



CANADA IN PERIL

RELIGIOUS PERSECUTION BY THE SYSTEM OF NOBILITY: POLITICAL REPRESSION, SPIRITUAL OPPRESSION AND RESULTING GLOBAL TYRANNY

The people of Canada are being religiously persecuted and subsequently politically repressed by a biblical clan system. This clan system is purporting incredible crimes against humanity throughout the world at this time.

This clan, albeit a fractured and often warring clan, has been controlling world affairs for thousands of years. It operates, clandestinely, through the system of alleged nobility whereby so-called 'peers' and 'chosen ones', by alleged divine right, are attempting to impose their version of end times, a final destiny, if you will, for all of mankind.

This is an urgent matter for the people of Canada to understand and to subsequently respond to. The government of Canada is thoroughly corrupted and we must understand how and why it's occurring if we're to stop the unfolding tyranny that's occurring in real time and to defend and subsequently protect ourselves, our liberties and our security. The threat against our 'freedom' is very real. We must act collectively, responsibly and urgently, from my perspective, if we are to save ourselves from inevitable, increasing tyranny!

Below is an overview of the origins of the clan, how it operates in Canada today. There are accompanying documents speaking to the matter of fraternal criminality, the actual history of North America and ways to respond to the tyranny in Canada, available on the Holisticus International© website.

PART ONE - THE CROWN IN CANADA

THE CROWN - WHAT IS IT?

Wikipedia informs that “While the Crown's legal personality is usually regarded as a corporation sole, it can, at least for some purposes, be described as a corporation aggregate, headed by the monarch.”

“The monarch is the living embodiment of the Crown and, as such, is regarded as the personification of the state.”

“The body of the reigning sovereign thus holds two distinct personas in constant coexistence: that of a natural-born human being and that of the state as accorded to him or her through law; the Crown and the monarch are "conceptually divisible but legally indivisible.”

“His Majesty the King in Right of and similar are all synonymous and the monarch's legal personality is sometimes referred to simply as the relevant jurisdiction's name. (In countries using systems of government derived from Roman civil law, the State is the equivalent concept to the Crown.)”

Wikipedia further indicates that; “this is all in his or her position as sovereign, not as an individual; all such property is held by the Crown in perpetuity and cannot be sold by the sovereign without the proper advice and consent of his or her relevant ministers.

1. https://en.wikipedia.org/wiki/The_Crown

STRAWMAN ‘PSEUDOLAW’ - ALLEGED CONSPIRACY THEORY -

“The strawman theory, considered by Netolitzky to be the most innovative component of pseudolaw: an individual has two personas, one of flesh and blood, and the other a separate legal personality (i.e., the "strawman") and all debts, liabilities, taxes and legal responsibilities apply to the strawman rather than the flesh and blood persona. Many arguments linked to the strawman theory revolve around the "legal name fraud" movement, which believes that birth certificates give the state legal ownership of a personal name and refusing to use this name therefore removes oneself from a court's jurisdiction. Various groups advocate that one can avoid this state ownership by distinguishing between capitalized and non-capitalized versions of one's name, or by adding punctuation to one's name. The use in documents of thumbprints and signatures in red ink is meant to distinguish "flesh and blood" people from the fictitious "strawman", since black and blue inks are believed to indicate corporations.”

2. <https://en.wikipedia.org/wiki/Pseudolaw>

SUPREME COURT OF CANADA - INVALID CROWN - 'PSEUDOLAW'

“Pseudolaw is a collection of legal-sounding but false rules that purport to be law, employed by groups including the Detaxer and Freemen-on-the-Land movements. While pseudolaw is universally rejected by Canadian courts, no Supreme Court of Canada decision addresses these concepts. This study reviews 51 unsuccessful Supreme Court leave applications that potentially involve pseudolaw to determine what pseudolaw issues were raised, whether those issues were comprehensible, and therefore if by its silence the Supreme Court has implicitly rejected these concepts.

Some pseudolaw-related leave applications were not comprehensible to a legally trained reader; however, the remainder clearly imply that the Supreme Court of Canada has been exposed to the cornerstone concepts of modern pseudolaw, including “Strawman” Theory, and has rejected these ideas as not having national significance.”

3. <https://www.canlii.org/en/commentary/doc/2020CanLIIDocs498>

CROWN - ADVICE AND CONSENT - LORDS SPIRITUAL & LORDS TEMPORAL

“Advice and consent is an English phrase frequently used in enacting formulae of bills and in other legal or constitutional contexts. It describes either of two situations: where a weak executive branch of a government enacts something previously approved of by the legislative branch or where the legislative branch concurs and approves something previously enacted by a strong executive branch.

The concept serves to moderate the power of one branch of government by requiring the concurrence of another branch for selected actions. The expression is frequently used in **weak executive systems where the head of state has little practical power**, and in practice the important part of the passage of a law is in its adoption by the legislature.

In the United Kingdom, a constitutional monarchy, bills are headed:

BE IT ENACTED by the King's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

This enacting formula emphasizes that although legally the bill is being enacted by the British monarchy (specifically, by the King-in-Parliament), it is not through his initiative but through that of Parliament that legislation is created.”

4. https://en.wikipedia.org/wiki/The_Crown
5. https://en.wikipedia.org/wiki/Advice_and_consent
6. https://en.wikipedia.org/wiki/Crown_Office

HOUSE OF LORDS - PEERAGE - INFLUENCE ON CROWN

LORDS TEMPORAL

“The Lords Temporal has historically included several hundred hereditary peers (English peers as well as Scottish Lords of Parliament). Such hereditary offices can be created by the Crown and in modern times are usually created only under the advice of the Prime Minister.

Holders of Scottish and Irish peerages were not always permitted to sit in the Lords. When Scotland united with England to form Great Britain in 1707, it was provided that the Scottish **hereditary peers** would only be able to elect 16 representative peers to sit in the House of Lords; the term of a