C 57/9</a>
<b>1716</b>	Bank of England Act 1716 1716 CHAPTER 8 3 Geo 1 (repealed 8 <sup>th</sup> November 1995) <i>'An Act for redeeming several Funds of the Governor and Company of the Bank of England, pursuant to former Provisoes of Redemption and for securing [text repealed...] the Rate of Five Pounds per centum; and for other Purposes in this Act mentioned.'</i>		<a href="https://www.legislation.gov.uk/apgb/Geo1/3/8/1991-02-01">https://www.legislation.gov.uk/apgb/Geo1/3/8/1991-02-01</a>  ALT: <a href="#">Internet Archive</a>

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
<b>1718 - 1721</b>	The Statutes at Large from Fifth to the Nineth year of King George I By Danby Pickering, of Gray's-Inn, Esq., Reader of the Law Lecture to that Honourable Society. Vol. XIV [1718-1721]. Cambridge 1765		ALT: <a href="#">Internet Archive</a>
<b>1727</b>	George I dies June 11, 1727, Osnabrück. George II is successor.  <b>Coronation of George II</b>  <b>Demise of the Crown Act 1727</b> [1727 CHAPTER 5 1 Geo 2 St 1] Refers to the Succession to the Crown Act 1707 and that officers shall remain in office in the event of the demise of the crown.		National Archives Ref. Chancery Coronation Roll <a href="#">C 57/10</a>  <a href="https://www.legislation.gov.uk/apgb/Geo2St1/1/5">https://www.legislation.gov.uk/apgb/Geo2St1/1/5</a> ALT: <a href="#">Internet Archive</a>
<b>1737</b>	<b>Administration of Justice (Language) Act (Ireland) 1737</b> [1737 CHAPTER 6 11 Geo 2] 'An Act that all Proceedings in Courts of Justice within this Kingdom shall be in the English Language.'		<a href="https://www.legislation.gov.uk/aip/Geo2/11/6">https://www.legislation.gov.uk/aip/Geo2/11/6</a>  ALT: <a href="#">Internet Archive</a>
<b>1744</b>	Rev. Dr. Malcolme's work on the origin of language and asserting that ancient Irish Gaelic was the mother culture founding language or root language based upon his extensive research - published in 1744. Letters, essays, and other tracts illustrating the antiquities of Great Britain and Ireland: Together with many curious discoveries of the affinity betwixt the language of the Americans and the ancient Britons to the Greek and Latin, &c., also specimens of the Celtic, Welsh, Irish, Saxon and American languages. 1744, Publisher J. Millan See also the <a href="#">History of the Celtic Language</a> , published in 1840		<a href="https://archive.org/details/lettersessaysan00malcgoog/page/n85/mode/2up?view=theater">https://archive.org/details/lettersessaysan00malcgoog/page/n85/mode/2up?view=theater</a>
<b>1750</b>	Calendar (New Style) Act 1750 [1750 CHAPTER 23 24 Geo 2] 'An Act for regulating the Commencement of the Year, and for correcting the Calendar now in use.'	Calendar (New Style) Act 1750 took effect in all those countries that were under British rule at that time or subsequently e.g. India, Australia, New Zealand, Canada, Rhodesia, USA to name but a few.	<a href="https://www.legislation.gov.uk/apgb/Geo2/24/23">https://www.legislation.gov.uk/apgb/Geo2/24/23</a> ALT: <a href="#">Internet Archive</a> Refer also to <a href="#">Easter Act 1928</a>

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
<b>1751</b>	Calendar Act 1751 [1751 CHAPTER 30 25 Geo 2] 'An Act to amend an Act made in the last Session of Parliament (intituled An Act for regulating the Commencement of the Year, and for correcting the Calendar now in use).'	Calendar Act 1751 took effect in all those countries that were under British rule at that time or subsequently e.g. India, Australia, New Zealand, Canada, Rhodesia, USA to name but a few.	<a href="https://www.legislation.gov.uk/apgb/Geo2/25/30">https://www.legislation.gov.uk/apgb/Geo2/25/30</a> ALT: <a href="#">Internet Archive</a> Refer also to <a href="#">Easter Act 1928</a>
1753	<b>Sir William Blackstone</b> on the <b>Natural Law and Divine Law</b> , establishing the doctrines upon which they exist and are superior to human laws: “.. the Creator is a being not only of infinite power, and wisdom, but also of infinite goodness, he has been pleased so to contrive the constitution and frame of humanity, that we should want no other prompter to inquire after and pursue the rule of right, but only our own self-love, that universal principle of action. For he has so intimately connected, so inseparably interwoven the laws of eternal justice with the happiness of each individual, that the latter cannot be attained but by observing the former; and, if the former be punctually obeyed, it cannot but induce the latter. In consequence of which mutual connection of justice and human felicity, he has not perplexed the law of nature with a multitude of abstracted rules and precepts, referring merely to the fitness or unfitness of things, as some have vainly surmised, but has graciously reduced the rule of obedience to this one paternal precept, “that man should pursue his own true and substantial happiness.”  This is the foundation of what we call ethics, or natural law; for the several articles into which it is branched in our systems, amount to no more than 'demonstrating that this or that action tends to man's real happiness, and therefore very justly concluding that the performance of it is a part of the law of nature; or, on the other hand, that this or that action is destructive of man's real happiness, and therefore that the law of nature forbids it.  This law of nature, being coeval with mankind, and dictated by God himself is of course superior in obligation to any other. It is binding over all the globe in all countries, and at all times: no human laws are of any validity, if contrary to this and such of them as are valid derive all their force and all their authority mediately or immediately, from this original.		<a href="#">Sir William Blackstone Commentaries on the Laws of England, Vol. 1. Section II. Of the Nature Of Laws In General, p.39-42</a>



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	<p>But, in order to apply this to the particular exigencies of each individual, it is still necessary to have recourse to reason, whose office it is to discover, as was before observed, what the law of nature directs in every circumstance of life, by considering what method will tend the most effectually to our own substantial happiness. And if our reason were always, as in our first ancestor before his transgression, clear and perfect, unruffled by passions, unclouded by prejudice, unimpaired by disease or intemperance, the task would be pleasant and easy; we should need no other guide but this. But every man now finds the contrary in his own experience; that his reason is corrupt, and his understanding full of ignorance and error.</p> <p>This has given manifold occasion for the benign interposition of divine Providence, while, in compassion to the frailty, the imperfection, and the blindness of human reason, hath been pleased, at sundry times and in divers[e] manners, to discover and enforce its laws by an immediate and direct revelation.</p> <p>The doctrines thus delivered we call the revealed or divine law, and they are to be found only in the holy scriptures. These precepts, when revealed, are round upon comparison to be really a part of the original law of nature, as' they tend in all their consequences to man's felicity. But we are not from thence to conclude that the knowledge of these truths was attainable by reason, in its present corrupted state; since we find that, until they were revealed, they were hid from the wisdom of ages. As then the moral precepts of this law are indeed of the same original with those of the law of nature, so their intrinsic obligation is of equal strength and perpetuity. Yet undoubtedly the revealed law is of infinitely more authenticity than that moral system which is framed by ethical writers, and denominated the natural law; because one is the law of nature, expressly declared so to be by God himself; the other is only what, by the assistance of human reason, we imagine to be that law. If we could be as certain of the latter as we are of the former, both would have an equal authority; but, till then, they can never be put in any competition together.</p>		

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	<p>Upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say, no human laws should be suffered to contradict these. There are, it is true, a great number of indifferent points in which both the divine law and the natural leave a man at his own liberty, but which are found necessary, for the benefit of society, to be restrained within certain limits. And herein it is that human laws have their greatest force and efficacy; for, with regard to such points as are not indifferent, human laws are only declaratory of, and act in subordination to, the former.”</p> <p>... “If man were to live in a state of nature, unconnected with other individuals, there would be no occasion for any other laws than the law of nature, and the law of God. Neither could any other law possibly exist: for a law always supposes some superior who is to make it; and, in a state of nature, we are all equal; without any other superior but Him who is the author of our being.”</p>		
1753	<p><b>Sir William Blackstone on the Great Charter (Magna Carta) 1215:</b>  “First, by the great charter of liberties, which was obtained, sword in hand, from king John, and afterwards, with some alterations, confirmed in parliament by king Henry the Third, his son. ·Which charter contained very few new grants; but, as Sir Edward Coke observes, was for the most part declaratory of the principal grounds of the fundamental laws of England. <b>Afterwards by the statute called <i>conjirmatio cartarum</i>, whereby the great charter is directed to be allowed as the common law; all judgments contrary to it are declared void; ...”</b></p>		<p><a href="#">Sir William Blackstone Book 1, Of the Rights of Persons (Chap. 1) p.127-128</a></p>

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1753	<p><b>Sir William Blackstone</b> in his Commentaries (Book 1 Vol.1) states that it is the principal reason for the role of the Monarch and <b>Parliament</b> to exist to protect and enforce the <i>absolute natural rights</i> of individuals which exist prior to the formal of the state:</p> <p>“...the principal aim of society is to protect individuals in the enjoyment of those absolute rights, which were vested in them by the immutable laws of nature, but which could not be preserved in peace without that mutual assistance and intercourse which is gained by the institution of friendly and social communities. Hence it follows, that the first and primary end of human laws is to maintain and regulate these <i>absolute rights</i> of individuals. Such rights as are social and <i>relative</i> result from, and are posterior to, the formation of states and societies: so that to maintain and regulate these is clearly a subsequent consideration. And, therefore, the principal view of human laws is, or ought always to be, to explain, protect, and enforce such rights as are absolute...” p.124</p> <p>“The absolute rights of man, considered as a free agent, endowed with discernment to know good from evil, and with power of choosing those measures which appear to him to be most desirable, are usually summed up in one general appellation, and denominated the natural liberty of mankind.” p.125</p>		<p><a href="#">Sir William Blackstone's Commentaries (volume 1, pages 124-5)</a></p>
1753	<p><b>Sir William Blackstone</b> on the <b>liberties of Englishmen</b>:</p> <p>“In these several articles consist the rights, or, as they are frequently termed, the liberties of Englishmen: liberties more generally talked of, than thoroughly understood; and yet highly necessary to be perfectly known and considered by every man of rank and property, lest his ignorance of the points whereon they are founded should hurry him into faction and licentiousness on the one hand, or a pusillanimous indifference and criminal submission on the other. And we have seen that these rights consist, primarily, in the free enjoyment of personal security, of personal liberty, and of private property. So long as these remain inviolate, the subject is perfectly free; for every species of compulsive tyranny and oppression must act in opposition to one or other of these rights, having no other object upon which it can possibly be employed. To preserve these from violation, it is necessary that the constitution of</p>		<p><a href="#">Sir William Blackstone Book 1, Of the Rights of Persons (Chap. 1) p.143-4</a></p>

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	parliament be supported in its full vigour; and limits, certainly known, be set to the royal prerogative. And, lastly, to vindicate these rights, when actually violated or attacked, the subjects of England are entitled, in the first place, to the regular administration and free course of justice in the courts of law; next, to the right of petitioning the king and parliament for redress of grievances; and, lastly, to the right of having and using arms for self-preservation and defence. And all these rights and liberties it is our birthright to enjoy entire; unless where the laws of our country have laid them under necessary restraints: restraints in themselves so gentle and moderate, as will appear, upon further inquiry, that no man of sense or probity would wish to see them slackened. For all of us have it in our choice to do every thing that a good man would desire to do; and are restrained from nothing but what would be pernicious either to ourselves or our fellow-citizens. So that this review of our situation may fully justify the observation of a learned French author, who indeed generally both thought and wrote in the spirit of genuine freedom, and who hath not scrupled to profess, even in the very bosom of his native country, that the English is the only nation in the world where political or civil liberty is tho direct end of its constitution.		
1753	<b>Sir William Blackstone on the rights of persons, Common Law and liberty:</b> “These are the constituent parts of a parliament; the king, the lords spiritual and temporal, and the commons. Parts, of which each is so necessary, that the consent of all three is required to make any new law that shall bind the subject. Whatever is enacted for law by one, or by two only, of the three, is no statute; and to it no regard is due, unless in matters relating to their own privileges. For though, in the times of madness and anarchy, the commons once passed a vote (4 Jan 1648) “that whatever is enacted or declared for law by the commons in parliament assembled hath the force of law; and all the people of this nation are concluded thereby, although the consent and concurrence of the king or house of peers be not had thereto;” yet, when the constitution was restored in all its forms, it was particularly enacted by		<a href="#">Sir William Blackstone Book 1, Of the Rights of Persons (Chap. 2) p.159</a>  <a href="#">Statute of Praemunire 1392</a>  Ecclesiastical Jurisdiction Act 1661

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	<p>statute 13 Car. II. c. 1, that if any person shall maliciously or advisedly affirm that both or either of the houses of parliament have any legislative authority without the king, such person shall incur all the penalties of a <u>præmunire</u>.</p> <p>III. We are next to examine the laws and customs relating to parliament, thus united together, and considered as one aggregate body.</p> <p>The power and jurisdiction of parliament, says Sir Edward Coke, (<i>4 Inst.</i> 36.) is so transcendent and absolute, that it cannot be confined, either for causes or persons, within any bounds. And of this high court, he adds, it may be truly said, “si antiquitatem spectes, est vetustissima; si dignitatem, est honoratissima; si jurisdictionem, est capacissima” It hath sovereign and uncontrollable authority in the making, confirming, enlarging, restraining, abrogating, repealing, reviving, and expounding of laws, concerning matters of all possible denominations, ecclesiastical or temporal, civil, military, maritime, or criminal: this being the place where that absolute despotic power, which must in all governments reside somewhere, is intrusted by the constitution of those kingdoms. All mischiefs and grievances, operations and remedies, that transcend the ordinary course of the laws, are within the reach of this extraordinary tribunal.</p> <p>It can regulate or new-model the succession to the crown; as was done in the reign of Henry VIII. and William III. It can alter the established religion of the land; as was done in a variety of instances, in the reign of King Henry VIII and his three children. It can change and create afresh even the constitution of the kingdom and of parliaments themselves; as was 'done by the act of union, and the several statutes for triennial and septennial elections. It can, in short, do every thing that is not naturally impossible; and therefore some have not scrupled to call its power, by a figure rather too bold, the omnipotence of parliament. True it is, that what the parliament doth, no authority upon earth can undo: so that it is a matter most essential to the liberties of this kingdom that such members be delegated to this important trust as are most eminent for their probity, their fortitude, and their knowledge; for it was a known apophthegm of the great lord treasurer Burleigh, "that England could never be ruined but</p>		

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	<p>by a parliament;" and, as Sir Matthew Hale observes, (Of parliaments, 49) "this being the highest and greatest court, over which none other can have jurisdiction in the kingdom, if by any means a misgovernment should any way fall upon it, the subjects of this kingdom are left without all manner of remedy."</p> <p>To the same purpose the president Montesquieu, though I trust too hastily, Presages (Sp, L. 11, 6.) that, as Rome, Sparta, and Carthage, have lost their liberty, and perished, so the constitution of England will in time lose its liberty, will perish: It will perish, whenever the legislative power shall become more corrupt than the executive.""</p>		
1753	<p><b>Sir William Blackstone's</b> Commentaries (volume 1, page 232) <i><b>Chapter VI Of The King's Duties</b></i>, he writes of the original contract; The Great Charter 1215 (<i>Constitution</i>) together with the Declaration of Rights and of the Coronation Oath 1688:</p> <p>"... the duties, incumbent on the king by our constitution; In consideration of which duties his dignity and prerogative are established by the laws of the land: it being a maxim in the law, that protection and subjection are reciprocal. And these reciprocal duties are what, I apprehend, were meant of the convention in 1688, when they declared that king James had broken the original contract between king and people. But, however, as the terms of that original contract were in some measure disputed, being alleged to exist principally in theory, and to be only deducible by reason and the rules of natural law; in which deduction different understandings might very considerably differ; it was, after the revolution, judged proper to declare these duties expressly, and to reduce that <i>contract</i> to a plain certainty. So that, whatever doubts might be formerly raised by weak and scrupulous minds about the existence of such an <i>original contract</i>, they must now entirely cease; especially with regard to every prince who hath reigned since the year 1688."</p>		<p><a href="#">Sir William Blackstone's Commentaries (volume 1, page 232) Chapter VI Of The King's Duties</a></p>



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1761 July 8 <sup>th</sup>	<p><b>Coronation of King George 3</b> Court of Claims, original commission (f 4) with Seal - Geo 3 Signed <i>George R</i> at top left of two page parchment, pages secured with seal which the lower section has at some point been broken and repaired <i>King of Great Britain, France and Ireland</i></p>		<p>National Archives Ref: <a href="#">C 195/1/2</a></p> <p>ALT: Internet Archive</p>
Undated	Declaration of Subjugation regards papists – signed <i>George R</i> at bottom right		<p>}</p> <p>} National Archives Ref:</p> <p>} <a href="#">C 195/1/1</a></p> <p>}</p>
Undated	Coronation Oath – signed <i>George R</i> at bottom right		<p>} ALT: Internet Archive</p> <p>}</p>
September 23 <sup>rd</sup>	<p>Archbishop of Canterbury, Thomas Cant certifies that he administered and witnessed George 3 both recite and sign by his own hand the Coronation Oath (according to the Coronation Oath Act 1688 – Wm. &amp; Mary)<sup>§</sup> and a Declaration of subjugation regards papists from an Act by Charles 2 - passed in 13<sup>th</sup> year of his reign (Stat:30. Car:2. Sess:2. Cap:1. Sect:3)</p> <p><sup>§</sup>In comparing the Coronation Oath prescribed in the 1688 Act and that administered to George 3 it is clear that these are different, albeit that the words prescribed for an Oath to maintain the church of England has been included from the Act of the Union, 6 Ann. C.8 <i>Article XXV (VIII)</i> – herein lies the outcome of the error from Parliament not amending the Coronation Oath Act 1688, the Archbishop's certification is a falsehood.</p> <p>The Statutes at Large from MAGNA CHARTA to the end of the Eleventh Parliament of Great Britain By Danby Pickering, of Gray's-Inn, Esq., Reader of the Law Lecture to that Honourable Society. Vol. XXV Part I. Cambridge 1761</p>		<p>}</p> <p>}</p> <p>}</p> <p>}</p> <p>}</p> <p>}</p> <p>}</p> <p>See <a href="#">Hansard 1953</a> and <a href="#">Coronation Oath</a></p> <p>ALT: <a href="#">Internet Archive</a></p>
1763	<p><b>Treaty of Paris</b> After the Conquest in 1760, the Treaty of Paris confirms the former French territory became an English colony and Province of Quebec.</p>	Treaty of Paris – Canadian Province of Quebec	

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	Royal Proclamation of 1763, which declared the Province of Quebec an English colony and set common law as the applicable law before the courts.		
1773	<p><b>Tea Act 1773</b> [1773 CHAPTER 44 13 Geo 3]            ‘To allow a drawback of the duties of cutoms [customs] on the exportation of tea to any of his Majefty's colonies or plantations in America; to increafe [increase] the depofit [deposit] on bohea tea to be fold [sold] at the India Company's fales [sales]; and to empower the commiffioners [commissioners] of the treafury [treasury] to grant licences to the Eaft [East] India Company to export tea duty-free.’</p> <p>The Statutes at Large from MAGNA CHARTA to the end of the Thirteenth Parliament of Great Britain            By Danby Pickering, of Gray's-Inn, Esq., Reader of the Law Lecture to that Honourable Society. Vol. XXX Cambridge 1773</p>	"The Boston Tea Party" by the Sons of Liberty in Boston, MA in direct response to the Tea Act (1773), which lead to further punitive legislation known as the <u>Intolerable Acts</u> (Coercive Acts) by British Parliament	<p>ALT: <a href="#">Internet Archive</a></p> <p>ALT: <a href="#">Internet Archive</a></p>
1774	<b>Quebec Act 1774</b> [1774 CHAPTER 83 14 Geo 3]	The Province of Quebec became officially bijural with the Quebec Act in 1774. Common law and civil law applied across the territory in specific areas. Civil laws were governed by the civil law whereas, the administration of the government and criminal law fell under the common law	<p><a href="https://www.justice.gc.ca/en/rp-pr/csi-sic/harmonization/hfl-hlf/b3-f3/bf3a.html">https://www.justice.gc.ca/en/rp-pr/csi-sic/harmonization/hfl-hlf/b3-f3/bf3a.html</a></p> <p>ALT: <a href="#">Internet Archive</a></p>
1775	<b>Oaths Act 1775</b> [1775 CHAPTER 39 15 Geo 3]	<b>American Revolution (1775-1783)</b>	<p><a href="https://www.legislation.gov.uk/apgb/Geo3/15/39">https://www.legislation.gov.uk/apgb/Geo3/15/39</a></p> <p>ALT: <a href="#">Internet Archive</a></p>
1776 July 4 <sup>th</sup>		<b>Declaration of Independence of the United States of America</b>	<a href="https://www.archives.gov/founding-docs/declaration-transcript">https://www.archives.gov/founding-docs/declaration-transcript</a>
1781	<p><b>Yelverton's Act (Ireland) 1781</b> [I]            [1781 CHAPTER 48 21 and 22 Geo 3]            ‘An Act for extending certain of the Provisions, contained in an Act, intituled, “Poynings’ Law, 1495”.’</p> <p><b>Habeas Corpus Act (Ireland) 1781</b> (I)            [1781 CHAPTER 11 21 and 22 Geo 3]            ‘An Act for better securing the Liberty of the Subject.’</p>	Capture of Yorktown, forced British to negotiate with the American revolutionaries.	<p><a href="https://www.legislation.gov.uk/aip/Geo3/21-22/48">https://www.legislation.gov.uk/aip/Geo3/21-22/48</a></p> <p>ALT: <a href="#">Internet Archive</a></p> <p><a href="https://www.legislation.gov.uk/aip/Geo3/21-22/11">https://www.legislation.gov.uk/aip/Geo3/21-22/11</a></p> <p>ALT: <a href="#">Internet Archive</a></p>

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1783		<b>Treaty of Paris</b> signed which officially put an end to the War of Independence (America and England)	
1787		<b>Constitution for the United States of America</b>	<a href="https://www.archives.gov/founding-docs/constitution">https://www.archives.gov/founding-docs/constitution</a>
1789 February 3 <sup>rd</sup>		<p><b>The French Revolution (1789-1815)</b></p> <p><b>The Declaration of the Rights of Man and of Citizens – France</b> (26<sup>th</sup> August 1789) Written by the Marquis de la Fayette, it is understood this is heavily influenced by the American Declaration of Independence</p> <p><b>Bill of Rights – United States of America</b> Utilises some text directly from the Declaration of Rights 168<sup>8</sup>/9 &amp; Bill of Rights 1689 (25<sup>th</sup> September 1789)</p>	<p><a href="https://oll.libertyfund.org/title/jellinek-boll-49-the-declaration-of-the-rights-of-man-and-of-the-citizen-1789">https://oll.libertyfund.org/title/jellinek-boll-49-the-declaration-of-the-rights-of-man-and-of-the-citizen-1789</a> See <a href="#">Internet Archive</a></p> <p><a href="https://www.archives.gov/founding-docs/bill-of-rights">https://www.archives.gov/founding-docs/bill-of-rights</a></p>
1793	<p><b>OGYGIA, or, a chronological account of Irish events:</b> Collected from very ancient documents, faithfully compared with each other, and supported by the genealogical and chronological aid of the sacred and prophane writings of the first nationals of the globe. Written originally in latin by Roderic O’Flaherty, Esq Translated by The Rev<sup>D</sup>. James Hely, A.B. Dublin, Printed by W. M<sup>c</sup>Kenzie, 1793</p>		<p><a href="#">Vol. 1 – From universal deluge to 428 AD</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="#">Vol. 2 – From 428 AD to 1022</a> ALT: <a href="#">Internet Archive</a></p>
1798	<p><b>Irish Rebellion</b> The Leaders of the United Irishmen assigned Lord Edward FitzGerald to take the field ahead of their forces on 23<sup>rd</sup> May, however, with a £1,000 bounty on his head he was betrayed and arrested on the 18<sup>th</sup> May and later died in Newgate Prison as a result of a gunshot wound sustained during his arrest.</p>		<a href="#">Irish Biography</a>

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1800	<p><b>Bank of England Act 1800</b> [1800 CHAPTER 89 39 40 GEO 3] 'An Act to empower the Governor and Company of the Bank of England to purchase certain Houses and Ground contiguous to the Bank of England; and to enable them to improve certain Avenues adjacent thereto.'</p> <p><b>Act of Union (Ireland) 1800</b> [1800 CHAPTER 38 40 Geo 3] 'An Act for the Union of Great Britain and Ireland.' Came into force 1 January 1801, including the creation of a single Parliament. <i>According to <u>Union with Scotland Act 1706</u> [1706 CHAPTER 8 6 Ann] the union must contain references to the Protestant religion</i></p>		<p>ALT: <a href="#">Internet Archive</a></p> <p><a href="https://www.legislation.gov.uk/aip/Geo3/40/38">https://www.legislation.gov.uk/aip/Geo3/40/38</a></p> <p>ALT: <a href="#">Internet Archive</a></p>
1803	Irish rebellion following the enactment of Act of Union (Ireland) offered the support of France, however, Emmet's speech prior to his execution explains and frames the motives for securing their support to safeguard the liberties of all men and women of Ireland both current and future.		
<p>1820 January 29<sup>th</sup></p> <p>April 27<sup>th</sup></p> <p>May 6<sup>th</sup></p>	<p>Death of <b>King George 3</b> at Windsor Castle</p> <p><b>King George 4</b> His Majesty having on Thursday the 27th Day of April 1820, in the presence of the Two Houses of Parliament, made and signed the [Accession] Declaration</p> <p>Court of Claims, original commission (f 5) with Seal - Geo 4 Signed <i>George R</i> at top left of parchment, secured with the Great Seal which has been completely broken and visibly repaired <i>King of Great Britain and Ireland</i></p>		<p>National Archives Ref: <a href="#">C 195/1/3</a></p>

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1821 July 19 <sup>th</sup>	<p><b>Coronation of King George 4</b></p> <p>The Form and Order of the Service that is to be performed, and of the Ceremonies that are to be observed, in the Coronation of HIS MAJESTY KING GEORGE IIII <sup>§</sup></p> <p>In the Abbey Church of S. Peter, Westminster, On Thursday, the 19<sup>th</sup> of July 1821.</p> <p>LONDON: Printed by George Eyre and Andrew Strahan, Printers to the King's most Excellent Majesty. 1821.</p> <p><sup>§</sup>In comparing the Coronation Oath prescribed in the 1688 Act and that administered to George 4 it is clear that these are different, the words prescribed for an Oath to maintain the church of England has been further amended from the Act of the Union, 6 Ann. C.8 <i>Article XXV (VIII)</i>. Amongst other changes it omits the Dominion of Wales and Berwick upon Tweed and different to that of George 3 for example.</p>		<p><a href="#">Internet Archive</a> printed</p> <p>National Archives Ref: <a href="#">C 195/1/4</a></p> <p><a href="#">Geo4 Coronation Oath text</a></p> <p>See <a href="#">Hansard 1953</a> and <a href="#">Coronation Oath</a></p>
1830 June 26 <sup>th</sup>	Death of <b>King George IV</b> at Windsor Castle		
1831 July 15 <sup>th</sup>	<b>Coronation of King William IV</b>		
1835 September 9 <sup>th</sup>	<p><b>Statutory Declarations Act 1835</b></p> <p>[1835 Chapter 62 5 &amp; 6 Wm 4]</p> <p><i>‘An Act to repeal an Act of the present Session of Parliament, intituled An Act for the more effectual Abolition of Oaths and Affirmations taken and made in various Departments of the State, and to substitute Declarations in lieu thereof, and for the more entire Suppression of voluntary and extra-judicial Oaths and Affidavits; and to make ether provisions for the Abolition of unnecessary Oaths.’</i></p>		ALT: <a href="#">Internet Archive</a>
1837 June 20 <sup>th</sup>	Death of <b>William IV</b> at Windsor Castle		
1838 June 28 <sup>th</sup>	<b>Coronation of Queen Victoria</b>		

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
1840	<b>The History of the Celtic Language:</b> WHEREIN IT IS SHOWN TO BE BASED UPON NATURAL PRINCIPLES, AND, ELEMENTARILY CONSIDERED, CONTEMPORANEOUS WITH THE INFANCY OF THE HUMAN FAMILY : LIKEWISE SHOWING ITS IMPORTANCE IN ORDER TO THE PROPER UNDERSTANDING OF THE CLASSICS, INCLUDING THE SACRED TEXT, THE HIEROGLYPHICS, THE CABALA, ETC. ETC. L. MACLEAN F.O.S., London - Smith, Elder, and Co (1840)	<b>An Act 3 &amp; 4 Vict., c.62</b> – Administration of Justice New South Wales	<a href="https://archive.org/details/historyofcelticl01macl/">https://archive.org/details/historyofcelticl01macl/</a>  <a href="#">Internet Archive</a>
1842		<b>The Newfoundland Act 1842</b> [5 & 6 Vict. c.120] ‘An Act for amending the Constitution of the Government of Newfoundland’ <i>Refer also to 9 &amp; 10 Vict. c.45 / 10 &amp; 11 Vict. c.44</i>	gov.uk <a href="#">PDF copy</a>  See also <a href="#">Internet Archive</a> and <a href="#">print version</a>
1844	<b>The Bank Charter Act, 1844</b> [7 & 8 Vict. c. 32.] ‘An Act to regulate the Issue of Bank Notes, and for giving to the Governor and Company of the Bank of England certain Privileges for a limited Period.’		<a href="https://www.legislation.gov.uk/ukpga/Vict/7-8/32/enacted">https://www.legislation.gov.uk/ukpga/Vict/7-8/32/enacted</a>  <a href="#">Internet Archive</a>
1845 – 1850	<b>Ireland’s co-called ‘Potato Famine’</b> Irish Holocaust, where 60% of the entire British Military Force were deployed to forcibly remove food from Ireland. Millions of Irish people died of forced starvation or died in ships leaving to the Americas, Australia, etc It was reported as a Genocide and Holocaust in Irish newspapers at the time. There was an abundant source and diversity of food at that time, this was removed by the British military by killing them or deporting them in ‘Famine ships’, many died on the voyage. The deception of the ‘Potato’ crop failure, the ‘Famine’, the ‘Potato Famine’, which is not true, was, and is still, to cover up the organised nature of the mass removal of food to starve and subjugate the Irish people.		Ireland 1845-1850 : the perfect holocaust and who kept it ‘perfect’. Chris Fogarty  <a href="https://archive.org/details/ireland18451850p0000foga/mode/2up">archive.org/details/ireland18451850p0000foga/mode/2up</a>
1847 July	<b>New Zealand Company</b> [10 & 11 Vict. c.112] ‘An Act to promote Colonization in New Zealand, and to authorize a Loan to the New Zealand Company.’ <i>Refer also to 9 &amp; 10 Vict. c.42, c.82 and c.103</i>		<a href="#">Internet Archive print</a>
1852 June		<b>Constitution Act 1852</b> (New Zealand) [1986 No 114] See also <a href="#">Constitution Act 1986</a>	<a href="https://nzetc.victoria.ac.nz/tm/scholarly/tei-GovConst1-body-d1-d1.html">https://nzetc.victoria.ac.nz/tm/scholarly/tei-GovConst1-body-d1-d1.html</a>

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1861 March 22 <sup>nd</sup>	<b>Bank of England Act 1861</b> [24 & 25 Vict. c. 3.] 'All Act to make further Provision respecting certain Payments to and from the Bank of England, and to increase the Facilities for the Transfer of Stocks and Annuities, and for other Purposes'		<a href="https://www.legislation.gov.uk/ukpga/Vict/24-25/3/enacted">https://www.legislation.gov.uk/ukpga/Vict/24-25/3/enacted</a> Internet Archive
1867		<b>Constitution Act, 1867</b> – for the dominion of Canada Revised by both the Parliament of the UK and Canada See also <a href="#">Constitution Act 1982</a>	<a href="https://laws-lois.justice.gc.ca/eng/Const/Const_index.html">https://laws-lois.justice.gc.ca/eng/Const/Const_index.html</a>
1870	<b>Naturalization Act, 1870</b> [1870 CHAP. 14 33 & 34 Vict.] 'An Act to amend the Law relating to the legal condition of Aliens and British Subjects.'  <b>Naturalization Oath Act 1870</b> [1870 CHAP. 102 33 & 34 Vict.] 'An Act to amend the Law relating to the taking of Oaths of Allegiance on Naturalization.'		<a href="#">Archive</a>          <a href="#">Archive</a>
1871		<b>Naturalization Act 1870 Fees Act 1871</b> 'An ACT to fix the Fees to be taken in New Zealand under "The Naturalization Act 1870" of the Imperial Parliament.' [14 <sup>th</sup> November 1871]	<a href="#">Archive</a>
1874	<b>Sir Henry Sumner Maine</b> publishes first edition of his Lectures delivered at Oxford on the Early History of Institutions – This volume carries farther a line of investigation pursued by the Author in an earlier work on 'Ancient Law'. Of specific interest and reference to his questioning of the validity of some of the content in the official Irish Government translations of <i>Senchus Mór</i> and other manuscripts relating to Brehon Law. In the preface to the first edition, the Author thanks " <i>Professor Thaddeus O'Mahony, for facilities of access to the still unpublished translations of Brehon manuscripts.</i> "		<a href="https://oll.libertyfund.org/title/maine-lectures-on-the-early-history-of-institutions">https://oll.libertyfund.org/title/maine-lectures-on-the-early-history-of-institutions</a>  7 <sup>th</sup> Edition (1914)  ALT: <a href="#">Internet Archive</a>
1880		<b>Aliens Act, 1880</b> 'An ACT to consolidate the Laws of New Zealand relating to Aliens.' [17 <sup>th</sup> August, 1880]	<a href="#">Internet Archive</a>



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1887 September 16 <sup>th</sup>	<p><b>Statute Law Revision Act 1887</b> [1887 CHAPTER 59 50 &amp; 51 Vict.] An act to repeal certain public acts of law that have ceased to be in force or be necessary.</p> <p><b>A Bill to Amend the Supreme Court of Judicature Act (Ireland), 1887</b> [1887 50 &amp; 51 Vict.] ... so far as relates to certain Judges ; and to the office of the Accountant-General.</p>		<p><a href="#">Internet Archive</a></p> <p><a href="#">Internet Archive</a></p>
1891	<p><b>Supreme Court of Judicature Act, 1891</b> [CHAPTER 53 54 &amp; 55 Vict.] 'An Act to amend the Supreme Court of Judicature Acts'</p>		<a href="#">Internet Archive</a>
1893		"As all government is made for the benefit of the community, the people have a right not only to be governed, but to be governed as well as possible; that is, with as little expense to their natural freedom and their resources as is consistent with the nature of human affairs. Towards this point of perfection all nations ought constantly to be directing their course."	George Sharswood, Chief Justice of the Supreme Court of Pennsylvania and the editor of an American edition of Blackstone's Commentaries on the Laws of England (pub. 1893) ALT: <a href="#">Internet Archive</a>
1901 January 22 <sup>nd</sup>  July 2 <sup>nd</sup>	<p>Death of <b>Queen-Empress Victoria</b></p> <p><b>Demise of the Crown Act 1901</b> [1901 CHAPTER 5] '...The holding of any office under the Crown, whether within or without His Majesty's dominions, shall not be affected, nor shall any fresh appointment thereto be rendered necessary, by the demise of the Crown.'</p>		<p><a href="https://www.legislation.gov.uk/ukpga/Edw7/1/5/enacted">https://www.legislation.gov.uk/ukpga/Edw7/1/5/enacted</a> ALT: <a href="#">Internet Archive</a></p>
1902 August 9 <sup>th</sup>	<b>Coronation King-Empress Edward VII</b>		

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1909	WELSH MEDIEVAL LAW Being a text of <b>The Laws of Howel the Good</b> Namely The British Museum Harleian MS. 4353 of 13 <sup>th</sup> Century, with translation - INTRODUCTION, APPENDIX, GLOSSARY, INDEX AND A MAP By A. W. WADE-EVANS Oxford Clarendon Press, 1909 Laws in Latin and Welsh language from late c.11 and c.12		<a href="https://archive.org/details/welshmedievallaw00wale">https://archive.org/details/welshmedievallaw00wale</a>
1910 May 6 <sup>th</sup>	Death of <b>King-Emperor Edward VII</b> <b>Proclamation of King-Emperor George V</b>  <b>Accession Declaration Act 1910</b> [1910 CHAPTER 29 10 Edw 7 and 1 Geo 5] The following declaration to replace section 1 of the <u>Bill of Rights</u> and section 2 of the <u>Act of Settlement</u> . 'I [ <i>here insert the name of the Sovereign</i> ] do solemnly and sincerely in the presence of God profess, testify, and declare that I am a faithful Protestant, and that I will, according to the true intent of the enactments which secure the Protestant succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my powers, according to law.'		<a href="https://www.legislation.gov.uk/ukpga/Edw7and1Geo5/10/29">https://www.legislation.gov.uk/ukpga/Edw7and1Geo5/10/29</a>  ALT: <a href="#">Internet Archive</a>
1911 June 22 <sup>nd</sup>	<b>Coronation King-Emperor George V</b>		National Archives Ref: C 57/15
1913	<b>The Genius of the Gael</b> A STUDY IN CELTIC PSYCHOLOGY AND ITS MANIFESTATIONS By Sophie Bryant, D.Sc., LITT.D.	Regulations respecting Central Gold Reserves adopted by Canadian Bankers' Association on August 26 <sup>th</sup> 1913	<a href="#">Internet Archive</a> – Cornell University  <a href="#">Banks and Banking, The Bank Act Canada</a> , Hon. JJ Maclaren Ed. 4 1914.
1914          September 18 <sup>th</sup>	<b>The Currency and Bank Notes Act 1914</b> [4 & 5 Geo. 5. c. 14.]  <b>The Currency and Bank Notes (Amendment) Act 1914</b> [4 & 5 Geo. 5. c. 72.]  <b>Suspensory Act 1914</b> [1914 Chapter 88 4 & 5 Geo. 5]	World War I ( <i>The Great War: 1914-1918</i> )	

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	<p><i>Refer to page 46 –</i> <b>stopping the Government of Ireland Act 1914 becoming operational.</b>  <i>(Officially authorised)</i> Manual of Emergency Legislation comprising all the Acts of Parliament, Proclamations, Orders, &amp;C, passed and made in consequence of the war to September 30<sup>th</sup>, 1914.                      Edited by Alexander Pulling, C:B., Of Trinity College, Cambridge, and of the Inner Temple, Barrister-at-Law.</p> <p><b>Government of Ireland Act 1914 (unrepealed)</b>                      [1914 Chapter 90 4 &amp; 5 Geo. 5]                      The nature of the contract/treaty (Act) between UK and Ireland was referenced during a UK <a href="#">House of Commons debate</a> following Declaration of Independence (21-January 1919)</p>		<p><a href="#">Internet Archive</a></p> <p><a href="https://www.legislation.gov.uk/ukpga/Geo5/4-5/90/contents/enacted">https://www.legislation.gov.uk/ukpga/Geo5/4-5/90/contents/enacted</a></p> <p>ALT: <a href="#">Internet Archive</a></p>
1915 December 23	<p><b>The Finance (No.2) Act 1915</b>                      [5 &amp; 6 Geo. 5. c. 62.]                      ‘An Act to grant certain duties of Customs and Inland Revenue (including Excise),to alter other duties, and to amend the law relating to Customs and Inland Revenue(including Excise) and the National Debt, and to make further provision in connexion with Finance’</p>		<p><a href="https://www.legislation.gov.uk/ukpga/Geo5/5-6/89">https://www.legislation.gov.uk/ukpga/Geo5/5-6/89</a></p> <p>ALT: <a href="#">Internet Archive</a></p>
1917	<p>House of Hanover: Family name changed from Saxe-Coburg and Gotha to Windsor</p> <p><b>Sir Thomas Erskine May’s Parliamentary Practice – Book 1: Constitution, Powers and Privileges of Parliament:</b>                      “The Act of Settlement (12 &amp; 13 Will. III. c. 2) affirms that 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 Succession to the Crown Act, 1707 (6 Anne, c. 41), declares it high treason for any one to maintain and affirm, by writing, printing, or preaching, “that the kings or queens of this realm, by and with the authority of Parliament, are not able to make laws and</p>		<p>“A Treatise upon the Law, Privileges, Proceedings and Usage of Parliament”</p> <p>Erskine May – Book 1: Constitution, Powers and Privileges of Parliament</p> <p>(p3 12<sup>th</sup> and 13<sup>th</sup> Editions Ch1) Butterworth &amp; Co. 1917 and 1924</p>

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	<p>statutes of sufficient force and validity to limit and bind the Crown, and the descent, limitation, inheritance, and government thereof." Nor was this a modern principle of constitutional law, established, for the first time, by the Revolution of 1688. If not admitted in its whole force so far back as the great charter of King John, it has been affirmed by Parliament in very ancient times."</p> <p>"Fortescue, the Lord Chancellor of Henry VI., thus explained the royal prerogative to the king's son, whose banishment he shared: "A king of England cannot, at his pleasure . . . make any alteration or change in the laws of the realm without the consent of the subject, nor burthen them, against their wills, with strange impositions."</p>		<p>12<sup>th</sup> Ed.  <a href="https://openlibrary.org/books/OL14051687M/A_treatise_on_the_law_privileges_proceedings_and_usage_of_Parliament">https://openlibrary.org/books/OL14051687M/A_treatise_on_the_law_privileges_proceedings_and_usage_of_Parliament</a>            ALT: <a href="#">Internet Archive</a></p> <p>13<sup>th</sup> Ed.  <a href="https://catalogue.nla.gov.au/Record/822212">https://catalogue.nla.gov.au/Record/822212</a></p>
<p>1919 January 21<sup>st</sup></p> <p>July 21<sup>st</sup></p>	<p><b>Irish Declaration of Independence</b>            Issued at the first all Ireland Dáil Éireann at Mansion House, Dublin</p> <p><b>Irish Independence comparison raised during Treaty of Peace Bill</b>            Comparisons debated with regard to German occupation/treaties and the contract with Ireland.</p> <p><i>"The Prime Minister said it had been proved by the result of this War that you could not trample on contracts. I ask him, Was there not a contract between England and Ireland in the Act of 1914? Why has that Act remained on the Statute Book for nearly five years? Does the Right Hon. Gentleman mean to withdraw from that contract? If he does, what is the use of talking of the perfidy of Germany in breaking a treaty with Belgium when we have the example of England breaking the treaty with Ireland?"</i></p> <p><b>NB:</b> It is clear from this debate that there was no mention of the Suspensory Act 1914 – where MPs nescient of its existence?</p>		<p><a href="#">Signed Declaration</a>            ALT: <a href="#">Internet Archive</a></p> <p><a href="#">Hansard (1045-1066)</a>            ALT: <a href="#">Internet Archive</a></p> <p><a href="#">Suspensory Act 1914</a></p>

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1919	<b>Treaty of Peace Bill</b> Debate in the House of Commons following a question raised by Brigadier-General Croft that included references to international financiers, bankers including Rothschilds and Bank of England in relation to changes in decisions reached regards the peace treaty (WWI).		<a href="#">Hansard (1070)</a> ALT: <a href="#">Internet Archive</a>
1920	<b>Government of Ireland Act 1920</b> [1920 CHAPTER 67 10 & 11 Geo. 5, c. 67] An Act to create two separate Governments for Southern and Northern Ireland. Subsequently repealed by the Northern Ireland Act 1998 [1998 Chapter 47]  <b>Administration of Justice Act 1920</b> [1920 CHAPTER 81 10 and 11 Geo 5]		<a href="https://www.legislation.gov.uk/ukpga/Geo5/10-11/67/introduction/enacted">https://www.legislation.gov.uk/ukpga/Geo5/10-11/67/introduction/enacted</a> ALT: <a href="#">Internet Archive</a>  <a href="https://www.legislation.gov.uk/ukpga/Geo5/10-11/81">https://www.legislation.gov.uk/ukpga/Geo5/10-11/81</a> ALT: <a href="#">Internet Archive</a>
1921	<b>Anglo-Irish Treaty</b> House of Commons Library, By David Torrance (11 October 2021)		<a href="#">Internet Archive</a>
1922	<b>Irish Free State (Agreement) Act 1922</b> 12 & 13 Geo. 5, c. 4 (Repealed) This Act gave legal authority to the Anglo-Irish Treaty  <b>Irish Free State Constitution Act 1922</b> 1922 CHAPTER 1 13 Geo 5 Sess 2 (Dated: 5 <sup>th</sup> December 1921) This also includes a schedule containing the ‘Articles of Agreement for a Treaty between Great Britain and Ireland’ establishing that the Irish Free State (Saorstát Éireann) holds the same constitutional status in the Community of Nations known as the British Empire (subject to the provisions similar to those of the Dominion of Canada)  <b>Constitution of the Irish Free State (Saorstát Éireann) Act, 1922</b>  <b>Irish Free State (Consequential Provisions) Act 1922</b> 1922 CHAPTER 2 13 Geo 5 Sess 2		<a href="https://www.legislation.gov.uk/ukpga/1922/1/contents/enacted">https://www.legislation.gov.uk/ukpga/1922/1/contents/enacted</a> ALT: <a href="#">Internet Archive</a>  <a href="https://www.irishstatutebook.ie/eli/1922/act/1/schedule/1/enacted">https://www.irishstatutebook.ie/eli/1922/act/1/schedule/1/enacted</a>  <a href="https://www.legislation.gov.uk/ukpga/Geo5Sess2/13/2">https://www.legislation.gov.uk/ukpga/Geo5Sess2/13/2</a> ALT: <a href="#">Internet Archive</a>

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		<p><b>THE THREE DOMINION CONSTITUTIONS</b> DUBLIN: PUBLISHED BY THE AUTHORITY OF THE PROVISIONAL GOVERNMENT. 1922</p> <p><b>CONSTITUTION OF THE DOMINION OF CANADA</b> Anno Tricesimo Victoriae Reginae. Cap. III. ‘An Act for the Union of Canada, Nova Scotia, and New Brunswick, and the Government thereof; and for Purposes connected therewith.’ [2nd March, 1867.]</p> <p><b>COMMONWEALTH OF AUSTRALIA CONSTITUTION ACT</b> [63 &amp; 04 Vict.] [Ch. 12]. ‘An Act to Constitute the Commonwealth of Australia’ [9th July 1900.]</p> <p><b>CONSTITUTION OF THE UNION OF SOUTH AFRICA</b> [9 Edw. 7.] [Ch.9]. ‘An Act to constitute the Union of South Africa.’ [20th September 1909.]</p>	<p><a href="#">Internet Archive</a></p> <p><a href="#">Internet Archive</a></p> <p><a href="#">Internet Archive</a></p> <p><a href="#">Internet Archive</a></p>
1923	<p>Liberty, order [and] law under native Irish rule : a study in the book of the ancient laws of Ireland By Sophie Bryant, D.Sc., LITT.D., 1850-1922 Harding &amp; More Ltd London W.C.1. MCMXXIII</p> <p><b>Dáil Éireann Courts (Winding-Up) Act, 1923</b> (Number 36)</p>		<p><a href="https://archive.org/details/libertyorderandl00bryauoft">https://archive.org/details/libertyorderandl00bryauoft</a></p> <p><a href="https://www.irishstatutebook.ie/eli/1923/act/36/enacted">https://www.irishstatutebook.ie/eli/1923/act/36/enacted</a> ALT: <a href="#">Internet Archive</a></p>

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1924	<p><b>The Courts of Justice Act, 1924</b> (Number 10 of 1924)</p> <p><b>S.I. No. 5/1924 - Courts of Justice Act, 1924 (Commencement) Order, 1924</b> Note: The original of The Courts of Justice Act, 1924 (Commencement) Order 1924 (No. 5 of 1924) made by the Executive Council has not been made available following a FOIA request, only the draft. Therefore the Act is not brought into force.</p> <p><b>Treaty (Confirmation of Supplemental Agreement) Act, 1924</b> Act. 51/1924 - An Act to confirm a certain agreement supplementing Article 12 of the Treaty of 1921.</p>		<p><a href="https://www.irishstatutebook.ie/eli/1924/act/10/enacted/">https://www.irishstatutebook.ie/eli/1924/act/10/enacted/</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="https://www.irishstatutebook.ie/eli/1924/sro/5/made/en/">https://www.irishstatutebook.ie/eli/1924/sro/5/made/en/</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="https://www.irishstatutebook.ie/eli/1924/act/51/enacted/en/">https://www.irishstatutebook.ie/eli/1924/act/51/enacted/en/</a> ALT: <a href="#">Internet Archive</a></p>
1925 December 17 <sup>th</sup>	<p><b>Treaty (Confirmation of Amending Agreement) Act, 1925</b> <i>Number 40 of 1925</i> An act to confirm a certain agreement amending and supplementing The Treaty of 1921 and to amend accordingly the references to The Treaty of 1921 contained In the Constitution of the Irish Free State (Saorstát Éireann) Act, 1922 and the Constitution.</p> <p><b>The Gold Standard Act 1925</b> [15 &amp; 16 Geo. 5. c. 29]</p>		<p><a href="https://www.irishstatutebook.ie/eli/1925/act/40/enacted/en/">https://www.irishstatutebook.ie/eli/1925/act/40/enacted/en/</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="#">Hansard Parliamentary Record</a></p>
1928	<p><b>Easter Act 1928</b> 1928 CHAPTER 35 ‘An Act to regulate the date of Easter Day and days or other periods and occasions depending thereon.’ “... the Calendar (New Style) Act, 1750, shall, as respects such calendar years as aforesaid, have effect as if in the " Rules to know when the Moveable Feasts and Holy Days begin" contained in that Act, for the words " is always the first Sunday after the full moon which " happens upon or next after the twenty-first day of " March, and if the full moon</p>	Easter Act 1928 took effect in all those countries that were under British rule at that time e.g. India, Australia, New Zealand, Canada, Rhodesia and South Africa to name but a few.	<p><a href="https://www.legislation.gov.uk/ukpga/Geo5/18-19/35/enacted">https://www.legislation.gov.uk/ukpga/Geo5/18-19/35/enacted</a> ALT: <a href="#">Internet Archive</a></p>



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Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
	<p>happens upon a Sunday, " Easter Day is the Sunday after," there shall be substituted the words " is always the first Sunday after the second Saturday in April. " "</p> <p><b>Currency and Banknotes Act 1928</b> [1928 CHAPTER 13 18 and 19 Geo 5] 'An Act to amend the law relating to the issue of bank notes by the Bank of England and by banks in Scotland and Northern Ireland...gold reserves..'</p>		<p><a href="https://www.legislation.gov.uk/ukpga/Geo5/18-19/13">https://www.legislation.gov.uk/ukpga/Geo5/18-19/13</a></p> <p>ALT: <a href="#">Internet Archive</a></p>
1929-1932	<p><b>Donoughmore Committee on the powers of Ministers</b> Report issued 1932 regards claims made regards overreach and misuse of Ministerial powers without oversight... this was a wide ranging and potentially damaging investigation. Consequently, a number of different Ministry files have been 'closed', meaning that they were not open to public access, for 30+ years and in one example of the Lord Chancellors Office (LCO) a file was closed for 57 years. The Chancellors office being responsible for all matters legal. The report Cmd.4060 fails to address the constitutional principles and rights of the individual which have continued to be subverted and instead the outcome of the committee leads to the conceptual creation of <u>secondary legislation</u> to curb Ministerial overreach.</p> <p>Ministry of Health correspondence file MH78_84 – closed until 1963 contained specific references to Ministers powers under the National Health Insurance Act 1924.</p> <p>Lord Chancellors Office correspondence file LCO 2/1134 – closed until 1989 contained specific references in his memorandum to safeguards that involve (a) <b>reserving supremacy of Parliament</b> and (b) <b>respecting the liberty of the subject</b>.</p> <p>Refer to statement <u>27</u> in Chapter II (also <u>Affidavit – Appendix B</u>) which is a rebuttal of the claim to Parliamentary Sovereignty and as the Lord Chancellor states 'supremacy'.</p>		<p>Report Published April 1932 Cmd.4060 ALT: <a href="#">Internet Archive</a></p> <p>National Archives Ref.: MH78_84</p> <p>LCO 2/1134</p> <p>LCO 29/37 RG 48/2294 CO 323/1037/6</p> <p>See <a href="#">Figure 3</a> below</p>

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe / Rest of the World	Source
	Every living man, woman and child has rights from birth, who do not need to be given 'liberty' to enjoy them – especially when liberty is expressed as a privilege (see <a href="#">glossary</a> ).		
1931	Treasury statement for the Press on <b>Britain leaving the Gold Standard</b> , 20th September 1931 (T 163/68/18) <b>Gold Standard (Amendment) Bill</b> , HC Deb 21 September 1931 vol 256 cc1289-409		<a href="#">National Archives Press Notice (file image)</a> <a href="#">Hansard on Gold Standard Amendment Bill</a> ALT: <a href="#">Internet Archive</a>
1935 February 22 <sup>nd</sup>	<b>Law Society – Report on the Parliamentary Committee Ministerial Rules and Orders</b> Private and Confidential – <i>Declassified</i> The report conveys concern over the practice to permit Ministerial power made under an Act, it passes opinion amongst other things regards safeguards to prevent overreach. That the Henry VIII clause should never be used, except for bringing an Act into operation & should be limited to a time limit of one year from the passing of the Act. Ministers of the Crown shall in no case be able to exercise judicial powers relative to any Orders made by him.		<a href="#">Internet Archive</a>
1936 January 20 <sup>th</sup>	Death of King George V and proclamation of King Edward VII		
December 11 <sup>th</sup>	Abdication of King Edward VII		
	Proclamation of King George VI		
1937  May 12 <sup>th</sup>	<b>Irish Constitution - Bunreacht na hÉireann</b> Written in English and Gaelic, the nuance being that if there is a conflict the Gaelic takes precedence.  <b>Coronation of King George VI</b> (Albert Frederick Arthur George Windsor), swears an unlawful Oath which does not conform to the form as laid down in the <a href="#">Coronation Oaths Act 1688</a> . Refer to <a href="#">Coronation of Queen Elizabeth II</a>		<a href="#">Constitution 1937</a>  ALT: <a href="#">Internet Archive</a>

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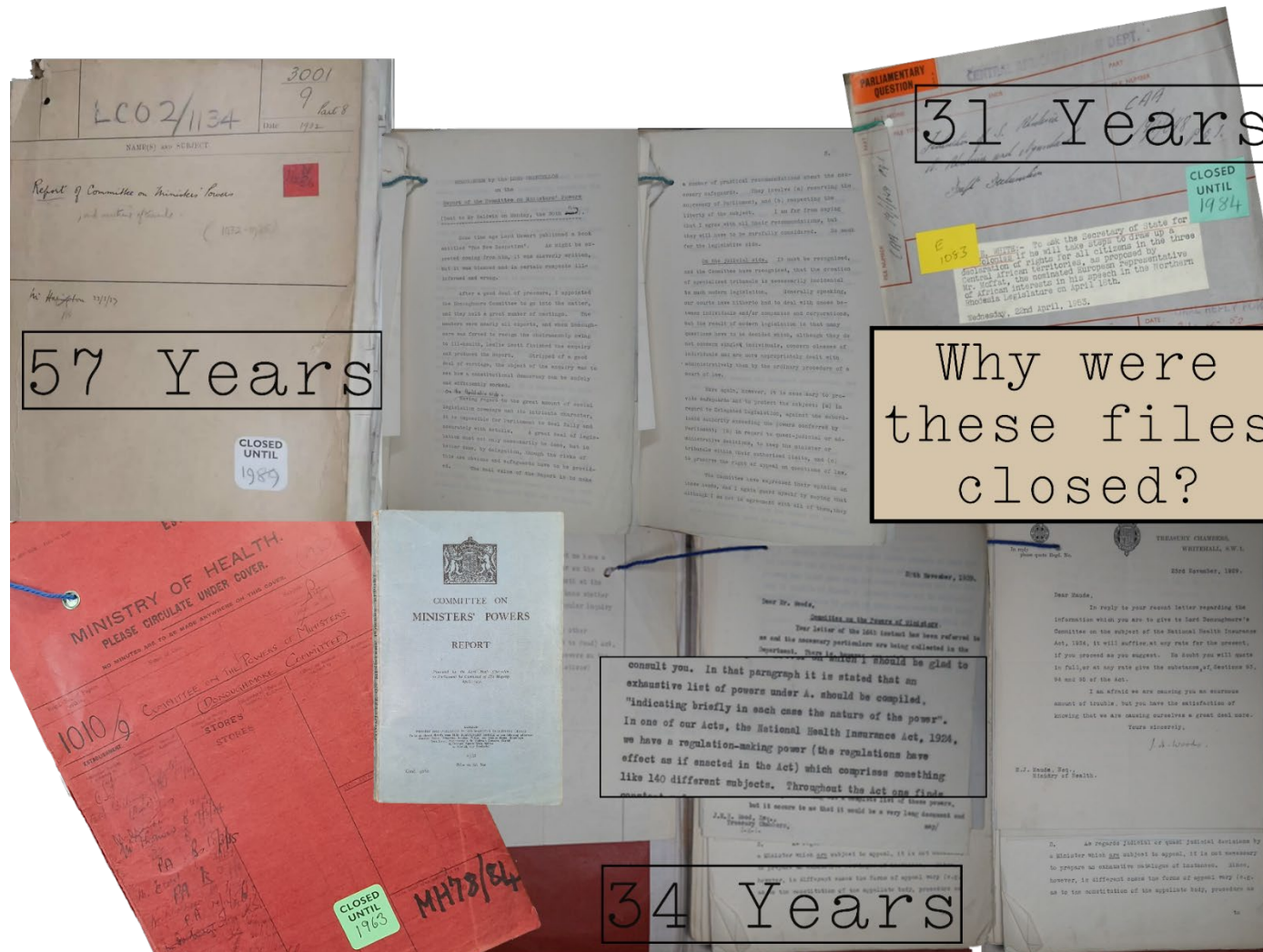


Figure 3 : Collection of correspondence from British Government Ministerial files – closed to public access for between 31-57 years

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe /Rest of the World	Source
1938	<b>Eire (Confirmation of Agreements) Act 1938</b> (c. 25) <i>Document not available to reference online – held in Parliamentary archive.</i>		
1939-1945		World War II	
1946		<b>SEC v. W.J. Howey Co., 328 U.S. 293 (1946)</b> U.S. Supreme Court Securities and Exchange Commission v. Howey Co. No. 843 Argued May 2, 1946 – Decided May 27, 1946 <i>Defined in law what constitutes securities fraud</i> <i>e.g. FIAT currency</i>	<a href="https://supreme.justia.com/cases/federal/us/328/293/">https://supreme.justia.com/cases/federal/us/328/293/</a>  ALT: <a href="#">Internet Archive</a>
1947	<b>India Independence Act 1947</b>		<a href="https://api.parliament.uk/historic-hansard/acts/indian-independence-act-1947">https://api.parliament.uk/historic-hansard/acts/indian-independence-act-1947</a>
1948  December 10 <sup>th</sup>	<b>British Nationality Act 1948</b> [1948 CHAPTER 56 11 and 12 Geo 6]  <b>Universal Declaration of Human Rights</b> (UDHR) was proclaimed by the United Nations General Assembly in Paris (General Assembly resolution 217 A) The individuals who ratified UN resolution 217 A, did so in direct violation of the Constitution (Magna Carta) not only for the United Kingdom of Great Britain and Northern Ireland, but every nation within the Commonwealth and elsewhere. “Article 29 (3): These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.”  UDHR Article 29 (3) is in direct conflict with Magna Carta, which says “... we will not deny or <u>defer</u> to any man either Justice or Right”, since Art 29 (3) <u>defers</u> our rights and freedoms to the United Nations. [Statement 47]	Ratification of UDHR has significant impact to the constitutions in Canada, USA, New Zealand, Australia, South Africa, Ireland ...	<a href="https://www.legislation.gov.uk/ukpga/Geo6/11-12/56">https://www.legislation.gov.uk/ukpga/Geo6/11-12/56</a>  <a href="https://www.un.org/en/about-us/universal-declaration-of-human-rights">https://www.un.org/en/about-us/universal-declaration-of-human-rights</a>  ALT: <a href="#">Internet Archive</a>  Appendix A: <a href="#">Statement 47</a>
1949 June  December	<b>Ireland Act 1949</b> [1949 CHAPTER 41 India (Consequential Provision) Act 1949 [1949 CHAPTER 92 12 13 and 14 Geo 6]		<a href="https://legislation.gov.uk/ukpga/Geo6/12-13-14/41/enacted">legislation.gov.uk/ukpga/Geo6/12-13-14/41/enacted</a>  <a href="https://legislation.gov.uk/ukpga/Geo6/12-13-14/92">legislation.gov.uk/ukpga/Geo6/12-13-14/92</a>

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1952 February 6 <sup>th</sup>  November 4 <sup>th</sup>	<p>Death of His Majesty King George VI</p> <p><b>Accession Declaration of Elizabeth II</b>, 4 Nov 1952 Declaration signed by Her Majesty Queen Elizabeth II was made according to the <u>Accession Declaration Act 1910</u> (c. 29)</p> <p>Proclamation of Queen Elizabeth II following death of her father King George VI</p>		<p>Parliamentary archive: HL/PO/JO/10/11/247A</p>
1953 February 25 <sup>th</sup>	<p><b>Coronation Oath – doubts over validity of the oath administered to every Sovereign (Monarch) since 1714</b></p> <p>Hansard captured the full transcript of the debate in Parliament between MPs and the Prime Minister (<u>Sir Winston Churchill</u>) over changes to the <u>Coronation Oath</u>, it was felt these were required to reflect the new constitutional position created by the <u>Indian Independence Act, 1947</u> (hence the title Empress/Emperor was no long valid).</p> <p>The amended Coronation Oath to be administered for Queen Elizabeth II was circulated and agreed by all Commonwealth countries. It was concluded that Parliament would not make a legislative change, since it would raise a question over why (at least) the previous five changes made to the Oath since King George I (in 1714) had not been enacted (i.e. made law).</p> <p><i>“Her Majesty's Government propose to follow this long line of precedents. To accept the view that changes in the terms of the Oath which are necessary to reconcile it with a changed constitutional position cannot be made except with the authority of an Act of Parliament would be to cast doubt upon the validity of the Oath administered to every Sovereign of this country since George I.”</i></p> <p><b>NB:</b> For the importance of this statement, the reader should refer to the established principle that the Coronation Oath Act is the prescribed legal</p>		<p><a href="https://api.parliament.uk/historic-hansard/commons/1953/feb/25/coronation-oath-changes-1">https://api.parliament.uk/historic-hansard/commons/1953/feb/25/coronation-oath-changes-1</a> ALT: <a href="#">Internet Archive</a></p>

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe /Rest of the World	Source
<p>April 22<sup>nd</sup></p> <p>June 2<sup>nd</sup></p>	<p>contract between the people and the Monarch to hold the office of the crown. See <a href="#">Blackstone</a> and also Statements <a href="#">15</a>, <a href="#">16</a>, <a href="#">17</a>, <a href="#">18</a>, <a href="#">19</a> and <a href="#">20</a> The reader should also note the legal principles of when an error is made in law, everything from that point forward is <b><u>void ab initio</u></b> according to the maxim in law.</p> <p>The consequences of this in terms of the contract between the Monarch and the people could render any statutory actions, including treaties, commandments, writs, letters patent or enactments (Acts) given Royal Assent under the crown (or indeed the <a href="#">Royal Prerogative</a> meaning Parliament, Privy Council et. al.) to be void in law.</p> <p>Parliamentary question regards the creation of a Declaration of Rights for three Central African nations following a vote in Northern Rhodesia for a Federation, Central Africa Affairs Dept of the Commonwealth Office – <a href="#">Closed until 1984</a></p> <p><b>Coronation of Elizabeth Windsor – Queen Elizabeth II</b> The Coronation Oath was amended from the prescribed form that all Monarchs have been required to swear since 1688, as laid down in the <a href="#">Coronation Oaths Act 1688</a>. The Ecclesiastical Law Society in their Journal of 2017 published an article by Graeme Watt, Barrister, confirming that both the Oaths sworn by King George VI and Queen Elizabeth II are unlawful. The article raised serious constitutional issue over all statutory laws receiving Royal Assent since this date. However, the constitutional issues in effect go back to George I. See the extract from the <a href="#">debate in Parliament</a> preceding the Coronation above.</p>	<p>Northern Rhodesia vote in a referendum for a Federation with two other Central African Nations</p>	<p>A void order results from a ‘fundamental defect’ in proceedings (Upjohn LJ in <i>Re Pritchard</i> (deceased) [1963] 1 Ch 502 and Lord Denning in <i>Firman v Ellis</i> [1978] 3 WLR 1)</p> <p>Failure to comply with a statutory requirement includes rules made pursuant to a statute (<i>Smurthwaite v Hannay</i> [1894] A.C. 494).</p> <p>National Archives: CO 1015/156</p> <p>National Archives Ref: <a href="#">C 57/17/2</a> MP4: <a href="#">Internet Archive</a></p> <p><a href="http://researchbriefings.files.parliament.uk/documents/SN00435/SN00435.pdf">http://researchbriefings.files.parliament.uk/documents/SN00435/SN00435.pdf</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="https://doi.org/10.1017/S0956618X17000497">doi:10.1017/S0956618X17000497</a> ALT: <a href="#">Internet Archive</a></p>
1960		Canadian <b>Bill of Rights</b> received Royal Assent 10 <sup>th</sup> August 1960	<a href="#">Justice - Canada</a>
1963		PACEM IN TERRIS Encyclical of Pope John XXIII on establishing universal peace in truth, justice, charity, and liberty	<a href="#">Internet Archive</a>

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1967	<p><b>Royal Assent Act 1967</b> [1967 CHAPTER 23] An Act of Parliament is duly enacted if Her/His Majesty's Assent thereto, being signified by Letters Patent under the Great Seal signed with Her Majesty's own hand. Enables assent to be notified to both Houses of Parliament by the Speaker of each house.</p>		ALT: <a href="#">Internet Archive</a>
1971	<p><b>Blackburn v Attorney General</b> [1971] 1 WLR 1037 Mr Raymond Blackburn (former MP) brought action in the courts challenging the Government's right to join the European Common Market. "He sought a declaration that, by signing the Treaty of Rome, Her Majesty's Government would be surrendering in part the sovereignty of the Crown in Parliament; and that it had no right to do so. The Court heard the argument and rejected it. ... 'I do rule him out on the ground that these Courts will not impugn the treaty-making power of Her Majesty'" (Lord Denning)</p>	May 14 <sup>th</sup> – Pope Paul VI Apostolic Letter <i>Octogesima Adveniens</i>	<p>Vatican ALT: <a href="#">Internet Archive</a></p> <p>Lord Denning. The Discipline of Law. Butterworths 1979 p.118 ISBN: 0 406 17604 3</p>
January 1 <sup>st</sup> - December 31 <sup>st</sup>	<p><b>FCO 30/1007 : Internal Memorandum of Foreign and Commonwealth Office</b> on Withdrawal of UK from EFTA <u>Record closed until: 01 January 2002</u></p>		National Archives Ref: <a href="#">FCO 30/1007</a>
January 1 <sup>st</sup> - December 31 <sup>st</sup>	<p><b>FCO 30/1047 – FCO 30/1053 : Internal Memorandum of Foreign and Commonwealth Office</b> on the subject and impact of the UK joining the European Economic Community (EEC). <u>Records closed until: 01 January 2002</u></p>		National Archives Ref: <a href="#">FCO 30/1047 - 1053</a>
July 1 <sup>st</sup>	<p><b>FCO 30/1048</b> : The disclosure to Sir Edward Heath, Prime Minister, of the constitutional implications of joining the EEC by Whitehall (<u><i>mens rea</i></u>) and his subsequent actions (<u><i>actus reas</i></u>) therefore being High Treason, as he committed to depose the Monarch under the <u>Treason Act 1817</u> (repealed and replaced by <u>Crime and Disorder Act 1998</u>). The internal memo was filed as part of the Cabinet papers under Sir Edward Heath's Government and were sealed under the Official Secrets Act for 30 years. <u>Record closed until: 01 January 2002</u></p>		<p>Source <a href="#">FCO30/1048</a> ALT: <a href="#">Internet Archive</a></p> <p>Daily Express Article 2018 ALT: <a href="#">Internet Archive</a></p> <p>BBC Interview: <a href="https://cdn.iwplayer.com/p/reviews/AhHi9Llh">https://cdn.iwplayer.com/p/reviews/AhHi9Llh</a> ALT: <a href="#">Internet Archive</a></p>



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Date	Events within England, Wales, Ireland and Scotland	Events in Europe /Rest of the World	Source
January 1 <sup>st</sup> - December 31 <sup>st</sup>	<b>FCO 30/1064 – FCO 30/1067 : Internal Memorandum of Foreign and Commonwealth Office</b> on the subject <i>Treaty of Accession to EEC</i> <i>Records closed until: 01 January 2002 and 01 January 2003</i>		National Archive Ref: <a href="#">FCO 30/1064-1067</a>
July – October	<b>FCO 30/1064 – FCO 30/1067 : Internal Memorandum of Foreign and Commonwealth Office</b> Briefs for the House of Commons debates in July and October 1971. <i>Records closed until: 01 January 2002 and 01 January 2003</i>		National Archive Ref: <a href="#">FCO 30/1064-1067</a>
January 1 <sup>st</sup> - December 31 <sup>st</sup>	<b>FCO 30/1126 – FCO 30/1128 : Internal Memorandum of Foreign and Commonwealth Office</b> Meetings of the Action Committee for a <u>United States of Europe</u> <i>Records closed until: 01 January 2002</i>		National Archive Ref: <a href="#">FCO 30/1064-1067</a>
1972 January 22 <sup>nd</sup>	<b>Prime Minister Sir Edward Heath signs the Treaty of Rome</b> – <u>actus reas</u> for High Treason under the <u>Treason Act 1817</u> (see <u>mens rea</u> establishing prior knowledge of outcome from the act). An act of <u>Præmunire</u> under the <u>1392 Act of Præmunire</u> , an act of Treason under the <u>1558 Act of Supremacy</u> , and the <u>1688<sup>8</sup>/9 Declaration of Rights</u>  <b>European Communities Act 1972</b>		Parliament  ALT: <a href="#">Internet Archive</a>  <a href="https://www.legislation.gov.uk/ukpga/1972/68/contents">https://www.legislation.gov.uk/ukpga/1972/68/contents</a>
1973 July 18 <sup>th</sup>	<b>Northern Ireland Constitution Act 1973</b> [1973 CHAPTER 36]		<a href="https://www.legislation.gov.uk/ukpga/1973/36/enacted">https://www.legislation.gov.uk/ukpga/1973/36/enacted</a>
1977 July 29 <sup>th</sup>		<b>Commonwealth of Australia Constitution Act (The Constitution)</b>	<a href="https://www.legislation.gov.au/Details/C2013Q00005">https://www.legislation.gov.au/Details/C2013Q00005</a>
1982		<b>Constitution Act 1982</b> – Canada See also <a href="#">Constitution Act 1867</a>	<a href="https://laws-lois.justice.gc.ca/eng/Constitution/index.html">https://laws-lois.justice.gc.ca/eng/Constitution/index.html</a>
1986 December 13		<b>Constitution Act 1986</b> (New Zealand) [1986 No 114] See also <a href="#">Constitution Act 1852</a>	<a href="https://www.legislation.govt.nz/act/public/1986/0114/latest/DLM94204.html">https://www.legislation.govt.nz/act/public/1986/0114/latest/DLM94204.html</a>
1992 February 7 <sup>th</sup>	<b>(EU) Maastricht Treaty</b>		<a href="https://www.consilium.europa.eu/en/maastricht-treaty/">https://www.consilium.europa.eu/en/maastricht-treaty/</a>

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1998 April	<b>Bank of England Act 1998</b> [1998 CHAPTER 11] 'An Act to make provision about the constitution, regulation, financial arrangements and functions of the Bank of England, including provision for the transfer of supervisory functions; to amend the Banking Act 1987 in relation to the provision and disclosure of information; to make provision relating to appointments to the governing body of a designated agency under the Financial Services Act 1986; to amend Schedule 5 to that Act; to make provision relating to the registration of Government stocks and bonds; to make provision about the application of section 207 of the Companies Act 1989 to bearer securities; and for connected purposes.'		<a href="#">Internet Archive</a>
December	Statutory Instrument 1998 No. 1120 (C.25) <b>BANKS AND BANKING</b> <b>The Bank of England Act 1998 (Commencement) Order 1998</b>  <b>Northern Ireland Act 1998</b> [1998 Chapter 47] Reflecting the Good Friday Agreement		<a href="#">Internet Archive</a>  <a href="https://www.legislation.gov.uk/ukpga/1998/47/introduction">https://www.legislation.gov.uk/ukpga/1998/47/introduction</a>  ALT: <a href="#">Internet Archive</a>
2001 February 7 <sup>th</sup>	The <b>Committee of the Barons</b> (represented by The Duke of Rutland, Viscount Masserene and Ferrard, Lord Hamilton of Dalzell and Lord Ashbourne) served their <b>petition</b> upon <b>Her Majesty Queen Elizabeth II</b> according to <a href="#">Art.61 1215 Magna Carta</a> , seeking a response within 40 days as required by <a href="#">The Great Charter</a>		Telegraph Report by Sarah Womack: <a href="#">Internet Archive</a>
February 26 <sup>th</sup>	<b>Prime Minister Anthony Charles Lynton Blair signs the Treaty of Nice – actus reas</b> unlawful act under the constitution of Magna Carta 1215 (Barons considered these grounds for High Treason under the <a href="#">Treason Act 1817</a> ( <i>repealed and replaced by Crime and Disorder Act 1998</i> ))	<a href="#">Treaty of Nice</a> signed and came into force in February 2003	<a href="#">Hansard</a> / <a href="#">Archive</a>

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe /Rest of the World	Source
2001 March 23 <sup>rd</sup>	<p>The <b>Committee of the Baron's invoked Article 61</b> (aka <i>Security and Peace clause</i>) of the 1215 Magna Carta following acknowledgement from Her Majesty Queen Elizabeth II on the 39<sup>th</sup> day and stating that she was being advised by her Ministers. The Baron's were left with no other remedy than to invoke Article 61 because of their alleged High Treason committed by Prime Minister Anthony Charles Lynton Blair who signed the (EU) Treaty of Nice on the 26<sup>th</sup> February 2001.</p> <p><b>It is important to reflect upon the highlighted text in <u>Art.61</u>, as the Author has not established that the serious transgression has been resolved to this current date.</b></p>		<p>Telegraph Report by Caroline Davies: <a href="#">Internet Archive</a></p>
2005 April 9th	<p>Civil marriage of Prince Charles and Mrs Camilla Parker Bowles Refer to briefing paper from Parliamentary archives which sets out the controversy which previously prohibited members of the Royal family to marry outside of the Church, plus a requirement for prior approval of any marriage to be confirmed by the Monarch.</p> <p><b>R (Jackson) v Attorney General [2005] UKHL 56; [2006] 1 AC 262</b> The judgments in this case were the first express statements (in recent times) from judges in official capacity that courts might consider striking down legislation should they contradict constitutional principles, this is in alignment with Sir Edward Coke's statements and opinion on this matter.</p> <p>Based on the judgments it is clear that the judges now consider the principle of parliamentary sovereignty to be subject to limitations imposed by the competing constitutional principle of rule of law. Baroness Hale chose to emphasise the principle of legality in statutory interpretation, unlike Lords Hope and Steyn who reflect the principles set out by <a href="#">Sir Edward Coke on void Acts</a>.</p>	<p>United Nations World Health Organisation International Health Regulations – an instrument of international law binding on 196 nations</p>	<p><a href="https://researchbriefings.files.parliament.uk/documents/SN03417/SN03417.pdf">https://researchbriefings.files.parliament.uk/documents/SN03417/SN03417.pdf</a></p> <p>ALT: <a href="#">Internet Archive</a></p> <p><a href="#">R (Jackson) v Attorney General [2005]</a></p> <p>ALT: <a href="#">Internet Archive</a></p> <p><a href="#">UN WHO IHR (2005)</a></p> <p><a href="#">UN WHO IHR (2005) 3<sup>rd</sup> Edition [pdf]</a></p> <p>ALT: <a href="#">Internet Archive</a></p>

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe /Rest of the World	Source
	<p><i>Lord Hope</i>  “...the rule of law enforced by the courts is the ultimate controlling factor on which our constitution is based.”: [107]  “...the courts have a part to play in defining the limits of Parliament’s legislative sovereignty.”: [107]</p> <p><i>Baroness Hale</i>  “...the courts will [...] decline to hold that Parliament had interfered with fundamental rights unless it has had made its intention crystal clear.”: [159]</p> <p><i>Lord Steyn</i>  “...in exceptional circumstances involving an attempt to abolish judicial review or the ordinary role of the courts, the Appellate Committee of the House of Lords or a new Supreme Court may have to consider whether this is constitutional fundamental which even a sovereign Parliament acting at the behest of a complaisant House of Commons cannot abolish.”: [102]</p>		<a href="#">Affidavit Statement 27</a>
2007	<b>Statute Law Revision Act 2007</b> [Ireland]	<b>Treaty of Lisbon</b> EU Treaty signed at Lisbon on 13th December 2007	<a href="https://www.irishstatutebook.ie/eli/2007/act/28/">https://www.irishstatutebook.ie/eli/2007/act/28/</a> ALT: <a href="#">Internet Archive</a>
2008	<p><b>European Union (Amendment) Act 2008</b>  [2008 CHAPTER 7]  ‘In this Act “the Treaty of Lisbon” means the Treaty of Lisbon Amending the Treaty on European Union and the Treaty Establishing the European Community signed at Lisbon on 13th December 2007.’  NB: Only certain articles have repealed by <a href="#">European Union (Withdrawal) Act 2018</a> at time of writing  EU <b>Treaty of Lisbon</b> (EU constitution by another title)</p>		<a href="https://www.legislation.gov.uk/ukpga/2008/7">https://www.legislation.gov.uk/ukpga/2008/7</a>  ALT: <a href="#">Internet Archive</a>
2009 October 5 <sup>th</sup>	<p>The Parliament and Constitution Centre published a standard note <b>SN/PC/0293</b> to advise Members of Parliament as to the historical background of the Bill of Rights 1688-89 and examines how its provisions have altered in the intervening centuries. Together with its role as part of the uncodified constitution of the United Kingdom.  There are statements within this parliamentary document (p.5) that are</p>		<a href="https://researchbriefings.files.parliament.uk/documents/SN00293/SN00293.pdf">https://researchbriefings.files.parliament.uk/documents/SN00293/SN00293.pdf</a>  ALT: <a href="#">Internet Archive</a>

*:: Smoke & Mirrors ::*

Key years: [58BC](#) | [325](#) | [1066](#) | [1100](#) | [1215](#) | [1302](#) | [1368](#) | [1542](#) | [1576](#) | [1603](#) | [1610](#) | [1627](#) | [1688](#) | [1706](#) | [1714](#) | [1753](#) | [1776](#) | [1789](#) | [1920](#) | [1953](#) | [1972](#) | [2001](#) | [2008](#) | [2022](#)

Date	Events within England, Wales, Ireland and Scotland	Events in Europe /Rest of the World	Source
	<p>at odds to the evidence assembled within this document, namely that the Bill of Rights 1689 can be amended or repealed. Only a cursory reference is made to the Declaration of Rights 1688/9, which were the settlement terms for the Revolution and to which William and Mary agreed in exchange for their accession to become the joint Monarch. Emphasis is only given to the enacted <a href="#">Bill of Rights 1689</a> and <a href="#">Magna Carta 1297</a>, arguing that as they are acts of Parliament subsequent Parliaments cannot be held or be forever bound by them. This is an abrogation of the original intent and Common Law set out in <a href="#">Magna Carta 1215</a> as a contract between King John (his heirs and successors) with the men and women of the British Isles, similarly with the terms agreed with King William and Queen Mary (their heirs and successors) contained within the <a href="#">Declaration of Rights 1688/9</a>. Both contracts then applied to all dominions, protectorates and lands beyond the sea that came under British rule from these dates onwards. See also <a href="#">Blackstone on the Duties of the King</a>. The arguments put forward in this briefing paper further speak to the claim of ‘Parliamentary Sovereignty’ which is rebutted by <a href="#">Sir William Blackstone in his Commentaries (1753)</a> “that if any person shall maliciously or advisedly affirm that both or either of the houses of parliament have any legislative authority without the king, such person shall incur all the penalties of a <i>præmunire</i>.” (refer also to the explanation within Statement <a href="#">27</a> of the Affidavit which rebuts the claim of <a href="#">Parliamentary Sovereignty</a>)</p> <p><b>The European Union (Amendment) Act 2008 (Commencement No.1) Order 2009</b>  Statutory Instrument 2009 No. 3143 (C. 140)  ‘<a href="#">European Union (Amendment) Act 2008</a> shall come into force on 1 December 2009’ – implementing <a href="#">Treaty of Lisbon</a></p>		<p><a href="#">See Bill of Rights 1689 Article VI</a> print version</p> <p><a href="https://www.legislation.gov.uk/ukSI/2009/3143/">https://www.legislation.gov.uk/ukSI/2009/3143/</a></p> <p>ALT: <a href="#">Internet Archive</a></p>

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe /Rest of the World	Source
2011 January 24 <sup>th</sup>	The Parliament and Constitution Centre published a standard note <b>SN/PC/683</b> to advise Members of Parliament regarding the Act of Settlement and the Protestant Succession.		<a href="https://researchbriefings.files.parliament.uk/documents/SN00683/SN00683.pdf">https://researchbriefings.files.parliament.uk/documents/SN00683/SN00683.pdf</a> ALT: <a href="#">Internet Archive</a>
July 19 <sup>th</sup>	<b>European Union Act 2011</b> [2011 CHAPTER 12] ‘An Act to make provision about treaties relating to the European Union and decisions made under them, including provision implementing the Protocol signed at Brussels on 23 June 2010 amending the Protocol (No. 36) on transitional provisions annexed to the Treaty on European Union, to the Treaty on the Functioning of the European Union and to the Treaty establishing the European Atomic Energy Community; and to make provision about the means by which directly applicable or directly effective European Union law has effect in the United Kingdom’		<a href="https://www.legislation.gov.uk/ukpga/2011/12">https://www.legislation.gov.uk/ukpga/2011/12</a>  ALT: <a href="#">Internet Archive</a>
2012 September 8 <sup>th</sup>		Video message Pope Benedict XVI on the initiative "10 SQUARES FOR THE 10 COMMANDMENTS"	<a href="#">Vatican</a> ALT: <a href="#">Internet Archive</a>
2013 April 25 <sup>th</sup>	<b>Succession to the Crown Act 2013</b> [2013 CHAPTER 20] ‘An Act to make succession to the Crown not depend on gender; to make provision about Royal Marriages; and for connected purposes.’	Motu Proprio issued by the Pope coming into effect on 1 <sup>st</sup> September 2013 This is a highest form of Papal Decree issued by the Roman Catholic Church	<a href="https://www.legislation.gov.uk/ukpga/2013/20">https://www.legislation.gov.uk/ukpga/2013/20</a>  <a href="#">MOTU PROPRIO</a>  ALT: <a href="#">Internet Archive</a>
2015 May 24 <sup>th</sup>		Pontiff Pope Francis’s Encyclical Letter LAUDATO SI’ <i>On the care for our common home</i>	<a href="#">Vatican</a> ALT: <a href="#">Internet Archive</a>
June 15 <sup>th</sup>	Magna Carta's 800 <sup>th</sup> anniversary celebrated by Queen Elizabeth II and other dignitaries from the Commonwealth and USA, coins were also minted in its commemoration in the same year. Note that this was the 1215 signing being recognised, there wasn’t any celebration in 1997 marking the 700 <sup>th</sup> anniversary of the 1297 version!	Elizabeth II also referred to Magna Carta 1215 in 2015 when addressing the Australian people	Valentine Low. “Picnic by the river marks Magna Carta’s 800 years of equality and rule of law” <a href="#">The Times. (2015), late ed., F1+. Print.</a> ALT: <a href="#">Internet Archive</a>

*:: Smoke & Mirrors ::*

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Date	Events within England, Wales, Ireland and Scotland	Events in Europe /Rest of the World	Source
2017 January 24 <sup>th</sup>	JUDGMENT - R (on the application of Miller and another) (Respondents) v Secretary of State for Exiting the European Union (Appellant) On appeals from: [2016] EWHC 2768 (Admin) and [2016] NIQB 85 This a modern examination of Constitutional Law albeit the de facto assertion of Parliamentary Sovereignty is made, see statement <a href="#">28</a> in Chapter II and within the Affidavit – Appendix B		<a href="https://www.supremecourt.uk/cases/docs/uksc-2016-0196-judgment.pdf">https://www.supremecourt.uk/cases/docs/uksc-2016-0196-judgment.pdf</a>  ALT: <a href="#">Internet Archive</a>
2018 June 26 <sup>th</sup>	<b>European Union (Withdrawal) Act 2018</b> [2018 CHAPTER 16] ‘An Act to repeal the <a href="#">European Communities Act 1972</a> and make other provision in connection with the withdrawal of the United Kingdom from the EU.’ <u>Note:</u> This enactment has been amended multiple times and is still under change. The alternative link to this record is a snapshot at the time of publication and maybe subject to further change.		<a href="https://www.legislation.gov.uk/ukpga/2018/16">https://www.legislation.gov.uk/ukpga/2018/16</a>  ALT: <a href="#">Internet Archive</a>
2020 March 25 <sup>th</sup>	Coronavirus Act 2020 [2020 CHAPTER 7] Introduced the ability to ‘lockdown’ the inhabitants of the British Isles and only give liberty to certain individuals performing a designated role to travel. If you have got this far in reading this book, even partially absorbed the facts then you will know that this is Law completely unconstitutional and repugnant.	Similar legislation has been passed throughout the world, all repugnant to your indubitable rights and liberties.	<a href="https://www.legislation.gov.uk/ukpga/2020/7/">https://www.legislation.gov.uk/ukpga/2020/7/</a>
June 3 <sup>rd</sup>	<b>HRH Prince Charles launched <a href="#">THE GREAT RE: SET</a> in partnership with the <a href="#">World Economic Forum</a> (Refer to statements <a href="#">33</a> and <a href="#">34</a>)</b>		<a href="#">Internet Archive - website</a> <a href="#">Archive - Speech / mp4</a>
July 15 <sup>th</sup>	<a href="#">Regulation (EU) 2020/1043</a> OF THE EUROPEAN PARLIAMENT AND OF THE COUNCIL of 15 July 2020 “on the conduct of clinical trials with and supply of medicinal products for human use containing or consisting of genetically modified organisms intended to treat or prevent coronavirus disease (COVID-19)”		<a href="https://www.legislation.gov.uk/eur/2020/1043/adopted">https://www.legislation.gov.uk/eur/2020/1043/adopted</a>
December 31 <sup>st</sup>	<b>Remains in force until the WHO no longer declares covid-19 pandemic</b> <a href="#">European Communities Act 1972</a> (repealed) as a consequence of the EU Referendum and withdrawal of the UK from the European Union		<a href="https://www.legislation.gov.uk/ukpga/1972/68/content">https://www.legislation.gov.uk/ukpga/1972/68/content</a>



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Date	Events within England, Wales, Ireland and Scotland	Events in Europe /Rest of the World	Source
2022	<p>Acts of Parliament that contain ideologies which have the effect of subverting the common rights of men and women:</p> <ul style="list-style-type: none"> <li>• Dissolution and Calling of Parliament Act 2022 [2022 CHAPTER 11]</li> <li>• Police, Crime, Sentencing and Courts Act 2022 [2022 CHAPTER 32]</li> <li>• Judicial Review and Courts Act 2022 [2022 CHAPTER 35]</li> <li>• Scottish Local Government Elections (Candidacy Rights of Foreign Nationals) Act 2022 [2022 asp 4]</li> <li>• Nationality and Borders Act 2022 [2022 CHAPTER 36]</li> <li>• Elections Act 2022 [2022 CHAPTER 37]</li> </ul> <p>Draft bills in UK Parliamentary session 2022/23 having implications to subvert the rights and liberties of men and women, boys and girls:</p> <ul style="list-style-type: none"> <li>• Schools Bill {HL BILL 35 /49}</li> <li>• Online Safety Bill {HC 609/HL 87}</li> <li>• Bill of Rights Bill {HC 117}</li> <li>• Climate and Ecology Bill {HL 13} <i>Renamed</i> Ecology Bill {HL 70}</li> <li>• Data Protection and Digital Information Bill {HC 143}</li> <li>• Public Order Bill {HC 116 / HL 61}</li> </ul>		<p><a href="https://legislation.gov.uk">Legislation.gov.uk</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="https://legislation.gov.uk">Legislation.gov.uk</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="https://legislation.gov.uk">Legislation.gov.uk</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="https://legislation.gov.uk">Legislation.gov.uk</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="https://legislation.gov.uk">Legislation.gov.uk</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="https://legislation.gov.uk">Legislation.gov.uk</a> ALT: <a href="#">Internet Archive</a></p>
November	DÁIL ÉIREANN COURTS CIRCUIT RECORD NUMBER 22-11-11	<p>Pope Francis's appeal to COP27 Climate Summit in Egypt, referring to the <b>10 Green Commandments</b> – refer to previous Papal statements/letters in <a href="#">2015</a>, <a href="#">2012</a>, <a href="#">1971</a></p> <p>G20 Bali Leaders' Declaration</p>	<p><a href="https://bills.parliament.uk">Bills.parliament.uk</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="https://bills.parliament.uk">Bills.parliament.uk</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="https://bills.parliament.uk">Bills.parliament.uk</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="https://bills.parliament.uk">Bills.parliament.uk</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="https://bills.parliament.uk">Bills.parliament.uk</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="https://bills.parliament.uk">Bills.parliament.uk</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="https://bills.parliament.uk">Bills.parliament.uk</a> ALT: <a href="#">Internet Archive</a></p> <p><a href="https://bills.parliament.uk">Bills.parliament.uk</a> ALT: <a href="#">Internet Archive</a></p> <p>G20 Declaration: <a href="#">US</a> / <a href="#">EU</a> <a href="#">Dáil Éireann Court papers</a></p>

## Chapter IV: Glossary of terms and definitions

The words used throughout this book are English as defined in the Oxford English Dictionary, in common use every day tongue, unless used within quotes of historical reference where the meaning is relevant to the meaning and use at the time of writing by the original authors. The words used within Annex A (Affidavit) reflect the historical or specific meaning as defined below and or explained in Chapters I to III.

Term	Meaning or definition	Source
Abnegate	Abnegate means to give up; to surrender; to renounce  Case law: A state can not abnegate or surrender its duty which is perpetually upon it to consult the physical and moral good of the people. [State v. Morris, 77 N.C. 512 (N.C. 1877)]	<a href="https://definitions.uslegal.com/a/abnegate/">https://definitions.uslegal.com/a/abnegate/</a>
Actus reas	From latin meaning, <b>Act of guilt</b>	<u>Translation</u>
Assize and jurata	By legislation of Henry II, certain important proprietary actions were henceforth to be tried by assize—by a sworn inquest responsible for the decision of defined and designated issues. The <i>jurata</i> , by contrast, was the body of men summoned to decide questions of fact which might incidentally arise in the course of the trial of a nonproprietary action. With time, the assize was swallowed up, as it were, in the <i>jurata</i> . It is to the latter that the origin of the jury may be traced. See also <u><a href="#">Trial by Jury</a></u>	The Common Law by Oliver Wendell Holmes. The Belknap Press of Harvard University Press, Cambridge, Massachusetts, and London, England 2009 p.373
Barmote Courts	Courts held in certain mining districts belonging to the Duchy of Lancaster, for regulation of the mines, and for deciding questions of title and other matters relating thereto. 8 Steph. Comm. 347, Note b.	<u>Black's Law Dictionary, Ed.1, 1891, p.122</u>
Berghmoth, or Berghmote	The ancient name of the court now called "barmote," (q. v.)	<u>Black's Law Dictionary, Ed.1, 1891, p.130</u>
Baron	Anatoly Liberman (author of <u><a href="#">Word Origins And How We Know Them</a></u> as well as <u><a href="#">An Analytic Dictionary of English Etymology: An Introduction</a></u> ) provides the following insight into the origin and meaning of <i>Baron</i> : "Old Irish <i>bár</i> "wise man, sage; leader; overseer", especially "overseer" resembles "protector", the more so because one of the glosses of barons was Latin <i>custodes</i> (the plural of <i>custos</i> ). In Ireland, the word might enjoy a shady existence as a legal foreignism, and, presumably, that is why it never occurred in native literature. If such was the state of affairs, barons emerged as protectors and "custodians." The way from "protector" to "man; husband; fighter" is short. Thus, baron may be, after all, a Germanic word, but going back to an etymon quite different from the one mentioned in our dictionaries."	Anatoly Liberman, Oxford University Press - <u><a href="#">Part 1</a></u> - <u><a href="#">Part 2</a></u>
Bilingus	Of a double language or tongue; that can speak two languages. A term applied in the old books to a jury composed partly of Englishmen and partly of foreigners, which, by the English law, an alien party to a suit is, in certain cases, entitled to; more commonly called a " <i><u><a href="#">jury de medietate linguae</a></u></i> ". 3 Bl. Comm. 860; 4 Steph. Comm. 422.	<u>Black's Law Dictionary, Ed.1, 1891, p.132</u>
Carta de Foresta	Charter of the Forest, extracted from the text of the Great Charter of Runnymede (Magna Carta) 1215 and created as a separate document in 1217	<u>Black's Law Dictionary, Ed.1, 1891, p.175</u>
Cestui que vie see also: <u><a href="#">pur autre vie</a></u>	From French meaning: <b>He who lives</b> Dictionary of Insurance Terms: cestui que vie The person by whose life the duration of an insurance policy, estate, trust, or gift is measured. This person is generally referred as the insured in an insurance policy A legal term for an individual who is the beneficiary of a trust or an insurance policy, with rights to property and the income and profits that the property provides. A cestui que trust is the person entitled to an equitable, rather than legal, trust in the estate assets	<a href="https://www.allbusiness.com/barrons_dictionary/dictionary-cestui-que-vie-4958109-1.html">https://www.allbusiness.com/barrons_dictionary/dictionary-cestui-que-vie-4958109-1.html</a>  <a href="https://www.investopedia.com/terms/c/cestui-que-vie.asp">https://www.investopedia.com/terms/c/cestui-que-vie.asp</a>

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Term	Meaning or definition	Source
Chartæ Libertatum	These are <i>Magna Charta</i> and <i>Charta de Foresta</i> . <i>Chartarum super fidem, mortuis testibus, ad patriam de necessitudine recurrendum est.</i> Co. Litt. 36. The witnesses being dead, the truth of charters must of necessity be referred to the country, i.e., a jury.	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.196</a>
Common Law	Common Law is <i>legem terræ</i> and vice versa. Refer to the summary of <i>Common Law</i>	
Corporal Oath	An oath, the external solemnity of which consists in laying one's hand upon the Gospels while the oath is administered to him. More generally, a solemn oath.	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.278</a>
County Court	A court of high antiquity in England, incident to the jurisdiction of the sheriff. It is not a court of record, but may hold pleas of debt or damages, under the value of forty shillings. The freeholders of the county (anciently termed the " <i>suitors</i> " of the court) are the real judges in this court, and the sheriff is the ministerial officer. See 3 Bl. Comm. 35, 86; 3 Steph. Comm. 395. But in modern English law the name is appropriated to a system of tribunals established by the statute 9 & 10 Vict. c. 95, having a limited jurisdiction, principally for the recovery of small debts. It is also the name of certain tribunals of limited jurisdiction in the county of Middlesex, established under the statute 22 Geo. II. c. 33.	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.286</a>
De facto	From latin meaning, <b>In fact, in deed</b> , actually.  This phrase is used to characterize an officer, a government, a past action, or a state of affairs that must be accepted for all practical purposes, but is illegal or illegitimate. Thus, an office, position, or status existing under a claim or colour of right, such as a de facto corporation. In this sense it is the contrary of de jure, which means rightful, legitimate, just, or constitutional. Thus, an officer, king, or government de facto is one that is in actual possession of the office or supreme power, but by usurpation, or without lawful title; while an officer, king, or governor de jure is one who has just claim and rightful title to the office or power, but has never had plenary possession of it, or is not in actual possession. <i>De-facto</i> . (n.d.) A Law Dictionary, Adapted to the Constitution and Laws of the United States. By John Bouvier. (1856).	<a href="#">Definition</a>  See also <a href="#">Black's Law Dictionary, Ed.1, 1891, p.325-326</a>
Denizen	In English law. A person who, being an alien born, has obtained, <i>ex donatione regis</i> , letters patent to make him an English subject, – a high and incommunicable branch of the <i>royal prerogative</i> . A denizen is in a kind-of middle state between an alien and a natural-born subject, and partakes of the <i>status</i> of both of these. 1 Bl. Comm. 374; 7 Coke, 6.  The term is used to signify a person who, being an alien by birth. Has obtained letters patent making him an English subject. The King may denize, but not naturalize, a man; the latter requiring the consent of parliament, as under the naturalization act, 1870, (33 & 34 Vict. c. 14.) A denizen holds a position midway between an alien and a natural-born or naturalized subject, being able to take lands by purchase or devise, (which an alien could not until 1870 do,) but not able to take lands by descent, (which a natural-born or naturalized subject may do.) Brown.  The word is also used in this sense in South Carolina. See McClenaghan v. McClenaghan, 1 Strob. Eq. (S. C.) 319, 47 Am. Dec. 532.  A denizen, in the primary, but obsolete, sense of the word, is a natural-born subject of a country. Co. Litt. 129a.	<a href="#">Black's Law Dictionary, Ed.2, 1910, p.353</a>
De medietate linguæ	Of the half tongue; half of one tongue and half of another. This phrase describes that species of jury which, at common law, was allowed in both civil and criminal cases where one of the parties was an alien, not speaking or understanding English. It was composed of six English <i>denizens</i> or natives and six of the alien's own country men.	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.329</a>
De prerogativa regis	From latin meaning, <b>Of the prerogatives of the king</b>	<a href="#">Translation</a>

*:: Smoke & Mirrors ::*

Term	Meaning or definition	Source
de quo warranto	From latin meaning, <b>of which I warrant</b>	<a href="#">Translation</a>
Disseize	Disseize meaning, to dispossess wrongfully	
Disseizin	Disseizin meaning, arbitrary wrongful dispossession	
Dome	(Saxon) Doom; sentence; judgment. An oath. The homager's oath in the black book of Hereford. <i>Blount</i> .	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.385</a>
Domesmen	(Saxon) An inferior king of judges. Men appointed to doom (judge) in matters in controversy. <i>Cowell</i> .  <i>Suitors</i> in a court of a manor in ancient <i>demesne</i> , who are judges there. <i>Blount</i> ; <i>Whishaw</i> ; <i>Termes de la Ley</i> .  Note: The land belonging to a manor (a large country house): The enclosed fields of the manorial lord were known as the <i>demesne</i> .	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.385-6</a>
Duodecemvirale tudicium	The trial by twelve men, or by jury. Applied to juries <i>de medietate linguæ</i> . <i>Mol. de Jure Mar.</i> 448.	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.400</a>
Duodecima manus	Twelve hands. The oaths of twelve men, including himself, by whom the defendant was allowed to make his law. 3 <i>Bl. Comm.</i> 3-15.	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.400</a>
Exegesis	Noun /ˌek.sɪˈdʒiː.sɪs/ meaning: an explanation of a text, especially from the Bible, after its careful study	<a href="#">Cambridge Dictionary</a>
Folc-gemote	In Saxon law. A general assembly of the people in a town or shire. It appears to have had judicial functions of a limited nature, and also to have discharged political offices, such as deliberating upon the affairs of the commonwealth or complaining of misgovernment, and probably possessed considerable powers of local self-government. The name was also given to any sort of a popular assembly. See <i>Spelman</i> ; <i>Manwood</i> ; <i>Cunningham</i> .	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.501</a>
Folc-land	In Saxon law. Land of the folk or people. Land belonging to the people or the public.  Folc-land was the property of the community. It might be occupied in common, or possessed in severalty; and, in the latter case, it was probably parcelled out to individuals in the <i>folc-gemote</i> or court of the district, and the grant sanctioned by the <i>freemen</i> who were there present. But, while it continued to be folc-land, it could not be alienated in perpetuity; and therefore, on the expiration of the term for which it had been granted, it reverted to the community, and was again distributed by the same authority. It was subject to many burdens and exactions from which boc-land was exempt. <i>Wharton</i> .	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.501</a>
Folc-mote	A general assembly of the people, under the Saxons. See <i>Folc-gemote</i>	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.502</a>
Folc-right	The common right of all the people. <b>1 <i>Bl. Comm.</i> 65, 67.</b>  The <i>jus commune</i> , or common law, mentioned in the laws of King Edward the Elder, declaring the same equal right, law, or justice to be due to persons of all degrees. <i>Wharton</i> .	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.502</a>  <i>Blackstone's Commentaries Vol1., p.65 - 67</i>
Folk-land	See <i>Folc-land</i>	
Folk-mote	See <i>Folc-gemote</i>	
Freeman	At the time of writing <i>The Great Charter</i> , <i>freeman</i> simply meant that a man or woman was free to serve as a Juror and thereby be judged of their own actions in a <i>Trial by Jury</i> . <i>Freeman</i> also from Saxon period were members of the <i>Folc-gemote</i>	
Gemot	In Saxon law. A meeting or moot: a convention; a public assemblage. These were of several sorts, such as the <i>witena-gemot</i> , or meeting of the wise men; the <i>folc-gemot</i> , or general assembly of the people; the <i>shire-gemot</i> , or County court; the <i>burg-gemot</i> , or borough court; the <i>hundred-gemot</i> , or hundred court; the <i>hali-gemot</i> , or court-baron; the <i>hal-mote</i> , a convention of citizens in their public hall; the <i>holy-mote</i> , or holy court; the <i>swein-gemote</i> , or forest court; the <i>ward-mote</i> , or ward court. <i>Wharton</i> ; <i>Cunningham</i> .	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.533</a>
Great Charter	Magna Charta, (q. v.)	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.548</a>

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Term	Meaning or definition	Source
Greek Kalends	A colloquial expression to signify a time indefinitely remote, there being no such division of time known to the Greeks.	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.548</a>
habeas corpus	From latin meaning, <b>You have the body</b>	<a href="#">Legal Dictionary</a>
Half-tongue	A jury half of one tongue or nationality and half of another. See DE MEDIETATE LINGUÆ	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.560</a>
Haligemot	In Saxon law. The meeting of a hall, ( <i>conventus aulæ</i> ) that is, a lord's court; a court of a manor, or court-baron. Spelman. So called from the hall, when the tenants or freemen met, and justice was administered. Crabb, Eng. Law, 26.	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.560</a>
Halle-Gemote	Hall assembly. A species of court-baron. ( <i>Saxon</i> ) <i>Alternative: Halmote</i>	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.560</a>
Halymote	A holy or ecclesiastical court. A court held in London before the lord mayor and sheriffs, for regulating the bakers. It was anciently held on Sunday next before St. Thomas' day, and therefore called the " <b>holy-mote</b> ," or holy court. Cowell.	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.560</a>
Healgemote	In Saxon law. A court-baron; an ecclesiastical court.	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.564</a>
Hegelian Dialectic	Depicted by <i>Problem-Reaction-Solution</i> An example of how this works: 1. The Government creates or exploits a problem in which it attributes blame to others. 2. The people react by requesting the Government to provide protection and help (i.e. safety and security) to solve the problem. 3. The Government then offers and implements the solution that was pre-planned prior to the crisis occurring.	<a href="#">Hegel's Dialectic</a>
Hundred	Under the Saxon organization of England, each county or shire comprised an indefinite number of hundreds, each hundred containing ten <i>tithings</i> , or groups of ten families of freeholders or frankpledges. The hundred was governed by a high constable, and had its own court; but its most remarkable feature was the corporate responsibility of the whole for the crimes or defaults of the individual members. The introduction of this plan of organization into England is commonly ascribed to Alfred [The Great], but the idea, as well of the collective liability as of the division, was probably known to the ancient German peoples, as we find the same thing established in the Frankish kingdom under Clothaire, and in Denmark. <i>See 1 Bl. Comm. 115; 4 Bl. Comm. 411.</i> <u>Sir Geoffrey Gilbert</u> also refers to <i>Satrapia</i> when discussing the Hundred	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.583</a>  <i>The History and Practice of the Court of Common Pleas.</i> Gilbert. 1737. Gale ECCO ISBN: 9 781170 017593
Hundred Court	In English law, A larger court-baron, being held for all the inhabitants of a particular hundred, instead of a manor. The free <u>suitors</u> are the judges, and the steward the registrar, as in the case of a court-baron. It is not a court of record, and resembles a court-baron in all respects except that in point of territory it is of greater jurisdiction. These courts have long since fallen into desuetude. <i>3 Bl. Comm. 34, 35; 3 Steph. Comm. 394, 395.</i>	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.583</a>
Hundred gemote	Among the Saxons, a meeting or court of the freeholders of a hundred, which assembled, originally, twelve times a year, and possessed civil and criminal jurisdiction and ecclesiastical powers. <i>1 Reeve, Eng. Law, 7.</i>	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.583</a>
Hundred Lagh	The law of the hundred, or hundred court; liability to attend the hundred court. <i>Spelman.</i>	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.584</a>
Hundredarius	In old English law. A <u>hundredary</u> or <u>hundredor</u> . A name given to the chief officer of a hundred, as well as to the freeholders who composed it. Spel. voc. " <i>Handredus</i> "	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.584</a>
Hundredary	The chief or presiding officer of a hundred.	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.584</a>
Hundredes Earldor, or Hundredes Man	The presiding officer in the hundred court. <i>Anc. Inst. Eng.</i>	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.584</a>

*:: Smoke & Mirrors ::*

Term	Meaning or definition	Source
Hundredors	In English law. The inhabitants or freeholders of a hundred, anciently the <u>suitors</u> or judges of the hundred court. Persons impaneled or fit to be impaneled upon juries, dwelling within the hundred where the cause of action arose. <i>Crompt. Jur.</i> 217.  It was formerly necessary to have some of these upon every panel of jurors. <i>3 Ill. Comm.</i> 359, 360; <i>4 Steph. Comm.</i> 370.  The term "Hundredor" was also used to signify the officer who had the jurisdiction of a hundred, and held the hundred court, and sometimes the bailiff of a hundred. <i>Termes de la Ley</i> ; <i>Cowell</i> .	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.584</a>
Imperium	From Latin meaning: <b>Government</b>	<a href="#">Translation</a>
Inalienable Rights	Pronounced /ináy(i)yənəbəl/ Rights which are not capable of being surrendered or transferred without the consent of the one possessing such rights; e.g. freedom of speech or religion, due process, and equal protection of the laws.	<a href="#">Black's Law Dictionary 6th Edition, p.758</a>
In potestate parentis	In the power of a parent. <i>Inst.</i> 1, 8, pr.; <i>Id.</i> 1, 9; <i>2 Bl. Comm.</i> 497	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.607</a> <i>2 Bl. Comm.</i> 497
Jus	Lating: Jus meaning Right Example: Jus naturale meaning Natural right Jus common meaning Common right	<a href="#">Translation</a>
Justiciar	From William I onwards during the Medieval period, the justiciar was the chief political and legal officer second in charge to the King. They deputized for the King in his absence and presided over the Kings' courts. They were the equivalent to the Prime Minister in modern day, the First Lord of the Treasury e.g. Walter was a key figure in state finance during this period, first under Richard I as justiciar (1193-1198) and then as John's chancellor (1199-1205)* Also refer to previous <u>Governor-General</u> titles used in Ireland.	* <a href="#">The Free Library. S.v. King John's tax innovations--extortion, resistance, and the establishment of the principle of taxation by consent..</a>
Justices	In English law. A writ directed to the sheriff, empowering him, for the sake of dispatch, to try an action in his county court for a larger amount than he has the ordinary power to do. It is so called because it is a commission to the sheriff to do the party justice, the word itself meaning, "You may do justice to — ." <i>3 Bl. Comm.</i> 36; <i>4 Inst.</i> 266.	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.674</a>
Kirk-mote	In Scotch law. A meeting of parishioners on church affairs. (Author's note: see also Saxon references to a variation of different <i>-mote</i> )	<a href="#">Black's Law Dictionary, Ed.1, 1891, p.679</a>
Law	<b>Land</b> – Common Law <b>Air</b> – Cannon Law ( <i>Ecclesiastical</i> ) <b>Water</b> – Maritime Law ( <i>Admiralty</i> )	
Legem terræ	From latin meaning, <b>The Law of the Land</b> see <a href="#">Common Law [lex terræ]</a>	<a href="#">Translation</a>
Lex Bretoise	The law of the ancient Britons, or Marches of Wales. <i>Cowell</i> .	<a href="#">Black's Law Dictionary, Ed.2, 1910, p.716</a>
Lex Danorum	The law of the Danes; Dane-law or Dane-lage. <i>Spelman</i>	<a href="#">Black's Law Dictionary, Ed.2, 1910, p.716</a>
Lex terræ	From latin meaning, <b>The Law of the Land</b> see <a href="#">Common Law</a>	<a href="#">Translation</a>
Lex Wallensica	The Welsh law; the law of Wales. <i>Blount</i>	<a href="#">Black's Law Dictionary, Ed.2, 1910, p.716</a>



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Term	Meaning or definition	Source
Liberty	<p>The standard dictionary definitions are insufficient to reflect the original intent from a constitutional perspective when you realise how language has been used as part of the deception to create your perception. When discussing Liberty objectively the aspect of Rights vs Duties has to be addressed. This becomes more of a political doctrine based upon the assumption that man's freedom is in some way dependent upon the state, with obligations both moral and legal in terms of the social contract.</p> <p>Presented here are several insights into the meaning and how they:</p> <ul style="list-style-type: none"> <li>a) Being granted Liberty (permission/privilege) to go ashore in Naval/Maritime context. Special Liberty (Out of Bounds) is defined as time off that exceeds normal liberty and exceeds the established liberty limits.</li> <li>b) Chalcedon paper examining Marxist ideology versus Biblical Law</li> <li>c) Liberty appears in the due process clauses of both the Fifth and Fourteenth Amendments of the US Constitution. In the context of the US Constitution, liberty means freedom from arbitrary and unreasonable restraint upon an individual. This has also been interpreted by the US Supreme Court:  <u><i>Meyer v. Nebraska</i></u>  <u><i>Bolling v. Sharpe</i></u>  <u><i>Ingraham v. Wright</i></u> </li> </ul>	<p><u>Black's Law 2<sup>nd</sup> Edition</u></p> <p>a) <u>Dept. of the Navy (USNA) example</u></p> <p>b) <u>Changed meaning of liberty</u></p> <p>c) 5<sup>th</sup> Amendment:  <u><a href="https://www.law.cornell.edu/constitution/fifth_amendment">https://www.law.cornell.edu/constitution/fifth_amendment</a></u></p> <p>14<sup>th</sup> Amendment:  <u><a href="https://www.law.cornell.edu/constitution/amendmentxiv">https://www.law.cornell.edu/constitution/amendmentxiv</a></u></p>
License or, Licence	Meaning, <b>licet</b> 'it is permitted' as /láysæt/ (cf. license) or /líysæt/ (cf. licit) e.g. Driving Licence, Marriage Licence etc	
Magna Carta also <i>Magna Charta</i>	From latin meaning, <b>Great Charter</b> Originally known as The [Great] Charter of Runnymede, it became known as Magna Carta from 1217. In the writings of those such as <u>Sir Edward Coke</u> and <u>Sir William Blackstone</u> the document is often referred to as 'The Great Charter'	<u>Translation</u>
Magnum Concilium	In old English law. The great council; the general council of the realm; afterwards called "parliament."  [See also <u><i>Michel-gemot</i></u> and <u><i>Witenagemote</i></u> , the Saxon great assemblies]  The king's great council of barons and prelates.	1 Bl. Comm. 148; 1 Reeve, Eng. Law, 62; Spelman.  Spelman; Crabb, Com. Law, 228.
Mandamus, Sovereign's Writ of	From latin meaning, <b>We Command</b> An ancient plea dating back to Magna Carta, refers to a writ issued by a court ordering a lower court (or governmental entity) to properly carry out a nondiscretionary ministerial function. Interestingly, this mechanism was withdrawn in 1981 and replaced with by Rule 53 of the Supreme Court of Judicature in the UK.	<u>Black's Law Dictionary, Ed.1, 1891, p.747</u>
Mandatory	He to whom a mandate, charge, or commandment is given; also, he that obtains a benefice by <u>mandamus</u>	<u>Black's Law Dictionary, Ed.1, 1891, p.747</u>
Mandate	A Judicial command or precept proceeding from a court or judicial officer, directing the proper officer to enforce a judgment, sentence, or decree.	<u>Black's Law Dictionary, Ed.1, 1891, p.747</u>
Mens rea	From latin meaning, <b>A guilty mind</b>	<u>Translation</u> <u>Black's Law Dictionary, Ed.1, 1891, p.767</u>
Michel-gemot	One of the names of the general council immemorially held in England. The <b><i>Witenagemote</i></b> . One of the great councils of king and noblemen in Saxon times. Jacob.	<u>Black's Law Dictionary, Ed.1, 1891, p.773</u>
Mote	Saxon. A meeting; an assembly. Used in composition, as <i>burgmote</i> , <i>folk mote</i> , etc.	<u>Black's Law Dictionary, Ed.1, 1891, p.791</u>
Mote-bell	The bell which was used by the Saxons to summon people to the court. Cowell.	<u>Black's Law Dictionary, Ed.1, 1891, p.791</u>



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Term	Meaning or definition	Source
Notary	<p>c. 1300, <i>notarie</i>, “a clerk, a personal secretary; person whose vocation was making notes or memoranda of the acts of others who wished to preserve them, and writing up deeds and contracts,” from Old French <i>notarie</i> “scribe, clerk, secretary” (12c.) and directly from Latin <i>notarius</i> “shorthand writer, clerk, secretary,” from <i>notare</i>, “to note,” from <i>nota</i> “shorthand character, letter, note”.</p> <p>Meaning “person authorized to draw up and authenticate contracts and other legal instruments” is from mid-14c.; especially in notary public (late 15c.), which has the French order of subject-adjective. Related: <i>Notarial</i>.</p>	<a href="https://www.etymonline.com/word/notary#etymonline_v_9819">https://www.etymonline.com/word/notary#etymonline_v_9819</a>
Nulli vendemus, nulli negabimus, aut differemus Justiciam vel Rectum	From latin meaning, <b>We will not sell to anyone, deny to anyone, or put off justice or righteousness</b>	<p><a href="#">Translation</a></p> <p>See <a href="#">Statement 14</a></p>
Nunc pro tunc	<p>From latin meaning, <b>Now for then</b></p> <p>A phrase applied to acts allowed to be done after the time when they should be done, with a retroactive effect, i. e., with the same effect as if regularly done.</p>	<p><a href="https://thelawdictionary.org/nunc-pro-tunc/">https://thelawdictionary.org/nunc-pro-tunc/</a></p> <p>See <a href="#">Statement 3</a></p>
Ought	<p>The context and gravity applied to the original meaning as it was used in early c.1200 was that there was a duty and moral obligation to do some thing. Or conversely “Ought not to be done” meaning that there was a duty and moral obligation not to do some thing.</p> <p><b>Genesis Chap XX. Verse IX</b></p> <p>“Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? <u>thou hast done deeds unto me that ought not to be done.</u>”</p> <p><b>ought (v.)</b> Old English <i>ahte</i> “owned, possessed,” past tense of <i>agan</i> “to own, possess; owe” (see <i>owe</i>). As a past tense of <i>owe</i>, it shared in that word's evolution and meant at times in Middle English “possessed” and “under obligation to pay.” It has been detached from <i>owe</i> since 17c., though he ought me ten pounds is recorded as active in East Anglian dialect c. 1825. As an auxiliary verb expressing duty or moral obligation (the main modern use, attested from late 12c.), it represents the past subjunctive.</p>	<a href="https://www.etymonline.com/word/ought">https://www.etymonline.com/word/ought</a>
Owe	<p><b>owe (v.)</b> Old English <i>agan</i> (past tense <i>ahte</i>) “to have, to own,” from Proto-Germanic <i>*aiganan</i> “to possess” (source also of Old Frisian <i>aga</i> “have to, ought to,” Old Norse <i>eiga</i>, Old High German <i>eigan</i>, Gothic <i>aigan</i> “to possess, have”), from PIE root <i>*aik-</i> “be master of, possess.”</p> <p>The original sense is obsolete. The meaning “to have to repay, be indebted for” began in late Old English with the phrase <i>agan to geldanne</i> literally “to own to yield,” which was used to translate Latin <i>debere</i> (earlier in Old English this would have been <i>sceal</i> “shall”); by late 12c. the phrase had been shortened to simply <i>agan</i>, and <b>own</b> (v.) took over this word's original sense.</p> <p>The intransitive meaning “be in debt” is from mid-15c. To <b>be owing to</b> “be due or attributable to” is by 1650s.</p> <p>An original Germanic preterite-present verb (along with <b>can</b> (v.1), <b>dare</b>, <b>may</b>, etc.). New past tense form <i>owed</i> arose 15c. to replace <i>oughte</i>, which developed into <b>ought</b> (v.).</p>	<a href="https://www.etymonline.com/word/owe#etymonline_v_10116">https://www.etymonline.com/word/owe#etymonline_v_10116</a>

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Term	Meaning or definition	Source
Papal Bull	Bulla Pontificum, the Papal Bull: a highest proclamation document issued by a Roman Pontiff (pope). It is a formal statement, decree, charter, edict or order that is legally binding as a command or decision entered on the papal court record (as if entered by a court or judge). Still issued today by the pope, each and every Papal Bull is deliberate and conscious, considered by the Vatican to be absolute original law for all eternity. These include statutory decrees, dogmatic pronouncements, canonizations of saints, conferring titles to bishops, episcopal appointments, dispensations, excommunications, apostolic constitutions, convocations, etc.	
Pares	Latin: <i>Pares</i> means <i>Peers</i>	<u>Translation</u>
Parliamentary sovereignty	<p>What is meant by Parliamentary sovereignty?</p> <p>The claim of Parliamentary sovereignty is a principle of the UK constitution. It makes Parliament the supreme legal authority in the UK which can create or end any law. One of the important aspects of the fundamental principle of Parliamentary sovereignty is that <u>primary legislation</u> is not subject to displacement by the Crown through the exercise of its prerogative powers. Generally, the courts cannot overrule its legislation and no Parliament can pass laws that future Parliaments cannot change. Parliamentary sovereignty is the most important part of the UK constitution.</p> <p><u>Author's comment:</u> This <u>de facto</u> right of Parliament includes the repeal of part or all of a what Parliament claims to be a 'constitutional statute' without explicit consultation of the people, which is part of the deception from 1689. e.g. <u>Bill of Rights 1689</u> of which only one article remains unrepealed. Hence the reliance upon the precursor to the Bill of Rights 1689, the Declaration of Rights 1688/9 within the affidavit (Appendix A) – <u>Magna Carta 1297</u> only retains 3 articles of the 61 contained in The Great Charter 1215</p>	<p><a href="https://www.parliament.uk/site-information/glossary/parliamentary-sovereignty/">https://www.parliament.uk/site-information/glossary/parliamentary-sovereignty/</a></p> <p>See <u>FCO 30/1048</u></p> <p>See also rebuttal of <u>Parliamentary Sovereignty</u></p>
Pleistocene	The Pleistocene epoch ranged from c. 2.6 million years ago until c. 12,000 years ago. It is characterised by repeated cycles of glacials and interglacials	
Potentate	<p>Pronounced /'pəʊntnt/</p> <p>Late Middle English: from Latin potentatus 'dominion', from potent- 'being able or powerful', from the verb posse</p> <p>A person who possesses great power or sway; a prince, sovereign, or monarch. [By the naturalization law of the United States, an alien is required to renounce all allegiance to any]</p> <p>Oxford English Dictionary: A powerful city, state, or body; (e.g. <i>European Union, World Economic Forum, United Nations</i> and the <i>Holy See</i> would be included by definition)</p>	<p><u>Black's Law 2<sup>nd</sup> Edition</u></p> <p><u>Black's Law Dictionary, Ed.2, 1910, p.920</u></p>
Præpofitus	From latin meaning, <b>prefect</b>	<u>Translation</u>
præmunire	<p>From latin meaning, <b>protect</b></p> <p>Pronounced / prē"myoo-nī'rē /</p> <p>Definition: The offence of directly or indirectly asserting the supremacy of the Pope over the Crown of England, as by procuring excommunications or bulls from Rome, contrary to the <u>Statute of Praemunire</u> (16 Rich. 2, c. 5)</p> <p>In order to prevent the pope from assuming the supremacy in granting ecclesiastical livings, a number of statutes were made in England during the reigns of Edward I., and his successors, punishing certain acts of submission to the papal authority. In the writ for the execution of these statutes, the words præmunire facias, being used, to command a citation of the party, gave not only to the writ, but to the offence itself, of maintaining the papal power, the name of præmunire.</p>	<p><u>Translation</u></p> <p><a href="https://lawlegal.eu/præmunire/">https://lawlegal.eu/præmunire/</a></p> <p>Also <u>John Bouvier (1856) Dictionary</u></p>

*:: Smoke & Mirrors ::*

Term	Meaning or definition	Source
Prelate	<p>Pronounced /'prelæt/  Middle English: from Old French prelat, from medieval Latin praelatus 'civil dignitary'</p> <p>A clergyman of a superior order, as an archbishop or a bishop, having authority over the lower clergy; a dignitary of the church.</p>	
Primary Legislation	<p>This is the term given to describe enactments (Acts) of Parliament, these are the laws that have been granted <u>Royal Assent</u> by the Monarch (or Crown in Parliament), following the same process within all nations England, Wales, Scotland, Ireland, Canada etc.  See also <u>Secondary Legislation</u></p>	
Prothonotary	<p>Also <i>protonotary</i>, mid-15c., "principal clerk of a court," from Medieval Latin <i>prothonotarius</i>, from a Late Latin borrowing of Greek <i>prōtonotarios</i> "first scribe," originally the recorder of the court of the Byzantine empire, from <i>prōtos</i> "first" (see <u>proto-</u>) + Latin <i>notarius</i> (see <u>notary</u>).  Related: <i>Prothonotarial</i>.</p> <p>The -h- appeared in Medieval Latin, perhaps because Greek <i>prōto-</i> sometimes became <i>prōth-</i> (before an aspirated vowel); it was carried into Old French, which passed it to Middle English. Other Middle English <i>proto-</i> words from French also had variants in <i>protho-</i> (<i>prothomartir</i> "earliest martyr, "<i>Protheus</i>" the god Proteus, "<i>prothogol</i>" protocol," all 15c.), but soon it was purged from the others; <i>prothonotary</i> kept its perhaps through the powerful and necessary conservatism of legal language.</p>	
Pur autre vie see also: <u>cestui que vie</u>	From French meaning: <b>For another's life</b>	<a href="https://gmuconsults.com/real-estate/pur-autre-vie/">https://gmuconsults.com/real-estate/pur-autre-vie/</a>
Royal Assent	<p>See also <u>Royal Assent Act 1967</u>  An Act of Parliament is duly enacted if Her/His Majesty's Assent thereto, being signified by Letters Patent under the Great Seal signed with Her Majesty's own hand. Since <u>The Royal Assent by Commission Act 1541</u>, the reality is that the monarch no longer performs this function in person and delegates their commissioners to grant Royal Assent on their behalf, in Canada and other dominions this is performed by the <u>Governor General</u> or Lieutenant Governor General.</p> <p>This is regarded as a formality and almost inconceivable that any Bill might be returned with <i>Assent Reserved</i> in place of a signature, since the last time that it was refused was in 1707, when Queen Anne vetoed a Bill on the Scottish Militia on the advice of her Ministers. See discussion in <u>Chapter I</u></p>	<a href="https://www.legislation.gov.uk/ukpga/1967/23">https://www.legislation.gov.uk/ukpga/1967/23</a>
Secondary Legislation	<p>Secondary Legislation is the term derived following the multi-annual report from the <u>Donoughmore Committee</u> on the powers of Ministers, where Statutory Instruments (SI) are now placed before Parliament but do not require Royal Assent before coming into force. These instruments are limited to the powers conferred within the primary Acts and cannot change or create new requirements – however, these as we have witnessed during the so-named covid pandemic have been open to abuse.</p>	

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Term	Meaning or definition	Source
Secta	<p>In old English law. Suit; attendance at court; the plaintiff's suit or following, i.e., the witnesses whom he was required, in the ancient practice, to bring with him and produce in court, for the purpose of confirming his claim, before the defendant was put to the necessity of answering the declaration. See 3 Bl. Comm. 295, 344; Bract. fol. 214a.</p> <p>A survival from this proceeding is seen in the formula still used at the end of declarations, "and therefore he brings his suit," (<i>et inde producit sectam.</i>)</p> <p>This word, in its secondary meaning, signifies suit in the courts; lawsuit.</p> <p>– <i>Secta ad curiam</i>. A writ that lay against him who refused to perform his suit either to the county court or the court-baron. Cowell.</p> <p>– <i>Secta curiæ</i>. In old English Law. Suit of court; attendance at court. The service, incumbent upon feudal tenants, of attending the lord at his court, both <b>to form a jury when required</b>, and also to <b>answer for their own actions</b> when complained of.</p> <p>– <i>Secta regalis</i>. A suit so called by which all persons were bound twice in the year to attend in the sheriff's tourn, in order that they might be informed of things relating to the public peace. It was so called because the sheriff's tourn was the king's leet, and it was held in order that the people might be bound by oath to bear true allegiance to the king. Cowell.</p>	<a href="#">Black's Law Dictionary, Ed.2, 1910, p.1065</a>
Silence is acquiescence	Maxim. Silence As Acquiescence. <i>Acquiescence</i> is agreement or consent via silence or without objection or protest. By definition, acquiescence is passive acceptance or submission.	<a href="#">Black's Law Dictionary, Ed.2, 1910, p.20</a>
Sovereign (c.16-c.17 English Sovereign)	<p>The term often used in an attempt to define ultimate independence.</p> <p>Derived from the Latin words <i>Sove</i> – Sleep or Sleeping, and <i>Reign</i> – To Rule Over, therefore the literal translation is to rule over the sleeping.</p> <p>The orthodox source for the word it is believed to originate from late 13c., sovereign, "superior, ruler, master, one who is superior to or has power over another," from Old French sovereign "sovereign, lord, ruler," noun use of adjective meaning "highest, supreme, chief". Specifically by c. 1300 as "a king or queen, a ruler of a realm."</p> <p>Also refer to the writing of <a href="#">Sir Henry Sumner Maine</a> on "<i>territorial sovereignty</i>" and</p>	<p><a href="#">Translation</a></p> <p><a href="http://www.etymonline.com/word/sovereign">www.etymonline.com/word/sovereign</a></p> <p><a href="#">"Ancient Law" Chapter IV, Maine, 1861</a></p>
Slavery	The condition of a slave; that civil relation in which one man has absolute power over the life, fortune, and liberty of another.	<a href="#">Black's Law Dictionary, Ed.2, 1910, p.1092</a>
State	<p>Derived partly from Latin status 'manner of standing, condition', from stare 'to stand'.</p> <p>Although the word was in use prior to Niccolo Machiavelli, he is attributed as the first to define the concept of state circa 1500</p> <p>"All the states, all the dominions that have had and have imperium over men, have been and are either republics or principates". A state, therefore, is something that has dominion and imperium. That is, it rules over people in the state, and it does not obey anyone outside of it. States are either ruled by one person, a "prince"</p> <p>-- a king or a dictator</p> <p>-- or they are republics in which no single person rules</p>	
Steward	This word signifies a man appointed in the place or stead of another, and generally denotes a principal officer within his jurisdiction. Brown	<a href="#">Black's Law Dictionary, Ed.2, 1910, p.1110</a>
Suetonius; Quae praeter consuetudinem & morem maiorum fiunt, neque placent, nec recta videntur.	From latin meaning, <b>Unless things are done according to custom, and the usage of the majority, they will neither be approved nor seem to be right</b>	<p>Coke, Sir. Selected Writings of Sir Edward Coke, vol. I. Liberty Fund, 1600</p> <p>ALT: <a href="#">Internet Archive</a></p>

*:: Smoke & Mirrors ::*

Term	Meaning or definition	Source
Sui Juris	Latin. <b>Of his own right</b> ; possessing full social and civil rights; not under any disability, or the power of another, or guardianship. Having capacity to manage one's own affairs; not under legal disability to act for one's self.	<a href="#">Black's Law Dictionary, Ed.2, 1910, p.1121</a>
Suit	In old English Law. The witnesses or followers of the plaintiff. 3 Bl. Comm. 295 See <a href="#">Secta</a>	<a href="#">Black's Law Dictionary, Ed.2, 1910, p.1121</a>
Suitor or Suitors	A Party to a suit or action in court. In it's ancient sense, "suitor" meant one who was bound to attend the county court; also one who formed part of the <a href="#">Secta</a>	<a href="#">Black's Law Dictionary, Ed.2, 1910, p.1121</a>
Tallage	Origin c13: from Old French <i>taillage</i> , from <i>taillier</i> to cut – a tax levied by the Norman and early Angevin kings on their Crown lands and royal towns – a toll levied by a lord upon his tenants or by a feudal lord upon his <u>vassals</u>	<a href="#">Collins English Dictionary</a>
Terræ Carta	From latin meaning, <b>Earth Charter</b> Concept introduced By Prince Charles (Charles III) to replace the Magna Carta and the Bill of Rights 1689. According to the principles recorded and of agreed in 1215, the contents of the Magna Carta i.e. rights and liberties cannot be repealed or replaced. To suggest such an action is unconstitutional, especially when you consider the primary role of Monarch is to protect and uphold the rights and liberties laid down in the constitution.	<a href="#">Translation</a>
Textus Roffensis	Also known as 'The Rochester Book', the manuscript demonstrates the importance of ancient English precedent to the Norman conquerors of England. Written some 500 years after the earliest records the Law Codes of King Æthelberht	<a href="#">Translated Text</a>  ALT: <a href="#">Internet Archive</a>
Transubstantiation	The belief, especially by Roman Catholics, that during Mass (a religious ceremony) bread and wine are changed into the body and blood of Jesus Christ	<a href="#">Dictionary</a>
Trial by Jury	Essentially means your right as a <u>free-man</u> to be judged by 12 of your peers "... reference to judgment by peers or the law of the land was in due course to be reworded for the purposes of <u>clause 39</u> of Magna Carta ('Nullus liber homo capiatur, vel imprisonetur, aut dissaisiatur, aut utlagetur, aut exuletur, aut aliquo modo destruatur, nec super eum ibimus, nec super eum mittemus, nisi per legale iudicium parium suorum vel per legem terre'). It passed meanwhile through a series of drafts and editorial refinements. Thus, as clause 29 of the Articles of the Barons, sealed early in June 1215, it reoccurs in an undertaking that 'The body of a free man is not to be taken or imprisoned or disseised or outlawed or exiled or in any way destroyed, nor will the King go or send against him by force, save by judgment of his peers or by the law of the land' ('Ne corpus liberi hominis capiatur nec imprisonetur nec dissaisietur nec utlagetur nec exuletur nec aliquo modo destruatur, nec rex eat vel mittat super eum vi, nisi per iudicium parium suorum vel per legem terre'). The 'law of our realm' of 10 May has hereby become the more generic, and less personal, 'law of the land'." N. C. Vincent, 'King John's Diary & Itinerary', The Magna Carta Project  Courts of Common Plea and the County Court were historically held without a 'Judge' – since the adjudgment was performed by independent Jurors in a Trial by Jury. Both the accused and the law (oral and written-down) were to be adjudged, giving the verdict of 'Guilty' required all Jurors to agree otherwise the verdict was returned 'Not Guilty' even if the accused had technically broken the law. In this instance, this causes what is called 'Annulment by Jury' or 'Jury Nullification' of the law/legislation itself. Refer also to <a href="#">Chapter I : Trial by Jury – the power of the people to self-govern</a>	Citation reference: <a href="#">MagnaCartaResearch.org</a>  ALT: <a href="#">Internet Archive</a>   The history and practice of the Court of Common Pleas. <a href="#">Geoffrey Gilbert</a> , ISBN: 978-1170017593
Uberrimae fidei	From latin meaning, <b>Of the utmost good faith; of the fullest confidence</b> Uberrima fides (sometimes seen in its genitive form uberrimae fidei) with the literal meaning, "most abundant faith"	<a href="#">Translation</a>

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Term	Meaning or definition	Source
Ubi eadem ratio, ibi eadem lex; et de similibus idem est iudicium	From latin meaning, <b>Where the reason is the same, there the law is the same; and the judgment is the same concerning the like</b>	<a href="#">Translation</a>
Un-alienable	Not alienable (See <a href="#">Inalienable</a> )	
Unum Sanctum	From latin meaning, <b>One Saint</b> Pope Boniface VIII asserted his rights against King Phillip the Fair of France, Unum Sanctum ( <i>One Holy Church</i> ) is a landmark in the history of the doctrine of Papal Primacy.	<a href="#">Translation</a>
vassal	In feudal society, a vassal was a man who gave military service to a lord, in return for which he was protected by the lord and received land to live on	<a href="#">Collins English Dictionary</a>
void <i>ab initio</i>	From latin meaning, void <b>“from the start”</b> or <b>“from the beginning”</b>  In contract law if a contract is declared void ab initio, the ruling effectively means that the contract essentially never existed and therefore had no binding power over any parties to the contract.	<a href="#">Black’s Law 2<sup>nd</sup> Edition</a>
Witan	In Saxon Law. Wise men; persons of information. Especially in the laws; the king’s advisers; members of the king’s council; the optimates, or principal men of the kingdom. <i>1 Spence. Eq. Jur. 11</i>	Black’s Law Dictionary, Ed.2, 1910, p1229
Witena dom	In Saxon Law. The judgement of the county court, or other court of competent jurisdiction, on the title to property, real or personal. <i>1 Spence. Eq. Jur. 22</i>	Black’s Law Dictionary, Ed.2, 1910, p1229
Witenagemote	“The assembly of wise men”. This was the great national council or parliament of the Saxons in England, comprising the noblemen, high ecclesiastics, and other great thanes of the kingdom, advising and aiding the king in the general administration of government.	Black’s Law Dictionary, Ed.2, 1910, p1229
Witens	The chiefs of the Saxon lords or thanes, their nobles, and wise men.	Black’s Law Dictionary, Ed.2, 1910, p1229

## Chapter V: Key individuals referenced within this compendium

Name	Biography	Source
Blackstone, Sir William	b. 10 July 1723 – d. 14 February 1780   London, England  Regarded as one of the greatest scholars of English Common Law. Blackstone began his lectures on the Common Law in 1753. His <i>Commentaries</i> served as a primary instruction tool in England and America well into the nineteenth century and exerted a pronounced influence on the development of the American legal tradition.	<a href="#">Biography</a>
Blair, Anthony (Tony) Charles Lynton	b. 6 May 1953   Edinburgh, Scotland  Prime Minister of UK who signed the (EU) <a href="#">Treaty of Nice</a> on the 26th January 2001, an act which lead to the Barons petitioning HM Queen Elizabeth II and subsequently invoking <a href="#">Article 61 of Magna Carta</a> .  He was instrumental in the misrepresentation to Parliament of the existence of WMD (weapons of mass destruction), which directly lead to authorised armed conflict against the regime of Iraq which resulted in the loss of many lives of both Iraqi civilians and the British Military.  Prime Minister, First Lord of the Treasury and Minister for the Civil Service between 1 May 1997 - 27 June 2007	<a href="#">History Parliament</a>
Churchill, Sir Winston Leonard Spencer	b. 30 November 1874 – d. 24 January 1965   Oxfordshire, England Appointed First Lord of the Admiralty 1911-1915  Prime Minister, First Lord of the Treasury and Minister for the Civil Service between 10 May 1940 – 26 July 1945, 26 October 1951 – 5 April 1955 Elected <i>Member of Parliament</i> 1900 until 1955	<a href="#">Biography</a>



*:: Smoke & Mirrors ::*

Name	Biography	Source
Coke, Sir Edward Pronounced, Cook. / kɒk /	<p>b. 1 February 1552 – d. 3 September 1634   Norwich, England</p> <p>January 21, 1571 Coke enters Clifford's Inn, London and starts his career and learning in Law.</p> <p>Sir Edward Cook appointed as <i>Solicitor General</i> under Queen Elizabeth I</p> <p><i>Speaker of the House of Commons</i> under Queen Elizabeth I on February 19, 1593 and appointed <i>Attorney General</i> April 10, 1594</p> <p><i>Appointed Attorney General</i> under King James I and later <i>Lord Chief Justice</i> in 1606</p> <p>Made a member of the <i>Privy Council</i> in 1613</p> <p>Elected <i>Member of Parliament</i> and <i>Professor of Law</i> at Cambridge in 1614</p> <p>His writings and records of many reported and unreported cases, of which both he and other eminent judges of his time presided over, have been a great source of reference by the Judiciary on Common Law, the Constitution and the Royal Prerogative since.</p>	<p><a href="#">History Parliament</a></p> <p><a href="#">Selected writings Vol.1</a></p> <p><a href="#">Selected writings Vol.2</a></p> <p><a href="#">Selected writings Vol.3</a></p>
Gilbert, Sir Geoffrey [sometimes <i>Jeffray</i> or <i>Jeffrey Gilbert</i> ]	<p>b. 1674 – d. 14 October 1726   Lamberhurst, Kent England</p> <p>A learned Judge and Author of several publications including <i>The History and Practice of the Court of Common Pleas</i> (First Published 1737), <i>The History and Practice of the High Court of Chancery</i> (First Published 1756). After his legal education at the Inner Temple to which he was admitted in 1662 and joined the bar in 1668, Gilbert practiced for several years before being appointed a puisne judge of the Irish king's bench in 1715. He became Chief Baron of the Irish Exchequer in 1715 and rose to the position of Chief Baron of exchequer of England in 1725.</p> <p>There were multiple unpublished manuscripts by Gilbert including a one section, "Evidence", which was already in circulation as an individual, albeit unpublished, manuscript in 1710. This is cited as Gilbert's most known and influential work. Publication of this section, as <i>The Law of Evidence</i>, occurred in 1754 and is quoted by Sir William Blackstone in his <i>Commentaries</i> as "a work which it is impossible to abstract or abridge without losing some beauty and destroying the chain of the whole"</p>	<p>See Biography by M. Macnair <a href="https://doi.org/10.1093/ref:odnb/10688">https://doi.org/10.1093/ref:odnb/10688</a></p> <p>William &amp; Mary Library references:</p> <p><a href="#">Court of Common Pleas</a></p> <p><a href="#">High Court of Chancery</a></p> <p><a href="#">Law of Evidence</a></p> <p><a href="#">Civil Actions with an introduction to Constitution of England</a></p> <p><a href="#">Law of Executions incl Court of King's Bench</a></p>
Grotius, Hugo [or de Groot]	<p>b. 10 April 1583 – d. 1645   Delft, Netherlands</p> <p>An influential figure in philosophy, political theory, law and associated fields for much of the seventeenth century and for a few hundred years since</p>	<a href="#">Biography</a>
Heath, Sir Edward (Ted) Richard George	<p>b. 9 July 1916 – d. 17 July 2015   Broadstairs, Kent, England</p> <p>Prime Minister of UK who signed the (EU) Treaty of Rome and entered Great Britain and Northern Ireland into a union with other 'member states' of the European Economic Community – see entries from <a href="#">1971</a></p> <p>Prime Minister, First Lord of the Treasury and Minister for the Civil Service between 19 June 1970 - 4 March 1974</p> <p>Elected <i>Member of Parliament</i> 3 February 1950 until 7 June 2001</p>	<a href="#">History Parliament</a>
Jefferson, Thomas	<p>b. 2 April 1743 – d. 4 July 1826   Virginia, United States</p> <p>Notably Thomas Jefferson was the draftsman of the <a href="#">Declaration of Independence</a> of the United States.</p> <p>The nation's first secretary of state (1789–94) under George Washington.</p> <p>Second vice president (1797–1801) under John Adams before becoming the third president (1801–09), he was also the statesman responsible for the Louisiana Purchase.</p>	<a href="#">Biography</a>



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Name	Biography	Source
du Motier, Gilbert	<p>b. 1757 – d. 1834   Paris, France</p> <p>Marquis de La Fayette, a French nobleman joined the American Revolutionaries and became a Major General in the American army at the age of just 20, as well as being a personal friend of George Washington.</p> <p>Instrumental in the battle to capture Yorktown in 1781 and the peace Treaty of Paris which brought an end to the war of independence in 1783.</p> <p>A member of the National Assembly, formed in June 1789, he presented an initial draft of the <a href="#">Declaration of the Rights of Man and Citizens</a> inspired largely by the American <a href="#">Declaration of Independence</a>.</p> <p>Note the surviving images of the declaration have interesting symbology, an angel pointing to the ‘all seeing eye’, the serpent devouring its own tail is called the Ouroboros and was depicted on a shrine on Tutankhamen’s tomb for example.</p>	<p><a href="#">Biography</a></p> <p><a href="#">Photo of the Declaration</a></p>
Maine, Sir Henry James Sumner	<p>b. 15 August 1822 – d. 3 February 1888   Scotland</p> <p>Sir Henry Sumner Maine K.C.S.I. [Knight Commander of the Star of India] was one of the great intellects of the Victorian era. He trained as a lawyer, taught Civil Law as Regius Professor at Cambridge University, served at the Inns of Court in London, worked on law reform in India, and was a professor of Jurisprudence at Oxford University. He wrote several books including <i>Ancient Law</i> (1861) and <i>Popular Government</i> (1885).</p>	<p><a href="#">Biography</a> <a href="#">Westminster Abbey</a></p> <p>Library references: Ancient Law History of Institutions Popular Government</p>
Somers, Sir John	<p>b. 4 March 1651 – d. 26 April 1716   Worcester, England</p> <p>Sir John Somers was appointed as <i>Solicitor General</i> under King William III and Queen Mary <i>Lord Keeper</i>, 1693-97 <i>Lord Justice</i>, 1695-99 Sir John Somers was <i>Lord Chancellor</i>, 1697-1700</p> <p>Amongst other pre-eminences he is recognised for having presided as Chairman of the Committee drafting of the <a href="#">Declaration of Rights</a> and the corresponding <a href="#">Bill of Rights</a>, he was influential in settling the terms of the <a href="#">Union with Scotland</a> in 1707. Queen Anne made him Lord President of the Privy Council in 1708. Interestingly, most of his papers were destroyed in a house fire in 1753 and with it any historical evidence from which we would gain a better understanding into the preparation of these documents.</p> <p>Elected <i>Member of Parliament</i> in 1688/9</p>	<p><a href="#">History Parliament</a></p>

## Chapter VI: Governor-General’s of the Commonwealth

Country	Governor-General (appointed as at time of publication)	Source
Australia	His Excellency General the Honourable David Hurley, 1 July 2019	<a href="https://www.gg.gov.au">https://www.gg.gov.au</a>
Canada	Her Excellency Rt. Hon. Mary Simon, appointed 26 July 2021 <i>Refer also to the Lieutenant Governor of each Province</i>	<a href="https://www.gg.ca/en">https://www.gg.ca/en</a> <a href="#">Government of Saskatchewan</a>
Ireland	The office of Chief Governor of Ireland existed under various names from the 12th-century to the creation of the Irish Free State on 6 December 1922. Common names were (Chief) <a href="#">Justiciar</a> (c.13–c.14th); (King's) <a href="#">Lieutenant</a> (c.14–c.16); (Lord) <a href="#">Deputy</a> (c.15–c.17), and <a href="#">Lord Lieutenant</a> (standard after 1690). The unofficial term <a href="#">Viceroy</a> was also common. Refer to the <a href="#">Ireland Act 1949</a> – ceased status of dominion	-
New Zealand	Dame Cindy Kiro, appointed 21 October 2021 for 5 years	<a href="https://gg.govt.nz/governor-general">https://gg.govt.nz/governor-general</a>
South Africa	Position apparently abolished 31 May 1961	-

## Chapter VII: Coronation Rolls, Oaths, Charters, Declarations

King / Queen	Description	National Archive Reference	Source
Henry II	Coronation Charter of Liberties – Hen 2 (5 August 1100)	-	
Edward II	Coronation Rolls – Edw 2	C 57/1	
Henry IV	Coronation Rolls – Hen4	C 57/2	
Henry V	Coronation Rolls – Hen 5	C 57/3	
Henry VI	Hen 6	-	
Henry VII	Hen 7	-	
Henry VIII	Hen 8	-	
Elizabeth I	Eliz	-	
James I	Coronation Rolls – Jas 1	C 57/4	
Charles I	Chas	-	
Charles II	Coronation Rolls – Chas 2	C 57/5	
James II	Coronation Rolls – Jas 2	C 57/6	
William II & Mary II	Coronation Rolls – Wm & Mary	C 57/7	
Anne	Coronation Rolls – Anne	C 57/8	
George I	Coronation Rolls – Geo 1	C 57/9	
George II	Coronation Rolls – Geo 2	C 57/10	
George III	Coronation Oath – Geo 3	C 195/1/1	
George III	Court of Claims, original commission (f 4) with Seal - Geo 3 (8 July 1761)	C 195/1/2	
George IV	Coronation Rolls – Geo 4	C 57/11	
George IV	Geo 4	C 195/1/3	
George IV	Coronation – Geo 4 : Form and order of service	C 195/1/4	
George IV	Court of Claims – Geo 4	C 195/1/11	
William IV	Coronation Rolls – Wm 4	C 57/12	
William IV	Coronation proclamation Wm 4 : 15-Jul 1831	C 195/2/3	
William IV	Coronation service Wm 4	C 195/2/11	
Victoria	Coronation Rolls – Vict	C 57/13	
Edward VI	Coronation Rolls – Edw 6	C 57/14	
George V	Coronation Rolls – Geo 5	C 57/15	
George V	Geo 5	C 195/4	
Edward 7 [uncrowned]	Edw 7 (Court of Claims & Petitions) <i>King Edward 7</i>	C 195/3	
George VI	Coronation Rolls – Geo 6	C 57/16	
George VI	Geo 6	C 195/5	
Elizabeth II	Pt.1 Master of the Rolls (31 May 1954)	C 57/17/1	
Elizabeth II	Pt.2 Coronation Oath signed (31 May 1954)	C 57/17/2	<a href="#">Internet Archive [video]</a>
Elizabeth II	Court of Claims Commission for the Coronation of Elizabeth II	C 195/14	
Charles III [uncrowned]	<i>King Charles III</i>	-	

Note: Links to research images/footage to be included in Edition 2.

## Appendix A – Affidavit : Petition of Right

< Download completion instructions/explanation & this Petition of Right for your own use >

:: I :: [First]-[middle]-[middle]: [Last Name]

hereinafter “Affirmant”, do solemnly affirm, declare and state as follows:

1. Affirmant is competent to state the matters set forth herein.
2. Affirmant has knowledge of the facts stated herein.
3. Affirmant has relied upon the translation of The Charter of Runnymede 1215 (also known as The Great Charter and Magna Carta) as researched and prepared by the learned staff of the Magna Carta Research Project (<https://magnacartaresearch.org/about/personnel>)
4. All the facts herein are true, correct, complete and admissible as evidence, and if called upon as a witness, Affirmant will testify to their veracity.
5. The statement of plain facts contained herein form the Affirmant’s Petition of Right to the King for the Restoration of the Rule of Law.

### Plain Statement of Facts

1. The following is a matter of record from the published lectures of Sir Henry Sumner Maine when he writes of Julius Caesar’s description of the Druids<sup>9</sup> and their role in Ireland  
“... the Druids were supreme judges in all public and private disputes; and that, for instance, all questions of homicide, of inheritance, and of boundary were referred to them for decision. He says that the Druids presided over schools of learning, to which the Celtic youth flocked eagerly for instruction, remaining in them sometimes (so he was informed) for twenty years at a time. He states that the pupils in these schools learned an enormous quantity of verses, which were never committed to writing; and he gives his opinion that the object was not merely to prevent sacred knowledge from being popularised, but to strengthen the memory. Besides describing to us the religious doctrine of the Druids, he informs us that they were extremely fond of disputing about the nature of the material world, the movements of the stars, and the dimensions of the earth and of the universe.”<sup>10</sup> Lecture II, The Ancient Irish Law. p.31

This is further supported from the translations of later manuscripts of Irish (Brehon) Law by the Commission for Publishing the Ancient Laws and Institutes of Ireland (1852-1894) established by the Irish Government. Feineachus – the name used by Gaelic speakers to describe the general laws of oral tradition within Ireland. It was common practice to recite the law, of which there were distinct areas or specialisations, at the commencement of a hearing. Note that the terminology ‘*hearing*’ is still in use in modern day<sup>11</sup>, reflecting the oral tradition of the law being spoken with judges and jurors *hearing* both the law and the evidence before adjudgment.

“The Senchus of the men of Erin<sup>12</sup>: What has preserved it? The joint memory of two seniors, the tradition from one ear to another, the composition of poets, the addition from the law of the letter, strength from the law of nature; for these are the three rocks by which the judgments of the world are supported.” Ancient Laws and Institutes of Ireland, Introduction to Senchus Mór and Law of Distress as contained in the Harleian Manuscripts Vol. I. (1865) p.31

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<sup>9</sup> Caesar, Gallic War VI.13-16 extracts, 58 to 49 BC

<sup>10</sup> Maine, Sir. Lectures on the Early History of Institutions. John Murray, 1874.

<sup>11</sup> Brehon Law has continued to be referenced and included in the deliberations of both the Irish Free State High and Supreme Courts, as evidenced in the case Moore and Others v The Attorney General and Others ([Moore v Attorney General \[1929\] IR 191 \(High Court\)](#) and [Moore v Attorney General \[1934\] IR 44 \(Supreme Court\)](#))

<sup>12</sup> “Éirinn” is the dative case of the Irish word for Ireland – “Éire”, genitive “Éireann”

The laws were originally written in the Béarla Feini, the Fenian dialect of Gaelic.<sup>13</sup> Irish or Gaelic Law also referred to as Brehon Law dates back thousands of years and comprises separate law-tracts that developed their own distinct terminology, examples being:

*Cain Law*: Being that which was enacted or solemnly sanctioned by national assemblies, was of universal obligation, and could be administered, only by professional adjudicators;

*Urradhus Law*: Law relating to local matters, modified by local assemblies and by local customs, and which might be administered by the kings and flaiths who, though law was an essential part of their education, were not by profession either adjudicators (Brehons), professors (ollamhs) or lawyers.

*Senchus Mór*: Law of Distress as contained in the substantial Harleian Manuscripts includes a compilation of records of the grievances and remedies provided as examples for the four kinds of distress.<sup>14</sup>

2. Sir William Blackstone on record from his *Commentaires* (1753) on the **Natural Law** and **Divine Law**, establishing the doctrines upon which they exist and that they are superior to human laws:

“... the Creator is a being not only of infinite power, and wisdom, but also of infinite goodness, he has been pleased so to contrive the constitution and frame of humanity, that we should want no other prompter to inquire after and pursue the rule of right, but only our own self-love, that universal principle of action. For he has so intimately connected, so inseparably interwoven the laws of eternal justice with the happiness of each individual, that the latter cannot be attained but by observing the former; and, if the former be punctually obeyed, it cannot but induce the latter. In consequence of which mutual connection of justice and human felicity, he has not perplexed the law of nature with a multitude of abstracted rules and precepts, referring merely to the fitness or unfitness of things, as some have vainly surmised, but has graciously reduced the rule of obedience to this one paternal precept, “that man should pursue his own true and substantial happiness.”

This is the foundation of what we call ethics, or natural law; for the several articles into which it is branched in our systems, amount to no more than 'demonstrating that this or that action tends to man's real happiness, and therefore very justly concluding that the performance of it is a part of the law of nature; or, on the other hand, that this or that action is destructive of man's real happiness, and therefore that the law of nature forbids it.

This law of nature, being coeval with mankind, and dictated by God himself is of course superior in obligation to any other. It is binding over all the globe in all countries, and at all times: no human laws are of any validity, if contrary to this and such of them as are valid derive all their force and all their authority mediately or immediately, from this original. But, in order to apply this to the particular exigencies of each individual, it is still necessary to have recourse to reason, whose office it is to discover, as was before observed, what the law of nature directs in every circumstance of life, by considering what method will tend the most effectually to our own substantial happiness. And if our reason were always, as in our first ancestor before his transgression, clear and perfect, unruffled by passions, unclouded by prejudice, unimpaired by disease or intemperance, the task would be pleasant and easy; we should need no other guide but this. But every man now finds the contrary in his own experience; that his reason is corrupt, and his understanding full of ignorance and error.

This has given manifold occasion for the benign interposition of divine Providence, while, in compassion to the frailty, the imperfection, and the blindness of human reason, hath been pleased,

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<sup>13</sup> The Brehon Laws – A Legal Handbook, By Laurence Ginnell, Of The Middle Temple, and Irish Bar, Barrister-at-Law SECOND EDITION (1917). [Updated to reflect the publication of Fifth Volume of the Ancient Laws of Ireland (1894)]

<sup>14</sup> Ancient Laws and Institutes of Ireland, Introduction to Senchus Mór and Law of Distress as contained in the Harleian Manuscripts Vol. I. (1865) p. xi.

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at sundry times and in divers manners, to discover and enforce its laws by an immediate and direct revelation.

The doctrines thus delivered we call the revealed or divine law, and they are to be found only in the holy scriptures. These precepts, when revealed, are round upon comparison to be really a part of the original law of nature, as' they tend in all their consequences to man's felicity. But we are not from thence to conclude that the knowledge of these truths was attainable by reason, in its present corrupted state; since we find that, until they were revealed, they were hid from the wisdom of ages. As then the moral precepts of this law are indeed of the same original with those of the law of nature, so their intrinsic obligation is of equal strength and perpetuity. Yet undoubtedly the revealed law is of infinitely more authenticity than that moral system which is framed by ethical writers, and denominated the natural law; because one is the law of nature, expressly declared so to be by God himself; the other is only what, by the assistance of human reason, we imagine to be that law. If we could be as certain of the latter as we are of the former, both would have an equal authority; but, till then, they can never be put in any competition together.

Upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say, no human laws should be suffered to contradict these. There are, it is true, a great number of indifferent points in which both the divine law and the natural leave a man at his own liberty, but which are found necessary, for the benefit of society, to be restrained within certain limits. And herein it is that human laws have their greatest force and efficacy; for, with regard to such points as are not indifferent, human laws are only declaratory of, and act in subordination to, the former."

... "If man were to live in a state of nature, unconnected with other individuals, there would be no occasion for any other laws than the law of nature, and the law of God. Neither could any other law possibly exist: for a law always supposes some superior who is to make it; and, in a state of nature, we are all equal; without any other superior but Him who is the author of our being." Sir William Blackstone Commentaries on the Laws of England, Vol. 1. *Section II. Of the Nature Of Laws In General*, p.39-42

"Under the law of nature, all men are born free, every one comes into the world with a right to his own person, which includes the liberty of moving and using it at his own will. This is what is called personal liberty, and is given him by the author of nature, because necessary for his own sustenance." Thomas Jefferson

3. The Affirmant hereby claims all rights nunc pro tunc. The Affirmant's undoubted and inalienable rights are the inherent, divine, natural rights that existed prior to the creation of the State (e.g. Monarchy, Crown, Head of State, Parliament, Government et al.), and which, being antecedent to and above the State, can never be taken away, diminished, altered, or levied by the State, except by due process of law. Nor can any inalienable right be fundamentally removed or waived by contract, whether by non-disclosure, which is fraud and unenforceable in law, or knowingly by sufferance, which is contrary to the spirit of the law and prejudicial to sovereignty. The security against contrary precedent of these rights is further enshrined in the Declaration of 12th February of the Lords Spiritual and Temporal and Commons [hereinafter referred to as the 'Declaration of Rights'] 168<sup>8</sup>/9 – refer to statement 13.

The original, permanent, inalienable rights of every man or woman, include but are not limited to:

- The right to life, freedom and health; and
- The right and free enjoyment of personal liberty; and
- The right to build shelter, to grow food and access natural resources necessary to sustain life; and
- The right to bodily autonomy; and
- The right to freedom of speech; and

*:: Smoke & Mirrors ::*

- The right to practice a religion and to have beliefs of one's own choosing; and
- The right to travel in the ordinary course of one's life and business  
Represented in Article 42, Magna Carta (1215) 'It is to be lawful in future for every man to depart from our kingdom, and to return to it, safely and securely, by land and water, saving our allegiance, except in time of war for some short time, for the sake of the common utility of the kingdom, [and] excepting those imprisoned and outlawed according to the law of the kingdom, and people from the land against us in war, and merchants who are to be dealt with as aforesaid.'; and
- The right to contract, or not to contract, which is unlimited; and
- The right to earn a living income by being compensated with wages or a salary in a fair exchange for one's work; and
- The right to privacy and confidentiality, free from unwarranted invasion; and
- The right and free enjoyment to own, and hold property, lawfully without trespass; and
- The right and free enjoyment of personal security, free from abuse, persecution, tyranny and war; and
- The right to self-defence when threatened with harm, loss or deceit; and
- The right to due process of law, with notice and opportunity to defend; and
- The right to be presumed innocent, suffering no detention or arrest, no search or seizure, without reasonable cause; and
- The right to equality, to be treated equally in the eyes of the law; and
- The right to a trial by Jury, being a panel of twelve men and women of one's peers; and
- The right to peaceful association, assembly, expression and protest; and
- The right to refuse to kill under command, by reason of conscience; and
- The right to live in peace

**Hebrews Chap. XII Verse XXIII**

"To the generall assembly, and Church of the first borne which are written in heauen, and to God the Iudge of all, and to the spirits of iust men made perfect"

4. It is an established matter of record by Sir William Blackstone in his Commentaries on the Laws of England in Four Books (1753), that it is the Affirmant's birthright to enjoy entire the following rights and liberties:

"... the rights, or, as they are frequently termed, the liberties of Englishmen: liberties more generally talked of, than thoroughly understood; and yet highly necessary to be perfectly known and considered by every man of rank and property, lest his ignorance of the points whereon they are founded should hurry him into faction and licentiousness on the one hand, or a pusillanimous indifference and criminal submission on the other. And we have seen that these rights consist, primarily, in the free enjoyment of personal security, of personal liberty, and of private property. So long as these remain inviolate, the subject is perfectly free; for every species of compulsive tyranny and oppression must act in opposition to one or other of these rights, having no other object upon which it can possibly be employed.

To preserve these from violation, it is necessary that the constitution of parliament be supported in its full vigour; and limits, certainly known, be set to the royal prerogative. And, lastly, to vindicate these rights, when actually violated or attacked, the subjects of England are entitled, in the first place, to the regular administration and free course of justice in the courts of law; next, to the right of petitioning the king and parliament for redress of grievances; and, lastly, to the right of having and using arms for self-preservation and defence. And all these rights and liberties it is our birthright to enjoy entire; unless where the laws of our country have laid them under necessary restraints:



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restraints in themselves so gentle and moderate, as will appear, upon further inquiry, that no man of sense or probity would wish to see them slackened. For all of us have it in our choice to do every thing that a good man would desire to do; and are restrained from nothing but what would be pernicious either to ourselves or our fellow-citizens.”;

Furthermore, in the contract reflected in the 'Declaration of Rights' 168<sup>8</sup>/9 it is confirmed:

‘That it is the Right of the Subjects to Petition the King and all Commitments and Prosecutions for such Petitioning are illegal.’

**Ephesians Chap. IV Verses XV and XVIII**

“But speaking the trueth in loue, may grow vp into him in all things which is the head, euen Christ”

“Hauing the vnderstanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.”

5. Legem terræ<sup>15</sup> Common Law is the highest jurisdiction of man made law and jurisprudence for the men and women sojourning on the archipelago land mass, including but not limited to submerged areas commonly referred to as the “British Isles” and or the United Kingdom of Great Britain and Northern Ireland.
6. Legem terræ Common Law is the highest jurisdiction of man made law and jurisprudence for the men and women sojourning on the archipelagos and land masses within the Commonwealth, including but not limited to submerged areas currently or formerly known as Canada, Australia, New Zealand, the union of South Africa, Pakistan, and Ceylon, and of the Monarch’s Possessions and other Territories to any of them belonging or pertaining.
7. Legem terræ Common Law reflects the Laws as recorded in the group of books commonly referred to as the Holy Bible and is verified by Sir William Blackstone in his published Commentaries which were instrumental in the framing and establishing of the “British Isles” and or the United Kingdom of Great Britain and Northern Ireland’s jurisprudence.
8. Article One of the Great Charter 1215<sup>16</sup> [Magna Carta] states:  
“**In primis concessisse Deo et hac praesenti carta nostra confirmasse, pro nobis et haeredibus nostris in perpetuum, quod Anglicana ecclesia libera sit, et habeat jura sua integra, et libertates suas illaesas; et its volumus observari; quod apparet ex eo quod libertatem electionum, quae maxima et magis necessaria reputatur ecclesiae Anglicanae, mera et spontanea voluntate, ante discordiam inter nos et barones nostros motam, concessimus et carta nostra confirmavimus, et eam obtinuimus a domino papa Innocentio tertio confirmari; quam et nos observabimus et ab haeredibus nostris in perpetuum bona fide volumus observari. Concessimus etiam omnibus liberis hominibus regni nostri, pro nobis et haeredibus nostris in perpetuum, omnes libertates subscriptas, habendas et tenendas, eis et haeredibus suis, de nobis et haeredibus nostris.**”

“We have first of all granted to God, and by this our present charter confirmed, for ourselves and our heirs in perpetuity, that the English Church is to be free, and to have its full rights and its liberties intact, and we wish this to be observed accordingly, as may appear from our having of our true and unconstrained volition, before discord arose between us and our barons, granted, and by our charter confirmed, the freedom of elections which is deemed to be the English Church’s very greatest want, and obtained its confirmation by the lord pope Innocent III; which we will ourselves observe and wish to be observed by our heirs in good faith in perpetuity. And we have also granted to all the free men of our kingdom, for ourselves and our heirs in perpetuity, all the following liberties, for them and their heirs to have and to hold of us and our heirs.”

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<sup>15</sup> Law of the Land, also referred to as Lex terræ

<sup>16</sup> The ‘Charter of Runnymede 1215’, also referred to as ‘The Great Charter’ and commonly referred to as ‘Magna Carta’ since 1217



9. Article Thirty-Nine of the Great Charter 1215 [Magna Carta] states:

**“Nullus liber homo capiatur, vel imprisonetur, aut dissaisiatur, aut utlagetur, aut exuletur, aut aliquo modo destruatur, nec super eum ibimus, nec super eum mittemus, nisi per legale iudicium parium suorum vel per legem terrae.”**

“No free man is to be arrested, or imprisoned, or disseised, or outlawed, or exiled, or in any other way ruined, nor will we go against him or send against him, except by the lawful judgment of his peers or by the law of the land.”

10. Article Fifty-Two of the Great Charter 1215 [Magna Carta] states:

**“Si quis fuerit dissaisitus vel elongatus per nos sine legali iudicio parium suorum, de terris, castellis, libertatibus, vel jure suo, statim ea ei restituemus; et si contentio super hoc orta fuerit, tunc inde fiat per iudicium viginti quinque baronum, de quibus fit mentio inferius in securitate pacis: de omnibus autem illis de quibus aliquis disseisitus fuerit vel elongatus sine legali iudicio parium suorum, per Henricum regem patrem nostrum vel per Ricardum regem fratrem nostrum, quae in manu nostra habemus, vel quae alii tenent, quae nos oporteat warrantizare, respectum habebimus usque ad communem terminum crucesignatorum; exceptis illis de quibus placitum motum fuit vel inquisitio facta per praeceptum nostrum, ante susceptionem crucis nostrae: cum autem redierimus de peregrinatione nostra, vel si forte remanserimus a peregrinatione nostra, statim inde pleman justiciam exhibebimus.”**

“If anyone has been disseised or dispossessed by us<sup>17</sup>, without lawful judgment of his peers<sup>18</sup>, of lands, castles, liberties, or of his right, we will restore them to him immediately. And if dispute should arise concerning this<sup>19</sup>, then it is to be dealt with by judgment of the twenty-five barons named below in the security for peace<sup>20</sup>. But concerning all those things of which anyone was disseised or dispossessed, without lawful judgment of his peers, by King Henry our father or King Richard our brother, which we have in our hand, or which others hold and which we ought to warrant, we will have respite during the usual crusader’s term [of exemption], except for those matters over which a plea was begun or an inquest held on our orders before our taking of the cross. But when we have returned from our crusade, or if perchance we have stayed at home without going on crusade, we will then at once do full justice in such cases.”

11. Article Sixty-One of the Great Charter 1215 [Magna Carta] states:

**“Cum autem pro Deo, et ad emendationem regni nostri, et ad melius sopiendum discordiam inter nos et barones nostros ortam, haec omnia praedicta concesserimus, volentes ea integra et firma stabilitate gaudere in perpetuum, facimus et concedimus eis securitatem subscriptam; videlicet quod barones eligant viginti quinque barones de regno quos voluerint, qui debeant pro totis viribus suis observare, tenere, et facere observari, pacem et libertates quas ei concessimus, et hac praesenti carta confirmavimus, ita scilicet quod, si nos, vel justiciarius noster, vel ballivi nostri, vel aliquis de ministris nostris, in aliquo erga aliquem deliquerimus, vel aliquem articulorum pacis aut securitatis transgressi fuerimus, et delictum ostensum fuerit quatuor baronibus de praedictis viginti quinque baronibus, illi quatuor barones accedant ad nos vel ad justiciarium nostrum, si fuerimus extra regnum, proponentes nobis excessum: petent ut excessum illum sine dilatione faciamus emendari. Et si nos excessum non emendaverimus, vel, si fuerimus extra regnum, justiciarius noster non emendaverit infra tempus quadraginta dierum computandum a tempore quo monstratum fuerit nobis vel justiciario nostro si extra regnum fuerimus, praedicti quatuor barones referant causam illam ad residuos de viginti quinque baronibus, et illi viginti quinque**

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<sup>17</sup> The King as Monarch

<sup>18</sup> Judgement reached by a trial by Jury of twelve

<sup>19</sup> Between the King (as Monarch) and the plaintiff

<sup>20</sup> Article 61, The Great Charter 1215

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barones cum communia totius terrae distringent et gravabunt nos modis omnibus quibus poterunt, scilicet per captionem castrorum, terrarum, possessionum, et aliis modis quibus poterunt, donec fuerit emendatum secundum arbitrium eorum, salva persona nostra et reginae nostrae et liberorum nostrorum; et cum fuerit emendatum intendent nobis sicut prius fecerunt. Et quicumque voluerit de terra juret quod ad praedicta omnia exsequenda parebit mandatis praedictorum viginti quinque baronum, et quod gravabit nos pro posse suo cum ipsis, et nos publice et libere damus licentiam jurandi cuilibet qui jurare voluerit, et nulli umquam jurare prohibebimus. Omnes autem illos de terra qui per se et sponte sua noluerint jurare viginti quinque baronibus, de distringendo et gravando nos cum eis, faciemus jurare eosdem de mandato nostro, sicut praedictum est. Et si aliquis de viginti quinque baronibus decesserit, vel a terra recesserit, vel aliquo alio modo impeditus fuerit, quo minus ista praedicta possent exsequi, qui residui fuerint de praedictis viginti quinque baronibus eligant alium loco ipsius, pro arbitrio suo, qui simili modo erit juratus quo et ceteri. In omnibus autem quae istis viginti quinque committuntur exsequenda, si forte ipsi viginti quinque praesentes fuerint, et inter se super re aliqua discordaverint, vel aliqui ex eis summoniti nolint vel nequeant interesse, ratum habeatur et firmum quod major pars eorum qui praesentes fuerint providerit, vel praeceperit, ac si omnes viginti quinque in hoc consensissent; et praedicti viginti quinque jurent quod omnia antedicta fideliter observabunt, et pro toto posse suo facient observari. Et nos nihil impetrabimus ab aliquo, per nos nec per alium, per quod aliqua istarum concessionum et libertatum revocetur vel minuat; et, si aliquid tale impetratum fuerit irritum sit et inane et numquam eo utemur per nos nec per alium.”

“Moreover, since we have granted all these things aforesaid for the sake of God, and for the reform of our kingdom, and the better to still the discord arisen between us and our barons, wishing that these things be enjoyed with a whole and constant stability in perpetuity, we make and grant them the following security: to wit, that the barons are to choose twenty-five barons of the kingdom, whoever they wish, who should with all their strength observe, hold and cause to be observed the peace and liberties which we have granted them, and by this our present charter confirmed, so that if we<sup>17</sup>, or our justiciar<sup>21</sup>, or our bailiffs, or any of our officers shall in any way offend against anyone, or transgress against any of the articles of peace or security, and the offence has been shown to four of the aforesaid twenty-five barons, those four are to go to us, or to our justiciar if we shall be out of the kingdom, setting forth the transgression, and demand that we have it reformed without delay. And if we do not have the transgression rectified, or, if we are out of the kingdom, our justiciar has not done so, within the space of forty days, counting from the time it was shown to us, or to our justiciar if we were out of the kingdom, the four barons aforesaid are to refer the case to the rest of the twenty-five barons, and those twenty-five barons and the commune of the whole land will distrain and afflict us by every means possible, by taking castles, lands and possessions and in any other ways they can, until it is rectified in accordance with their judgment, albeit sparing our own person and the persons of our queen and children. And once the matter has been redressed let them submit to our authority as they did before. And whosoever of the land so wishes is to swear that as to executing all the above he will obey the orders of the twenty-five barons aforesaid, and that with them he will afflict us to the best of his ability, and we openly and freely give permission to swear to whoever wishes to do so, and we will never forbid anyone to swear. But all those of the land who are unwilling to swear individually and voluntarily to the twenty-five barons, to distrain and afflict us with them, we will make them swear by our order as aforesaid. And if any of the twenty-five barons dies, or departs from the land, or is prevented in any other way from being able to act as aforesaid, the remainder of the twenty-five are to choose another man in his place, as they see fit, who will be sworn in like manner as the rest. Moreover in everything

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<sup>21</sup> The chief political and legal officer second in charge to the King, who deputized for the King in his absence and presided over the Kings' courts. Equivalent to the Prime Minister, or Governor-General in modern day.

which shall be entrusted to the twenty-five barons to carry out, if perchance the twenty-five are present and disagree among themselves over anything, or if any of them, being summoned, will not or cannot attend, what the majority of those who are present shall provide or instruct is to be deemed as determined and binding, as if all twenty-five had agreed to it. And the aforesaid twenty-five will swear that they will faithfully comply with all the aforesaid, and cause it to be upheld to the best of their ability. And we will seek to obtain nothing from anyone, in our own person or through someone else, whereby any of these grants or liberties may be revoked or diminished, and if any such thing be obtained, let it be void and invalid, and we will never make use of it, in our own person or through someone else.'

12. It is a matter of public record that the aforementioned Peace and Security clause : Article-61: of Magna Carta was invoked by the Barons on 23<sup>rd</sup> March 2001, 40 days following presentment of their petition to Her Majesty Queen Elizabeth II as a consequence of Prime Minister Anthony Charles Lynton Blair signing the (EU) Treaty of Nice on the 26<sup>th</sup> January 2001.
13. The following is a matter of record: **Suetonius; Quae praeter consuetudinem & morem maiorum fiunt, neque placent, nec recta videntur.** "Unless things are done according to custom, and the usage of the majority, they will neither be approved nor seem to be right" Coke, Sir. Selected Writings of Sir Edward Coke, vol. I. Liberty Fund, 1600.

Furthermore, it has been agreed as an express contract between the Monarch (the Crown) and the inhabitants of this nation, reflected as the Revolutionary Settlement in the Declaration of 12<sup>th</sup> February of the Lords Spiritual and Temporal and Commons [hereinafter referred to as the 'Declaration of Rights'] 168<sup>8/9</sup>:

'And they do claim, demand and insist upon all and singular the premises as their undoubted rights and liberties, and that no declarations, judgments, doings or proceedings to the prejudice of the people in any of the said premises ought in any wise to be drawn hereafter into consequence or example.

To which demand of their rights they are particularly encouraged by the declaration of his Highness the Prince of Orange as being the only means for obtaining a full redress and remedy therein'

The aforementioned text reflects the Rights and Liberties of the Subjects agreed by King Charles I, as originally enacted in The Petition of Rights (1628):

'XI. All which they most humbly pray of your most Excellent Majestie as their Rightes and Liberties according to the Lawes and Statutes of this Realme, And that your Majestie would alsoe vouchsafe to declare that the Awards doings and proceedings to the prejudice of your people in any of the premisses shall not be drawn hereafter into consequence or example. And that your Majestie would be alsoe graciouslie pleased for the further comfort and safetie of your people to declare your Royall will and pleasure, That in the things aforesaid all your Officers and Ministers shall serve you according to the Lawes and Statutes of this Realme as they tender the Honor of your Majestie and the prosperitie of this Kingdome.'

14. The following is a matter of record by Sir Edward Coke, Knt. *Reports* Part II (1602):  
"Blesse God for Queen Elizabeth, whose continuall charge to her Justices agreeable with her ancient Lawes, is, that for no commandement under the great or privie Seale, writs or letters, common right bee disturbed or delayed. And if any such commandement (upon untrue surmises) should come, that the Justices of her Lawes should not therefore cease to doe right in any point: And this agreeth with the ancient Law of England, declared by the great Charter, and spoken in the person of the King; **Nulli vendemus, nulli negabimus, aut differemus Justiciam vel Rectum.**"

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15. Sir William Blackstone's Commentaries (volume 1, page 239) says of the Royal Prerogative:  
"The splendour, rights, and powers of the Crown were attached to it for the benefit of the people. They form part of, and are, generally speaking, as ancient as the law itself. **De prerogativa regis** is merely declaratory of the Common Law."  
**Luke Chap VI. Verse XXXI**  
"And as yee would that men should doe to you, doe yee also to them likewise."
16. Sir William Blackstone's Commentaries (volume 1, page 232) *Chapter VI Of The King's Duties*, he writes of the original express contract; The Charter of Runnymede 1215, the Declaration of Rights 1688/9 and of the Coronation Oath 1688:  
"... the duties, incumbent on the king by our constitution; In consideration of which duties his dignity and prerogative are established by the laws of the land: it being a maxim in the law, that protection and subjection are reciprocal. And these reciprocal duties are what, I apprehend, were meant of the convention in 1688, when they declared that king James had broken the original contract between king and people. But, however, as the terms of that original contract were in some measure disputed, being alleged to exist principally in theory, and to be only deducible by reason and the rules of natural law; in which deduction different understandings might very considerably differ; it was, after the revolution, judged proper to declare these duties expressly, and to reduce that contract to a plain certainty. So that, whatever doubts might be formerly raised by weak and scrupulous minds about the existence of such an original contract, they must now entirely cease; especially with regard to every prince who hath reigned since the year 1688."
17. The Coronation Oath as administered to be sworn by His Majesties King George III, King George IV, King George VI and Her Majesty Queen Elizabeth II, were not according to the Coronation Oath Act (1688) unto which all Monarchs are to swear in perpetuity. That being acknowledged by the Affirmant, the Oath sworn by both His Majesties King George III, King George IV, King George VI and Her Majesty Queen Elizabeth II is a moral obligation, a religious obligation, a sworn obligation, a verbal contractual obligation, a Common Law obligation, a customary obligation, an obligation on all who swear allegiance, it is the duty of government, and it is sworn for the nation, the commonwealth and all dominions.
18. It is a matter of Parliamentary record that on 25<sup>th</sup> February 1953, Prime Minister Sir Winston Churchill acknowledged that at least five previous amendments to the Coronation Oath have been administered since The Act of 6 Anne 1706 [1706 CHAPTER 5 6 Ann] and Union with Scotland Act (1706) [1706 CHAPTER 8 6 Ann] which were not enacted in statute as a revision to the Coronation Oath Act (1688) [1688 CHAPTER 6 1 Will and Mar]. The further amendment of the Coronation Oath as administered during the coronation of Queen Elizabeth II on 2<sup>nd</sup> June 1953 reflects a total of at least six amendments to the Coronation Oath Act that have not been enacted, raising doubt over the legitimacy of all Statutory Enactments, Commandments and Treaties since the demise of Queen Anne in 1714.  
"Her Majesty's Government propose to follow this long line of precedents. To accept the view that changes in the terms of the Oath which are necessary to reconcile it with a changed constitutional position cannot be made except with the authority of an Act of Parliament would be to cast doubt upon the validity of the Oath administered to every Sovereign of this country since George I."  
Prime Minister Sir Winston Churchill [Hansard: HC Deb 25 February 1953 vol 511 cc2091-3]  
**I Kings Chap IX. Verse IV**  
"And if thou wilt walke before me, as Daudid thy father walked, in integritie of heart, and in vprightnesse, to doe according to all that I haue commanded thee, and wilt keepe my Statutes, and my Iudgements"

19. An Oath sworn by a King or Queen that is not in accordance with the Coronation Oath Act (1688), does not abnegate the fact that it is an unlawful use of the Royal Prerogative to subvert the rights and liberties of the Affirmant, and is contrary to the ruling in *Nichols v Nichols* (1576) 75 ER 726.

**Proverbs Chap XX. Verse VII**

“The iust man walketh in his integritie: his children are blessed after him.”

20. In the following correspondence from Jack Straw, Home Secretary, to Howard Flight Esq. MP on 20<sup>th</sup> July 2000 he confirms:

“I am replying in light of my Constitutional responsibilities.

I can confirm the Coronation Oath is a solemn undertaking by the Sovereign and is regarded as binding throughout Her reign. Her Majesty would not be advised to give Her assent to a provision which contradicted that oath.

Yours ever

Jack Straw”

21. The Accession Declaration Oath sworn by King Charles III on 10<sup>th</sup> day of September in the year Two Thousand Twenty-Two, is acknowledged by the Affirmant. Since Royal Assent is a prerogative of the Crown under constitutional restraint of the Common Law and custom, the Affirmant believes that His Majesty’s use of the Royal Prerogative to subvert their rights and liberties, at any time henceforth, would be contrary to the ruling in *Nichols v Nichols* (1576) 75 ER 726.

‘Prerogative is created for the benefit of the people and cannot be exercised to their prejudice’

22. Use of the Great or Privy Seal (including under the Demise of the Crown Act (1702)) to give Royal Assent of any Bill or commandment seeking to subvert the Affirmant’s undoubted and inalienable rights, and the ancient customs afforded for the benefit of educating the Affirmant’s offspring and those under their guardianship in the form, belief, and ethical code as the Affirmant so chooses is morally repugnant and dishonourable. To subvert these and any other rights and customs is in direct conflict with the Constitution of the “British Isles” (and or the United Kingdom of Great Britain and Northern Ireland) and that of the Commonwealth and Dominions, with The Charter of Runnymede (1215) [also known as The Great Charter and Magna Carta (1215)] and, above all, with The Coronation Oath 1688 (as acknowledged above) and the Oaths of Office of His Majesty’s Ministers.

23. King Charles III by swearing the Accession Declaration Oath has bound himself to defend the Protestant faith, and thereby the laws contained within the Holy Bible as established herein (in particular but not limited to statements 7 and 8). Furthermore, to preserve and maintain the rights and liberties specified in and according to the following: The Charter of Runnymede 1215 (*The Great Charter*), Act of Supremacy 1558 [1558 CHAPTER 1 1 Eliz 1], Act of Supremacy (Ireland) 1560 [1560 CHAPTER 1 2 Eliz 1], Act of Settlement (1700) [1700 CHAPTER 2 12 and 13 Will 3], Union with Scotland Act 1706 [1706 CHAPTER 8 6 Ann], the Union with Scotland (Amendment) Act 1707 [1707 CHAPTER 40 6 Ann], the Union with England Act 1707, the Succession to the Crown Act 1707 [1707 CHAPTER 41 6 Ann] together with the Protestant Religion and Presbyterian Church Act 1707), the Declaration of Rights (1688/9) and Claim of Right Act 1689. His Majesty’s duty (reflected in statement 16) is therefore to protect and uphold the rights and liberties of all the inhabitants according to the Common Laws (as reflected in the Holy Bible) and customs of this realm, such that the Affirmant is neither disseised nor dispossessed of those rights and liberties (both spiritual and civil) unless by a lawful judgment of the Affirmant’s peers (statement 10), namely a trial by jury of 12 peers under Common Law.

“The King himself should be under no man, but under God and the Law.” Sir Edward Coke

“the king must not be subject to any man, but to God and the law, because the law makes him king.”  
Bracton, lib. 1, c. 8.



:: Affidavit ::

24. Therefore, from the spiritual point of view, it is unimaginable that His Majesty would seek (including his heirs or successors), in effect, a divorce from his duty, that would give Royal Assent of any Bill or permit any Act to remain on the statute that would give rise to a subversion of the rights and liberties of the Affirmant (examples referenced within statements 44 and 45). The Affirmant respectfully petitions His Majesty to use the Crown's jurisdiction to hold those men and women accountable for their acts proven to conflict with, or be repugnant to the Constitution<sup>15</sup>.
25. It is on record that Parliamentary assembly was initiated during the reign of His Majesty King Henry III, under his direct authority and to whom he delegated Simon de Montfort 8th Earl of Leicester, to summon and assemble representatives from his lands and subjects. The second session of Parliament was initiated on 14th December 1264 in which Simon de Montfort summoned 23 lay magnates, 120 bishops, two knights from each county and two citizens from each town. Also summoned were four men from each of the Cinque Ports, this assembly of Parliament began on 20th January 1265. The Crown both opens and dissolves Parliamentary sessions, both Houses of Parliament (Lords and Commons) sit in session under the Crown's delegated authority to debate and present laws for Royal Assent; turning a Bill into an Enactment (Act) of Parliament, allowing it to become law statute.

**Romans Chap XIII. Verse I**

"Let every soule bee subject vnto the higher powers: For there is no power but of God. The powers that be, are ordeined of God."

26. It is a matter of record that the Crown (King or Queen) cannot change any part of the Common Law or the customs of this realm (see example in statement 28)  
As a Maxim in Law **Ubi eadem ratio, ibi eadem lex; et de similibus idem est iudicium** : The current incarnation of Parliament<sup>22</sup> was brought into being at the request of the Crown (His Majesty King Henry III) and as the "King" does not have royal prerogative to execute Law which is at odds with such Common Law or customs, then by reason and logic according to the maxim, Parliament doesn't not possess such powers either.

**The Common Laws and customs of this realm hold perpetual and permanent lawful and moral supremacy over law statute and powers of the Crown's prerogative** (confirmed in statement 30).

"Reason is the life of the law; nay, the common law itself is nothing else but reason.... The law, which is perfection of reason." Sir Edward Coke

27. Claims of so-named *Parliamentary Sovereignty* since 1688 are contrary to Constitution<sup>23</sup> and are hereby rebutted and evidenced with reference to Sir Edward Coke (1610) (see also Statement 30), Sir William Blackstone in his Commentaries (1753), Sir T. Erskine May's Parliamentary Practice – Book 1: Constitution, Powers and Privileges of Parliament and Lords Hope and Steyn in their judgements (R (Jackson) v Attorney General [2005] UKHL 56; [2006] 1 AC 262):

"And it appeareth in our Books, that in many Cases, the Common Law doth controll Acts of Parliament, and sometimes shall adjudge them to be void: for when an Act of Parliament is against Common right and reason, or repugnant, or impossible to be performed, the Common Law will controll it, and adjudge such Act to be void;" Sir Edward Coke, Dr Bonhams' Case<sup>24</sup>

"when the constitution was restored in all its forms, it was particularly enacted by statute 13 Car. II. c.1, that if any person shall maliciously or advisedly affirm that both or either of the houses of

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<sup>22</sup> Acknowledging the Michel-gemot and Witenagemote of Saxon Kings together with the Commissions of King Alfred The Great as the precursors to the Parliament since 1265

<sup>23</sup> As written in the constitution commonly known as The Great Charter 1215 (also known as 'Magna Carta')

<sup>24</sup> Sir Edward Coke, Part Eight of the Reports : Dr Bonhams' Case. p.264

parliament have any legislative authority without the king, such person shall incur all the penalties of a *præmunire*<sup>25</sup>.” Sir William Blackstone Book 1, *Of the Rights of Persons* (Chap. 2) p.159

“The Act of Settlement (12 & 13 Will. III. c. 2) affirms that 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.” . . . Nor was this a modern principle of constitutional law, established, for the first time, by the Revolution of 1688. If not admitted in its whole force so far back as the great charter of King John, it has been affirmed by Parliament in very ancient times.” Erskine May (p.3 12<sup>th</sup> Edition Ch1) Butterworth & Co. 1917

“...the courts have a part to play in defining the limits of Parliament’s legislative sovereignty.”: [107]  
“...the rule of law enforced by the courts is the ultimate controlling factor on which our constitution is based.”: [107] Lord Hope, *R (Jackson) v Attorney General* [2005] UKHL 56; [2006] 1 AC 262

“...in exceptional circumstances involving an attempt to abolish judicial review or the ordinary role of the courts, the Appellate Committee of the House of Lords or a new Supreme Court may have to consider whether this is constitutional fundamental which even a sovereign Parliament acting at the behest of a complaisant House of Commons cannot abolish.”: [102]

Lord Steyn, *R (Jackson) v Attorney General* [2005] UKHL 56; [2006] 1 AC 262

#### **Genesis Chap XX. Verse IX**

“Then Abimelech called Abraham, and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on me, and on my kingdome a great sinne? thou hast done deeds vnto mee that ought not to be done.”

28. The following statements by LORD-CHIEF-JUSTICE-OF-ENGLAND-AND-WALES, THE-MASTER-OF-THE-ROLLS and LORD-JUSTICE-SALES [*R (Miller) v Secretary of State* [2016] EWHC 2768 (Admin)] confirm the aforementioned statement 26, that the Common Laws and customs of this realm hold supremacy over enacted statute law and powers of the Crown’s prerogative. The Lords use of the term and claim below of the so-named *Parliamentary Sovereignty* is rebutted, with evidence, in statement 27 by the Affirmant.

“The extent of the powers of the Crown under its prerogative (often called the royal prerogative) are delineated by UK constitutional law. These prerogative powers constitute the residue of legal authority left in the hands of the Crown. As Lord Reid said in *Burmah Oil Co (Burma Trading) Ltd v Lord Advocate* [1965] AC 75, at 101:

*“The prerogative is really a relic of a past age, not lost by disuse, but only available for a case not covered by statute.”*

An important aspect of the fundamental principle of Parliamentary sovereignty is that primary legislation is not subject to displacement by the Crown through the exercise of its prerogative powers. But the constitutional limits on the prerogative powers of the Crown are more extensive than this. The Crown has only those prerogative powers recognised by the Common Law and their exercise only produces legal effects within boundaries so recognised. Outside those boundaries the Crown has no power to alter the law of the land, whether it be Common Law or contained in legislation.

This subordination of the Crown (i.e. the executive government) to law is the foundation of the rule of law in the United Kingdom of Great Britain and Northern Ireland. It has its roots well before the

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<sup>25</sup> Statute of *Præmunire* 1392 [16 Rich. 2, c.5]



*:: Affidavit ::*

war between the Crown and Parliament in the seventeenth century but was decisively confirmed in the settlement arrived at with the Glorious Revolution in 1688 and has been recognised ever since.

Sir Edward Coke reports the considered view of himself and the senior judges of the time in *The Case of Proclamations* (1610) 12 Co. Rep. 74, that:

“the King by his proclamation or other ways cannot change any part of the Common Law, or statute law, or the customs of the realm”

and that:

“the King hath no prerogative, but that which the law of the land allows him.”

The position was confirmed in the first two parts of section 1 of the Bill of Rights 1688:

“Suspending power – That the pretended power of suspending of laws or the execution of laws by regall authority without consent of Parlyament is illegall.

Late dispensing power – That the pretended power of dispensing with laws or the execution of laws by regall authoritie as it hath beene assumed and exercised of late is illegall.”

The legal position was summarised by the Privy Council in *The Zamora* [1916] 2 AC 77, at 90:

“The idea that the King in Council, or indeed any branch of the Executive, has power to prescribe or alter the law to be administered by Courts of law in this country is out of harmony with the principles of our Constitution. It is true that, under a number of modern statutes, various branches of the Executive have power to make rules having the force of statutes, but all such rules derive their validity from the statute which creates the power, and not from the executive body by which they are made. No one would contend that the prerogative involves any power to prescribe or alter the law administered in Courts of Common Law or Equity...” ”

29. The following is a matter of record and was stated in Parliament in the 20<sup>th</sup> year of the reign of His Majesty King Henry III: **Omnes Comites & Barones una voce responderunt, Nolumus leges Anglia mutare quae hucusque usitatae sunt & approbatae.** “All the Earls and Barons answered with one voice, We will not change the old laws of England heretofore used and approved”. Coke, Sir. *Selected Writings of Sir Edward Coke*, vol. I. Liberty Fund, 1600, p.96.

**Galatians Chap V. Verse I**

“Stand fast therefore in the libertie wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage.”

30. The following is a matter of record from a speech both in Parliament (Autumn 1610) by Sir Edward Coke and recorded in his *Reports* Part VIII – *Dr Bonhams’ Case*:
- “And it appeareth in our Books, that in many Cases, the Common Law doth controll Acts of Parliament, and somtimes shall adjudge them to be void: for when an Act of Parliament is against Common right and reason, or repugnant, or impossible to be performed, the Common Law will controll it, and adjudge such Act to be void;”
31. The following is a matter of record that Sir William Blackstone in his *Commentaries* (Book 1 Vol.1 p.124-p.125) states that the principal reason for the role of Monarch and Parliament to exist, is to protect and enforce the absolute natural rights of individuals which exist prior to the formation of the state:
- “...the principal aim of society is to protect individuals in the enjoyment of those absolute rights, which were vested in them by the immutable laws of nature, but which could not be preserved in peace without that mutual assistance and intercourse which is gained by the institution of friendly and social communities. Hence it follows, that the first and primary end of human laws is to maintain and regulate these absolute rights of individuals. Such rights as are social and relative result from, and are posterior to, the formation of states and societies: so that to maintain and regulate these is

clearly a subsequent consideration. And, therefore, the principal view of human laws is, or ought always to be, to explain, protect, and enforce such rights as are absolute...”

“The absolute rights of man, considered as a free agent, endowed with discernment to know good from evil, and with power of choosing those measures which appear to him to be most desirable, are usually summed up in one general appellation, and denominated the natural liberty of mankind.”

32. The following is a matter of record pertaining to the Rights and Liberties of the Subjects – Petition of Rights (1628). Reaffirming Article 39 of the Magna Carta, that no free man (or woman) shall have their liberty or free customs wrongfully removed other than by a jury of twelve peers or by Common Law: ‘III. And whereas 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 freeholds or liberties, or his free customs, or be outlawed or exiled, or in any manner destroyed, but by the lawful judgment of his peers, or by the law of the land.’
33. The Affirmant believes that His Majesty King Charles III’s statements on the public record and maintained associations with foreign potentates are in conflict with his current duties and obligations under the Constitution, which says “... we will not deny or defer to any man either Justice or Right”.
34. In respect of Statements 15, 16, 21, 32, 33 and 47; the Affirmant hopes that His Majesty King Charles III graciously considers and accepts the request to make a public retraction of all statements, allegiances and associations with foreign princes, prelates, states or potentates promoting ideologies repugnant to the Constitution, or that denies or defers justice and the absolute natural rights of the Affirmant<sup>26</sup>, or of the men, women, boys and girls inhabiting the lands to which His Majesty is Monarch.
35. It has long been established prior to the first assembly of Parliament, that the rights of a mother, father or guardian under Common Law and the customs of this realm are free to choose the methods, modalities, educators, physical location, religious dogma or belief and ethical code under which their offspring are to be educated. The custom of education (knowledge and skills) passed from generation to generation through mentor-mentee, home tutoring/tutelage, apprenticeship et al. free from the oversight or control of Government, a custom long established prior to the modern concept of an education system. Principles established by centuries of custom that have never been judged as pernicious. Customs recorded in antiquity prior to Christian teachings, refer to statement 1.
36. The Affirmant believes the principles proposed by His Majesty’s Ministers in creating the Schools Bill {HL35/49} is an intolerable attack, a trespass, on their right to religious freedom. Such proposals include the expansion of the academisation programme introduced over the last 15 years which has disrupted the Local Authority system for overseeing and supporting schools, with the introduction promising greater autonomy, and even a greater share of finances. Many Christians and other faiths have engaged in starting free schools in this developing new system and opportunity, but many schools also maintained their Christian ethos and values, remaining within the Local authority structures and Church of England diocesan structures for Voluntary Aided and Voluntary Controlled schools.

#### **Proverbs Chap I. Verse VII**

“The feare of the Lord is the beginning of knowledge: but fooles despise wisdom and instruction.”

The Schools Bill will require all schools to become academies, and all academies to become part of large Multi Academy Trusts (hereinafter referred to as “MAT” or “MATs”), which may or may not hold Christian values. State schools with a Christian heritage may be overseen by governors and trustees within such MATs who have no love for Jesus. Free from the laws on Religious Education and collective worship, the schools in these trusts can leave behind for good the Christian foundations and teachings on which they were built.

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<sup>26</sup> Refer to Statements 3 and 31

*:: Affidavit ::*

It has already been shown that 50% of Academy schools without a religious character do not meet their contractual or legal requirements for religious education.

**Isaiah Chap LIV. Verse XIII**

“And all thy children shalbe taught of the Lord, and great shalbe the peace of thy children.”

37. The principles promoted in the Schools Bill {HL 35/49} for new academies are that these are established only at state provided locations, preventing the future possibility that any new church or faith school can be set up. The Department for Education (hereinafter referred to as “DfE”) is creating a system which seeks to prevent new faith or church schools from being set up. This bill also limits existing trusts, church and faith schools from expanding to accommodate the number of people that want to take advantage of a more morally correct education that retains children’s innocence for as long as possible. These schools would lose the right to receive or purchase extra land for their school.

The Schools Bill {HL 35/49} would provide the DfE with the right to close down independent schools and make it an offence for the school to continue to operate.

Independent schools will need to apply for DfE approval if they change their details, including: the proprietor, the address, the age range of pupils, the maximum number of pupils, whether the school is for boys or girls and whether it provides accommodation.

“The ultimate tragedy is not the oppression and cruelty by the bad people but the silence over that of good people.” Martin Luther King, JR

The Affirmant believes that the ideology promoted by His Majesty’s Government and His Majesty’s Ministers via the Schools Bill {HL 35/49} and powers delegated to the DfE would restrict Independent, Trust and Faith schools with unfair trade practices, furthermore they seek to dictate, limit and trespass upon their rights to having their offspring and those under their guardianship to be educated in a faith, independent or trust school to instil the moral and ethical foundations as aforementioned and established in statement 22.

**Jeremiah Chap XXIX. Verse XXXII**

“Therefore thus saith the Lord, Behold, I will punish Shemaiah the Nehelamite and his seed: he shall not have a man to dwell among this people, neither shall he behold the good that I will do for my people, saith the Lord, because he hath taught rebellion against the Lord.”

**Psalms Chap XXXII. Verse VIII**

“I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.”

38. The Education Act 1944 established the appointment of a Minister for Education by His Majesty King George VI, to promote the education of the people of England and Wales and the progressive development of institutions devoted to that purpose. Whilst the State involvement has continued to take control over every aspect of the education system with an updated Education Act 1996, it has maintained a requirement for Christian worship and Christian teaching in all schools.

However, such moral teachings in Religious Education have gradually eroded and the present ideology promoted and being represented within the text of the Schools Bill {HL 35/49} provides that worship and Religious Education arrangements in academies can be changed or even removed by DfE regulations.

**Proverbs Chap XI. Verse III**

“The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.”

**Ephesians Chap VI. Verse I**

“Children, obey your parents in the Lord: for this is right.”

*:: Smoke & Mirrors ::*

The Affirmant believes the Schools Bill {HL 35/49} promotes further ideological changes to existing laws and the local structures which embed the moral and ethical teaching of Religious Education in the timetables of our schools, at a time when there has never been more of a need for such guidance in society.

**Proverbs III Verse XXVII**

“Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.”

The Affirmant believes in the ancient traditions and customs which have been the foundation of our British society, a society built on the principles of the Holy Bible. Schools built on ‘values’ that have no Biblical or other faith foundations will produce children with no moral foundation or ethical code.

The Affirmant believes that boys and girls from different faith backgrounds should have the right to worship within state schools or attend independent faith schools of their choice without hindrance from the state. The Affirmant believes that the ideology of absolutism that has perpetuated since the Glorious Revolution is both a hypocrisy and a trespass on their ancient liberties and inalienable rights as expressed in statement 3.

“I will tell you what to hate. Hate hypocrisy; hate cant; hate intolerance, oppression, injustice, Pharisaism, hate them as Christ hated them - with a deep abiding God like hatred.”  
Fredrick W. Robertson

39. The Affirmant is incandescent with the intention of conferring powers to the DfE which includes:
- Decisions over School governance, since the Bill {HL 35/49} gives the DfE power to remove governors and replace them directly;
  - The DfE will have the power to set school hours and term times removing any freedom of choice from school heads and governors;
  - The DfE will have the right to set admission procedures, regardless of the current admission policies of each school;
  - The DfE will have the right to set absence policies, completely removing the right of any parent or guardian to obtain permission from the head teacher for term time off for any reason;
  - The DfE will set fines for absences and has already indicated that these will be punitive;
  - The DfE will control how the proprietors of a school spend their money, completely removing their autonomy.

**Psalm Chap IX. Verses VII-X**

“But the Lord shall endure for euer: he hath prepared his throne for iudgement.

And hee shall iudge the world in righteousness; he shall minister iudgement to the people in vprightnesse.

The Lord also will bee a refuge for the oppressed: a refuge, in times of trouble.

And they that know thy name will put their trust in thee: for thou Lord hast not forsaken them that seeke thee.”

The Affirmant holds the belief that the Headteacher and the Board of Governors decide the tone of a school, a mothers’, a fathers’, or a guardians’ choice over selecting a suitable school includes the vision held by a forward-thinking Headteacher or a forward-looking Board of governors. The certainty and stability afforded by the vision of such key persons is paramount, the decision making of the Affirmant to choose a specific school would be negated should the DfE amend its regulations or rules which are contrary to the vision and ethical code previously established within a chosen school.

**Proverbs Chap XXII. Verse VI**

“Train vp a childe in the way he should goe: and when he is olde, hee will not depart from it.”

*:: Affidavit ::*

40. The ideology being promoted within the Schools Bill {HL 35/49} seeks to undermine the role of a teacher in the education system by stringent new rules. Previously a school headteacher had some say in the grading and remuneration of a teacher as it related to their abilities, this was especially true for Independent, Trust and Faith based schools. However, whatever your ability, if you are a teacher, the DfE will now directly set the salary level. The Affirmant is concerned that the DfE will be granted the power to prevent teachers from teaching not only in schools, but also online and remotely if they do not comply on moral and ethical grounds – effectively criminalising a teacher that doesn't comply with DfE prescribed rules.

Should the Affirmant freely elect to utilise a tutor, or use out of school classes, the service provider will be under a duty to provide the details of the Affirmant's offspring or those under their guardianship to the local authority together with the curriculum and subject matter being taught. This is a trespass upon the Affirmant's rights and a complete overreach by the State.

**Luke Chap VI. Verse XL**

"The disciple is not above his master: but every one that is perfect shall be as his master."

41. The Affirmant believes these ideologies will have a detrimental effect on the schooling of their offspring and those under their guardianship, restricting and effectively abnegating their right over choice of education (knowledge and skills) as the established custom of this realm (refer to statements 35 and 22). Furthermore, such restrictions will inevitably control what the Independent, Trust and Faith schools pay their teachers, supplemental income derived from private tutoring and what knowledge, positive morals and values teachers are permitted to impart.

**Proverbs Chap IX. Verse IX**

"Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning."

42. The ideologies promoted within the Schools Bill {HL 35/49} directly trespass upon the common rights of the Affirmant to home educate their offspring and those under their guardianship. The measures that home educating families will face is truly stupefying and places restrictions upon the liberties and rights hitherto mentioned earlier, a few of which are listed here:

- Each child not in school to be registered with the local authority with potential for failure to comply by the Affirmant being a criminal offence;
- The Affirmant will be under a duty to supply the local authority with any information that it demands, under threat of fines or imprisonment if the Affirmant fails to do so, or even if a clerical error is made in doing so;
- Should the Affirmant choose to utilise a tutor, or out of school classes, the service provider will be under a duty to provide their offspring's details, or those under their guardianship, to the local authority. If the tutor or service provider fails to provide the information, or makes a clerical error, they can face closure, fines and loss of their business;
- Should the Affirmant choose a family member to educate their offspring or a child under their guardianship and they have an Education Health and Care Plan (hereinafter referred to as "EHCP") (or 5 boys and/or girls or more) for some of the time, they will have to register as a school and face OFSTED inspection and the duties that schools have to provide personal information to the local authority;
- Any 'setting' which provides education to one child with an EHCP or 5 or more without an EHCP will have to register as a school: no exceptions are made for childminders, tutors, after school clubs, forest schools, relatives and large families who home educate;
- The Schools Bill {HL 35/49} abrogates the Affirmants' right to remove their offspring, or those under their guardianship, from a school without oversight of the local authority, regardless of how that authority has already failed the boy or girl; and

- Should the Affirmant's offspring, or those under their guardianship, have an EHCP and I am served with a school attendance order, the intent within the Schools Bill {HL 35/49} would prevent me from ever having it revoked, even if the Affirmant moves from the area or the education that the state provides is unsuitable.

**Ephesians Chap VI. Verse IX**

"And ye masters, do the same things vnto them, forbearing threatening: knowing that your master also is in heauen, neither is there respect of persons with him."

**Mark Chap X. Verse XLII-XLIV**

"But Iesus called them to him, and saith vnto them, Yee know that they which are accompted to rule ouer the Gentiles, exercise Lordship ouer them: and their great ones exercise authoritie vpon them. But so shall it not be among you: but whosoever will bee great among you, shall be your minister: And whosoever of you will bee the chiefest, shalbe seruant of all."

**Proverbs Chap I. Verses VIII-IX**

"My sonne, heare the instruction of thy father, and forsake not the law of thy mother. For they shall be an ornament of grace vnto thy head, and chaines about thy necke."

**Ephesians Chap VI. Verse IV**

"And yee fathers, prouoke not your children to wrath: but bring them vp in the nourture and admonition of the Lord"

43. The Affirmant believes that His Majesty's Government is trespassing against their inalienable rights of freedom, property and privacy by introducing a requirement to report to the local authority if either their offspring or those under their guardianship, takes time off school or home education to attend an appointment as it is the Affirmants' private business.

**Matthew Chap XIX. Verse XIV**

"But Iesus said, Suffer little children, and forbid them not to come vnto me: for of such is ye kingdome of heauen."

**III John Chap I. Verse IV**

"I haue no greater ioy, then to heare that my children walke in truth."

44. The Affirmant's wishes as an elector are in opposition to the key principles and ideologies contained within the following proposed statutes currently in session 2022-23:

Schools Bill {HL BILL 35/49}, Online Safety Bill {HC 609}, Bill of Rights Bill {HC 117}, Ecology Bill {HL 13/70}, Data Protection and Digital Information Bill {HC 143}, Public Order Bill {HC 116 / HL 61}; and

the following General Public Enactments of Parliament:

Police, Crime, Sentencing and Courts Act 2022; Dissolution and Calling of Parliament Act 2022; the Judicial Review and Courts Act 2022; The Elections Act 2022; the Nationality and Borders Act 2022;

to which the Affirmant will be commanded and is being kept alive by Members of both Houses of Parliament:

"The judges know nothing about any will of the people except in so far as that will is expressed by an Act of Parliament, and would never suffer the validity of a statute to be questioned on the ground of its having been passed or being kept alive in opposition to the wishes of the electors."

R (Miller) v Secretary of State [2016] EWHC 2768 (Admin)



*:: Affidavit ::*

45. The Affirmant's common rights are being disturbed<sup>27</sup> by the ideologies proposed and contained within the so-named Schools Bill {HL BILL 35/49}, Online Safety Bill {HC 609}, Bill of Rights Bill {HC 117}, Ecology Bill {HL 13/70}, Data Protection and Digital Information Bill {HC 143}, Public Order Bill {HC 116 / HL 61} currently in session 2022-23 and the Police, Crime, Sentencing and Courts Act 2022, Dissolution and Calling of Parliament Act 2022, the Judicial Review and Courts Act 2022, The Elections Act 2022, the Nationality and Borders Act 2022 according to the herein stated matters of record.

**“Contra legem & consuetudinem Angliae.** Against the Law and custom of England.” Sir Edward Coke, Reports Vol.XII, 1610.

46. The principles being proposed within the Schools Bill {HL 35/49} if made into an Act of Law will be a trespass upon the Affirmant's undoubted and inalienable rights (as stated in 3), under The Charter of Runnymede (1215) [also known as The Great Charter / Magna Carta] and under Common Law according to the herein stated matters of record.
47. The Affirmant considers the following international agreements and treaties to be intolerable acts against their undoubted and inalienable rights (as stated in 3): Article 29(3) of Universal Declaration of Human Rights, UN World Health Organisation International Health Regulations (2005), G20 Bali Leaders' Declaration 'G20 Action for Strong and Inclusive Recovery' (Bali, Indonesia, 15-16 November 2022) and the proposed UN World Health Organisation's so-named 'Pandemic Treaty' or 'Accord' that may result in further updates to the UN WHO International Health Regulations.

**Deuteronomy Chap XVII. Verse VI**

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death, be put to death: but at the mouth of one witness he shall not be put to death.

**Deuteronomy Chap XIX. Verse XV**

One witness shall not rise up against a man for any iniquity, or for any sinne, in any sinne that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

**II. Corinthians Chap XIII. Verse I**

This is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.

**Hebrews Chap X. Verse XXVIII**

He that despised Moses Lawe, died without mercy, under two or three witnesses.

---

<sup>27</sup> Reference statement 14 “that for no commandment under the great or privie Seale, writs or letters, common right bee disturbed or delayed”



I, : [First]-[middle]-[middle]: [Last Name], Affirmant, a [wo/man], do affirm and say that I have read the above Affidavit and do know the contents to the very best of my knowledge to be true, correct, complete and not misleading; the truth, the whole truth, and nothing but the truth.

IN WITNESS WHEREOF, autographed at ..... on the ..... day of ..... in the Year Two Thousand and Twenty-Three.

....., All Rights Reserved .....  
Claimant/Affirmant [print] [autograph]  
% [Name/No, Road/Street, Town, County name in full – no postcode]

.....  
Witness [autograph] .....  
Witness [autograph]

---

Before me, the undersigned Commissioner for Oaths, appeared I, : [First]-[middle]-[middle]: [Last Name], known to me to be the one whose name is subscribed above, and acknowledged execution of the same for the purposes therein contained.

Witness my hand and official seal this ..... day of ....., 2023.

.....  
COMMISSIONER FOR OATHS

## Appendix B – Author's Affidavit

### AFFIDAVIT

:: I :: Edward-john-neville: Fitzgerald hereinafter "Affirmant", do solemnly affirm, declare and state as follows:

1. Affirmant is over 18 years of age and of sound mind.
2. Affirmant is competent to state the matters set forth herein.
3. Affirmant has knowledge of the facts stated herein.
4. All the facts herein are true, correct, complete and admissible as evidence, and if called upon as a witness, Affirmant will testify to their veracity.

#### Plain Statement of Facts

1. The Affirmant has applied the principle of *uberrimae fidei* to verify the information presented within the book "A compendium to your undoubted and unalienable rights and liberties" and accompanying appendices. This good faith is evidenced by the transparency with which the Affirmant's research is presented within the aforementioned book.
2. The Affirmant has had sight of, transcribed and recorded (by photography and videography) the manuscripts and correspondence files / papers stored by the National Archives (located at Kew, Richmond, TW9 4DU, England) referenced within the book and appendices titled "A compendium of your undoubted and unalienable rights and liberties".

Manuscripts, correspondence, and other documents include, but are not limited to the following:

National Archive Reference	Description
PRO 22/11	Copy of Magna Carta held at Lincoln Cathedral
C 212/18/1	Declaration of 12th February of the Lords Spiritual and Temporal and Commons (aka Declaration of Rights) 1688/9
C 212/18/2 (copy)	
C 212/19/1	Commission of Regency (29 June 1689)
C 212/20	Enrolment of compositions for depopulations (1635-1644) [Record of deaths]
C 218/1/26	Date of Parliament: 27 Nov 1688 - 4 Jan II Aug 24
C 218/1/27	Date of Parliament: 27 Nov 1688 - 4 Jan II Dec 8
C 57/1	Coronation Rolls – Edw 2
C 57/2	Coronation Rolls – Hen4
C 57/3	Coronation Rolls – Hen 5
C 57/4	Coronation Rolls – Jas 1
C 57/5	Coronation Rolls – Chas 2
C 57/6	Coronation Rolls – Jas 2
C 57/7	Coronation Rolls – Wm & Mary
C 57/8	Coronation Rolls – Anne
C 57/9	Coronation Rolls – Geo 1
C 57/10	Coronation Rolls – Geo 2
C 195/1/1	Coronation Oath – Geo 3
C 195/1/2	Court of Claims, original commission with Seal - Geo 3 (8 July 1761)
C 57/11	Coronation Rolls – Geo 4
C 57/12	Coronation Rolls – Wm 4
C 57/13	Coronation Rolls – Vict
C 57/14	Coronation Rolls – Edw 6
C 57/15	Coronation Rolls – Geo 5
C 57/16	Coronation Rolls – Geo 6
C 57/17/1	Coronation Rolls – Eliz 2 : Pt.1 Master of the Rolls (31 May 1954)
C 57/17/2	Coronation Rolls – Eliz 2 : Pt.2 Coronation Oath signed (31 May 1954)
C 195/14	Court of Claims Commission for the Coronation of Elizabeth II
LCO 2/1134	Report, and subsequent correspondence (1932-38)
MH 78/84	Donoughmore Committee on the powers of Ministers (1929-32)

**NIGEL MAURICE PUGH**  
Notary Public  
37 Southgate Street  
Winchester  
SO23 9EH  
England  
United Kingdom  
+44 (0)7771 977092



3. The Affirmant has relied upon the translation of the Charter of Runnymede<sup>1</sup> signed 15 June 1215, as researched, and prepared by the learned staff of the Magna Carta Research Project (<https://magnacartaresearch.org/about/personnel>)
4. The Affirmant in collating and writing the book titled "A compendium of your undoubted and unalienable rights and liberties" has referenced the original works of the following authors:
  - Gaius Julius Caesar, *Gallic War* VI.13-16 extracts (58 to 49 BC)
  - Sir Edward Coke, *Reports and Institutes* (Published between 1600-1644).
  - Sir William Blackstone, *Commentaries on the Laws of England in Four Books* (1753)
  - Dr. O'Donovan and Professor O'Curry, *Ancient Laws and Institutes of Ireland* Vol.1 (1865)
  - Sir Henry Sumner Maine, *Ancient Law* (1871) and *Lectures on the Early History of Institutions* (1874)
  - Laurence Ginnell, *The Brehon Laws – A Legal Handbook* (1917)
  - Sir T. Erskine May, *Parliamentary Practice – Book 1: Constitution, Powers and Privileges of Parliament* (1917 and 1924)
5. The Affirmant has utilised open public access to Hansard for Parliamentary session records, as well as online services operated by the National Archives in relation to statutory legislation of the so-named United Kingdom, together with public records and statutes maintained by the Governments of Ireland, Canada, Australia, New Zealand and the United States of America. The Affirmant has accessed electronic facsimiles of publications no longer in print, retained within public libraries and or stored by the Internet Archive project. Copies made of all entries in the public domain at the time of access, are retained by the Affirmant to verify the authenticity of statements relied upon within the book and appendices titled "A compendium of your undoubted and unalienable rights and liberties".
6. Natural Laws hold perpetual and permanent lawful, legal and moral supremacy over Common Laws and Customs; law statute and the powers of Monarchs; Religious Leaders; Heads of State or Federations situated anywhere within the atmosphere of the planet commonly known as Earth.
7. Common Law reflects the Laws as recorded in the group of books commonly referred to as the Holy Bible and is verified by Sir William Blackstone in his published Commentaries which were instrumental in the framing and establishing of the United Kingdom of Great Britain and Northern Ireland's jurisprudence.
8. Legem terræ Common Law is the highest jurisdiction of man made law and jurisprudence for the men and women sojourning on the archipelagos and land masses within the Commonwealth, including but not limited to submerged areas currently or formerly known as the "British Isles" and or the United Kingdom of Great Britain and Northern Ireland, Canada, Australia, New Zealand, the union of South Africa, Pakistan, India and Ceylon, and of the Monarch's Possessions and other Territories to any of them belonging or pertaining.
9. Applying the Maxim in Law Ubi eadem ratio, ibi eadem lex; et de similibus idem est iudicium; the Common Laws and Customs of the realm hold perpetual and permanent lawful, legal and moral supremacy over law statute and powers of the Crown's prerogative over all the nations, dominions and protectorates for which they are Monarch.
10. The Affirmant asserts his moral right to be identified as the author of the book titled "A compendium to your undoubted and unalienable rights and liberties", in accordance with his undoubted and unalienable rights as a sovereign man of England.

<sup>1</sup> The 'Charter of Runnymede 1215', also referred to as 'The Great Charter' and commonly referred to as 'Magna Carta' since 1217  
2 of 4



**Deuteronomy Chap XVII. Verse VI**

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death, be put to death: but at the mouth of one witness he shall not be put to death.

**Deuteronomy Chap XIX. Verse XV**

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

**II. Corinthians Chap XIII. Verse I**

This is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.

**Hebrew Chap X. Verse XXVIII**

He that despised Moses Lawe, died without mercy, vnder two or three witnesses.

I, : Edward-john-neville: Fitzgerald, Affirmant, a man, do affirm and say that I have read the above Affidavit and do know the contents to the very best of my knowledge to be true, correct, complete and not misleading; the truth, the whole truth, and nothing but the truth.

IN WITNESS WHEREOF, autographed at ENGLAND UNITED KINGDOM  
37 SOUTHGATE STREET WINCHESTER SO23 9EH on the  
13 day of DECEMBER in the Year Two Thousand and Twenty-Two.

edward-john-neville fitzgerald. All Rights Reserved  
Claimant/Affirmant [print]

[Signature]

[autograph]

% [Redacted] Dorset, England

[Signature]  
Witness [autograph]

[Signature]  
Witness [autograph]

Before me, the undersigned Notary, appeared I, : Edward-john-neville: Fitzgerald, known to me to be the one whose name is subscribed above, and acknowledged execution of the same for the purposes therein contained.

Witness my hand and official seal this 13 day of DECEMBER, 2022.



13-12-2022

**NIGEL MAURICE PUGH**  
Notary Public  
37 Southgate Street  
Winchester  
SO23 9EH  
England  
United Kingdom  
+44(0)7771 977092  
nigel@notarywinchester.com

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[Signature]  
NOTARY PUBLIC

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## Appendix C – ‘Declaration of Rights’ 168<sup>8/9</sup>

The following is a direct transcription of Chancery Roll C 212/18/1 recorded on 28th September 2022. The copy C 212/18/2 was recorded on 27th September 2022, however this does not bear the (1) inscribed top left on the obverse, instead it is inscribed on the reverse with (4). The annotation of modern spelling correction in the format, with letter *[added]* or to be *removed* to enable the reader, neither addition nor stylisation are to detract from the true meaning of the words hereinafter recorded.

Obverse top left inscribed: (1)

### Die Martis xii February 168<sup>8/9</sup> *[On Tuesday 12 February 168<sup>8/9</sup>]* The Declaration of the Lords Spiritual and Temporal and Com[m]ons Assembled at Westminster

**Whereas** the late King James the Second by the Assistance of divers[e] Evil Counsellors Judges and Ministers employ’d by him did endeavour to subvert extirpate the Protestant Religion and the Laws and Liberties of this Kingdome.

**By** assuming and Exercising a Power of dispensing with and suspending of Lawes and the Execution of Lawes without Consent of Parliament

**By** Committing and Prosecuting divers[e] Worthy Prelates for Humbly Petitioning to be excused from concurring to the said assumed Power.

**By** issuing and causing to be executed a Commission under the Great Seale for erecting a Court called The Court of Commissioners for Ecclesiastical/ Causes

**By** levying Money for and to the use of the Crowne by Pretence of Prerogative for other time and in other manner than the same was granted by Parliament.

**By** raising and keeping a standing Army within this Kingdome in time of Peace without Consent of Parliament and Quartering of Souldiers contrary to Law.

**By** causing several good Subjects being Protestants to be disarmed at the same time when Papists were both armed and imployed contrary to Law.

**By** violating the ffreedome of Election of Members to serve in Parliament.

**By** prosecutions in the Court of Kings Bench for Matters and Causes cognizable only in Parliament and by Divers[e] other Arbitrary and illegal Courses.

**And whereas** of late years Partial Corrupt and Disqualified Persons have been returned and served on Juries in Trials and particularly divers[e] Jurors in Trials for High Treason which were not freeholders.

**And** Excessive Bail hath been required of persons committed in Criminal Cases to elude the benefit of the Laws made for the Liberty of the Subjects.

**And** Excessive ffines have been imposed.

**And** Illegal and Cruel Punishments inflicted.

*:: Smoke & Mirrors ::*

**And** several Grants and Promises made of *ffines* and *fforfeitures* before any Conviction or Judgment against the Persons upon whom the same were to be levied.

**All which** are utterly and directly contrary to the known Lawes and Statutes and *ffreedome* of this Realme.

**And whereas** the said late King James the Second having Abdicated the Government and the Throne being thereby vacant.

**His Highnesse** the **Prince of Orange** whom it hath pleased Almighty God to make the Glorious Instrument of delivering this Kingdome from Popery and Arbitrary Power did by the Advice of the Lords Spiritual and Temporal and divers[e] principal Persons of the Com[m]ons cause Letters to be written to the Lords Spiritual and Temporal being Protestants and other Letters to the several Counties Cities Universities Burroughs and Cinque Ports for the chu[oo]sing of such Persons to represent them as were of Right to be sent to Parliament to meet and sitt at Westminster upon the Two and Twentieth day of January in this yeare One Thousand six hundred eighty eight in order to such an Establishment as that their Religion Lawes and Liberties might not again be in danger of being subverted Upon which Letters Elections having been accordingly made.

**And** thereupon the said Lords Spiritual and Temporal and Com[m]ons pursuant to their respective Letters and Elections being now assembled in a full and free Representative of this Nation taking into their most serious Consideration the best means for attaining the Ends aforesaid Doe in the first place (as their Ancestors in like case have usually done) for the Vindicating and Asserting their ancient Rights and Liberties Declare.

**That** the pretended Power of the Suspending of Lawes or the Execution of Lawes by Regal Authority without Consent of Parliament is illegal.

**That** the pretended Power of the Dispensing of Lawes or the Execution of Lawes by Regal Authority as it hath beene assumed and exercised of late is illegal.

**That** the Commission for erecting the late Court of Commissioners for Ecclesiastical Causes and all other Commissions and Courts of the like nature are illegal and pernicious.

**That** levying of money for or to the use of the Crown by pretence of Prerogative without Grant of Parliament for longer time or in other manner then the same is or shall be granted is illegal.

**That** it is the Right of the Subjects to Petition the King and all Commitments and Prosecutions for such Petitioning are illegal.

**That** raiseing or keeping a standing Army within the Kingdom in time of Peace unlesse it be with Consent of Parliament is against Law.

**That** the Subjects which are Protestants may have Armes for their defence suitable to their condition and as allowed by Law.

**That** Election of Members of Parliament ought to be free.

**That** the freedom of Speech and Debates or Proceedings in Parliament ought not to be impeached or questioned in any Court or place out of Parliament.

**That** Excessive Bail ought not to be required nor excessive fines imposed nor cruel and unusual Punishments inflicted.

**That** Jurors ought to be duly empannell'd and returned and Jurors which passe upon men in Trials for High Treason ought to be *ffreeholders*.

**That** all Grants and Promises of *ffines* and *fforfeitures* of particular persons before Conviction are illegal and void.



*:: A Compendium To Your Undoubted and Inalienable Rights ::*

**And** that for redresse of all Greivances and for the amending strengthening and preserving of the Lawes Parliaments ought to be held frequently.

**And** they doe claime demand and insist upon all and singular the Premises as their undoubted Rights and Liberties and that noe Declarations Judgments Doings or Proceedings to the prejudice of the people in any of the said premises ought in any wise to be drawne hereafter into Consequence or Example.

**To** which Demand of their Rights they are particularly encouraged by the Declaration of his highnesse the Prince of Orange as being the only meanes for obtaining a full redresse and remedy therein.

**Having** therefore an *i[e]ntire* Confidence that his said highnesse the Prince of Orange will perfect the deliverance so farr advanced by him and will still preserve them from the violation of their Rights which they have here asserted and from all other Attempts upon their Religion Rights and Liberties.

**The Said** Lords Spiritual and Temporal and Com[m]ons assembled at Westminster do resolve

**That William** and **Mary** Prince and Princesse of **Orange** be and be declared King and Queene of **England** **France** and **Ireland** and the Dominions thereunto belonging To hold the Crowne and Royal Dignity of the said Kingdomes and Dominions to Them the said Prince and Princesse during their lives and the life of the survivor of them And that the sole and full Exercise of the Regal/ Power be onely in and Executed by the said Prince of Orange in the names of the said Prince and Princesse during their joy[i]nt lives and after their deceases the said Crowne and Royal/ Dignity of the said Kingdoms and Dominions to be the heires of the body of the said Princesse and for default of such Issue to the Princesse **Ann** of **Denmark** and the heires of her body And for default of such Issue To the heires of the Body of the said **Prince of Orange**.

**And** the said Lords Spiritual and Temporal and Com[m]ons do pray the said Prince and Princesse of Orange to accept the same accordingly.

**And** that the Oaths hereafter mentioned be taken by all persons of whom the Oathes of Allegiance and Supremacy might be required by law instead of them and that the said Oaths of Allegiance and Supremacy be abrogated.

**I. A. B.** do sincerely promise and Sweare That I will be faithfull and beare true Allegiance to their Majesties King William and Queene Mary. So helpe me God

**I. A. B.** do sweare that I do from my heart Abhor Detest and Abjure as impious and heri[e]tical this Damnable Doctrine and Position That Princes Excommunicated or Deprived by the Pope or any Authority of the See of Roome may be deposed or murth[d]ered by their Subjects or any other whatsoever And I do declare That noe fforiegne prince person prelate state or potentate hath or ought to have any Jurisdiction power Superiority or Preheminat or Authority Ecclesiastical or Spiritual within this Realme.

So helpe me God

**It is ordered** by the Lords Spiritual and Commons now Assembled at Parliament That this Declaration be Ingrossed in Parchment and inrolled amongst the rolls of Parliament and Recorded in Chancery.

Jo: Browne Cleric  
Parliamentoy

*:: Smoke & Mirrors ::*

**Die Veneris xv: Februarÿ 1688**  
***[On Friday 15<sup>th</sup> February 1688]***

**His Ma'ties [Majesties] Gracious Answer to the Declaration  
of Both Houses.**

**My Lords** and Gentlemen.

**This** is certainly the Greatest prooffe of the Trust that you have in us that can be given which is the thing that maketh us value itt the more And Wee thankfully accept what you have offered.

**And** as I have noe other intention of coming hither than to preserve your Religion Laws and Liberties soe you may be sure that I shall endeavour to support them and shall be willing to concur in any thing that shall be for the good of the Kingdome And to doe all that is in my power to advance the welfare and Glory of the Nation.

**Ordered** by the Lords Spiritual and Temporal Assembled at Westminster That his Majesties Gracious Answer to the Declaration of Both Houses and the Declaration be forthwith printed and published And that his Majesties Gracious Answer this day be Added to the Engrossed Declaration in parchment to be Enrolled in Parliament and Chancery.

Jo: Browne Cleric  
Parliamentary

Reverse inscribed: P.B. Misc Rolls 18/1 \*

Note: The Chancery tab attached to the scroll identifies the number as 212/18/1 in ink. However, at some point in time after the scroll was written, the 1 has been crossed 4 and a 2 placed to the right in pencil. On the reverse the same has been done in pencil \*

## Appendix D – Overview of Statutory Legislation of the UK Parliament

The Natural Law and Inalienable Rights are above all written documents. Within written documents, there is legislation. Legislation is only Lawful if it does not infringe upon the Natural Law and its Inalienable Rights and Freedoms. The hierarchy of the statutory legislation can be understood as follows:

### 1. Primary Legislation – Acts of Parliament (England, Wales, Ireland, Scotland)

Contrary to what has been often discussed, any document from the EEC/EU has lower standing than the Law of Sovereign People and their Nations. In fact, there may be elements of deception around the Votes to enter the EEC/EU, see [Chapter III \(FCO 30/1048\)](#). Since Fraud unravels All, any such Deception could undermine such votes as not being Lawful. Though widely stated, EEC/EU documents do not ‘become Law’ if they interfere with the Sovereign Rights and Freedom of the Men, Women and People. During the period of membership of the EEC and EU, EU Regulations were not amended or debated in Parliament and have been placed on the statute book as primary legislation having the same status as an Act of Parliament ([p.26 FCO 30/1048](#) – the Internal Sovereignty conflict was known in 1971, it’s the same issue as [Article 29\(3\) of the UDHR](#) and is contrary to Magna Carta 1215 which says “... we will not deny or defer to any man either Justice or Right”) . The date upon which EU Regulations are said to ‘become law’ is synchronised across all member states, a date set by a foreign body upon which Parliament had no influence. e.g. [Regulation \(EU\) 2020/1043](#)

EC/EU Directives are said to ‘become law’ following what the European Commission calls an ‘approximation’ of the Directive into national legislation, enabling debate and therefore words to be changed. [There needs to be a discussion and debate about the validity of this statement](#). This process relied upon the Commission’s legal services to provide a common interpretation of what was meant by the legislators and thereby is an attempt to limit the variation in which the European wide legislation is applied in each member state. The date by which all member states must apply the Directive is stated rather than a single date of application as in the case of Regulations.

Status of EU law dependent on continuing statutory basis (extract from the [European Union Act 2011](#))

‘Directly applicable or directly effective EU law (that is, the rights, powers, liabilities, obligations, restrictions, remedies and procedures referred to in section 2(1) of the [European Communities Act 1972](#)) falls to be recognised and available in law in the United Kingdom only by virtue of that Act or where it is required to be recognised and available in law by virtue of any other Act.’

### 2. Secondary Legislation – Statutory Instruments, Regulations and Rules

Concerning legislation deriving their authority from the Act to which they relate, cannot extend the scope nor create a new requirement that was not originally enacted. Similarly, Ministers are not to possess what have been termed ‘Henry VIII powers’ by clauses conferring absolute power at their discretion. See references relating to the [1929-1932 Donoughmore Committee](#) on Ministerial Powers (I am referring to papers and correspondence that had been sealed from public access for between 31 and 57 years) – the report however did not address fundamental issues on constitutional rights and [parliamentary sovereignty](#) addressed elsewhere in this compendium.

The majority of the following text is sourced from the official UK Government website (.gov.uk) and is provided for reference in establishing the variations in how legislation is referenced in the statute book and hence the reference to chapters.

## *:: Smoke & Mirrors ::*

### *Public General Acts of the UK Parliament*

These may be cited by the short title (which includes the year) and chapter number (bracketed), e.g. Constitutional Reform Act 2005 (c. 4).

Deciphering the nomenclature used pre-1963 dates from the 12<sup>th</sup> century, and should be read as follows:

<u>Year Enacted</u>	<u>Chapter No.</u>	<u>Regnal year</u>	<u>Monarch</u>
1560	CHAPTER 1	2	Eliz 1

Citations of pre-1963 Acts may also contain a reference to the 'regnal year' (that is, the year of the sovereign's reign) of the session of parliament in which the Act was passed, e.g. Statute of Westminster 1931 (22 and 23 Geo. 5 c. 4). This means that the Act was passed in 1931 during the session of Parliament spanning the 22<sup>nd</sup> and 23<sup>rd</sup> years of the reign of King George the Fifth.

See also: Black's Law Dictionary 2<sup>nd</sup> Edition – [Reginal Years](#)

### *Acts of Earlier Parliaments*

These may be cited in exactly the same way as UK Public General Acts except that, in the case of Acts of the old Scottish or Irish parliaments, there might also be a letter 'S' or 'I' as appropriate in square brackets at the end of the citation, e.g. Writs Act 1672 (c. 16 [S])

### *Acts of Senedd Cymru*

These may be cited by the short title (which includes the year) and number (bracketed). Acts of Senedd Cymru are numbered 'asc', e.g. The Health and Social Care (Quality and Engagement) (Wales) Act 2020 (asc 1). Acts of the National Assembly for Wales made between 2012 and March 2020 are numbered using 'anaw', e.g. The Legislation (Wales) Act 2019 (anaw 4). Measures of the National Assembly for Wales made between 2008 and 2011 are numbered using 'nawm', e.g. The NHS (Redress) (Wales) Measure 2008 (nawm 1).

### *Acts of the Scottish Parliament*

These may be cited by the short title (which includes the year) and 'asp' number (bracketed), e.g. Human Tissue (Scotland) Act 2006 (asp 4).

### *Acts of the Northern Ireland Assembly (and other primary legislation for Northern Ireland)*

These may be cited by the short title (which includes the year) and chapter number (bracketed), e.g. Social Security Act (Northern Ireland) 2002 (c. 10).

Acts of the Parliament of Northern Ireland (1921 to 1972) and Measures of the Northern Ireland Assembly (1974 only) are cited in exactly the same way as Acts of the Northern Ireland Assembly.

For the citation of Northern Ireland Orders in Council, see under 'Statutory Instruments' below.

### *Church Measures*

These may be cited by the short title (which includes the year) and Measure number (bracketed), e.g. Clergy Discipline Measure 2003 (No. 3).

### *Statutory Instruments*

These may be cited by the title (which includes the year) and Statutory Instrument (S.I.) number (bracketed), e.g. The Detergents Regulations 2005 (S.I. 2005/2469).

Northern Ireland Orders in Council (which are in the form of Statutory Instruments), will be cited similarly, but with the addition of the 'N.I.' series number, e.g. The Budget (Northern Ireland) Order 2005 (S.I. 2005/860) (N.I. 3.).

### *Scottish Statutory Instruments*

These may be cited by the title (which includes the year) and Scottish Statutory Instrument (S.S.I.) number (bracketed), e.g. The Tuberculosis (Scotland) Order 2005 (S.S.I. 2005/434).

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*Statutory Rules of Northern Ireland*

These may be cited by the title (which includes the year) and Statutory Rules (S.R.) number (bracketed), e.g. The Quarries Regulations (Northern Ireland) 2006 (S.R. 2006/205).

*Church Instruments*

These instruments do not have any series numbers, perhaps because there are so few of them. They are generally cited by date in the style: Instrument dated 14.12.2000 made by the Archbishops of Canterbury and York or, occasionally: Archbishops' Instrument dated 14.12.2000.

## Appendix E - Dáil Éireann Court - Trial by Jury, Kilfenora, Clare, Éire

On 11<sup>th</sup> November 2022 at 11:11, a court was convened under Dáil Éireann Courts Circuit Record Number 22-11-11. The plaintiff has sought to establish the validity of the 'Courts' in Ireland today, and the Dáil Éireann Courts (Winding-Up) Act 1923 and the Courts of Justice Act 1924, however, the Government of the United Kingdom of Great Britain and Northern Ireland nor the Government of Ireland has provided existence of the original commencement orders needed to bring either Acts into operation. The process of this assessment is described briefly below. A Maxim in Law is '*Fraud unravels All*', it is Lawful to assess whether those purporting to be 'Courts' etc, are actually Lawfully correct. Under the Maxim '*silence is acquiescence*' the Dáil Éireann Court has been convened in the absence of contrary evidence that it could not Hear the following claim:

Irish Republican Brotherhood v Papal Bull Laudabiliter 1155 & Crown of Ireland Act 1542 & Act of Union (Ireland) 1800

The following were notified as respondents by letter, sent by certified post, with an acknowledged copy submitted to the Court Registrar on 12<sup>th</sup> October 2022:

Pontiff Pope Francis as Bishop of Kilfenora c/o Vatican on 22<sup>nd</sup> March and 7<sup>th</sup> September 2022  
Her Majesty Queen Elizabeth II on 20<sup>th</sup> April 2022 and 7<sup>th</sup> September 2022  
King Charles as successor to the crown of England on 15<sup>th</sup> September 2022  
Crown Solicitor's Office, Belfast on 7<sup>th</sup> September 2022  
Maria Brown, Chief State Solicitor, Dublin on 7<sup>th</sup> September 2022  
Vincent Keaveny, Lord Mayor of the City of London on 7<sup>th</sup> September 2022  
Caroline Conroy, Lord Mayor of Dublin on 7<sup>th</sup> September 2022

The following are the Authors' personal abridged notes taken during the Hearing proceedings, whilst sitting in the public gallery. A full recording of proceedings, a copy of the affidavits and exhibits are available on the IRB Supreme Council website: <https://irbsupremecouncil.ie/circuit-record-number-22-11-11/>

The Hearing was convened in accordance with The Jurisdiction and Procedure of the County Courts in Ireland (aka Carleton's County Courts Practice in Ireland) and the Rules and Procedures for Specialittings with jury.

Throughout the Trial by Jury, at no time did the Author witness any individual come forward to identify themselves as the named respondent nor as a representative for the respondents listed above.

The 12 jurors comprising 6 men and 6 women Heard affidavits and evidence presented as follows:  
(Please refer to full copy of the affidavit and exhibits, since the highlighted points below are a very limited account given the detail of what was presented to the Jury members.)

- i) Affidavit of John Flanagan, Chairman of IRB – Proclamation of 1916/9 and Act of Union (Ireland) 1800
- ii) Affidavit of Melissa Kelly – Papal Bull Laudabiliter 1155 and Crown of Ireland Act 1542
  - In 1846 the Pontiff was called upon to confirm or deny the existence of the Papal Bull Laudabiliter. Melissa Kelly openly called Pope Francis to answer the same question, given that the 'Donation of Constantine' has also been acknowledged as a forgery.
  - Pope Adrian IV issued Papal Bull Laudabiliter giving the English King Henry II lordship over Ireland, however Henry II did not act upon the Papal Bull until 1171 after Pope Adrian IV's death. There was no Lawful basis for this assertion. There was no Lawful basis for this claim. Fraud unravels All. Thus, Pope Adrian IV falsely claimed ownership to Ireland. *"There is indeed no doubt, as thy Highness doth also acknowledge, that Ireland and all other islands which Christ the Sun of Righteousness has illumined, and which have received the doctrines of the Christian faith, belong to the jurisdiction of St. Peter and of the holy Roman Church."* Henry invaded Ireland using the authority of this Papal Bull to claim the island, forcing the Cambro-Norman warlords and some Gaelic Irish rulers to accept him as their overlord.



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- Crown of Ireland Act 1542 – repealed in Éire in 1962, but contains text that infers that all still stands as before repeal of the enactment, this is still on the statute of Great Britain.
- Ancient Clan Chieftdoms were usurped into a Royal claim under the King of England and contrary to the ancient Law in Éire from Dlí na Féine, Feineachtas and the more recent, Brehon law.
- Unlawful laws have been passed that were in contravention of the rights laid out in the Magna Carta Hib. 1216
- History is written by the 'Victors'. The assessment of 'Irish History' must be evaluated taking this into account. What has been called the 'Irish' 'Parliament', was also based on false claims. Poyntings' Law 1495 (1495 CHAPTER 22 10 Hen 7) as enacted, required any draft bills for consideration by the Irish Parliament must be reviewed and approved by the Privy Council in the first instance.
- Pope Paul III 1537 Papal Bull Convocation. This is established as the basis for International law as cited as a declaration of rights of indigenous people applicable for the Americas, this must therefore also apply to the native people of Éire.

iii) Affidavit of Theresa Clyne

- Brehon Law has been in use since antiquity and in continuance since its use after the 'Irish Free State' in 1930s onwards.

“A nation can survive its fools, and even the ambitious, but it cannot survive treason from within. An enemy at the gates is less formidable, for he is known and carries his banner openly. But the traitor moves amongst those within the gate freely, his sly whispers rustling through all the alleys, and heard in the very halls of government itself – for the traitor appears not a traitor: He speaks in accents familiar to his victims, and puts on their face and arguments. He appeals to the baseness that lies deep in the hearts of all men. He rots the soul of a nation, working secretly and unknown in the night to undermine the pillars of the city. He infects the body politic until it can resist no longer. A murderer is less to fear.”

## Marcus Tullius Cicero

58-49 BC	Cesar - Gallic Wars
325 AD	First Council of Nicea
1100	Charter of Liberties
1155	Papal Bull Laudabiliter
1172	King Henry II - Lord of Ireland
1215	<b>The Great Charter (Magna Carta)</b>
1542	Crown of Ireland Act
1560	Act of Supremacy
1610	Royal Proclamations
1628	Petition of Right
1688 / 89	Declaration of Rights Coronation Oath Act
1700	Act of Settlement
1702	Demise of the Crown Act
1706	Union with Scotland Act
1714	Coronation King George I
1776	Declaration of Independence - America
1789	Declaration of the Rights of Man and of Citizens – France Bill of Rights – United States
1800	Act of Union (Ireland)
1914	WWI & Government of Ireland Act Suspensory Act
1919	Declaration of Independence - Ireland
1920	Government of Ireland Act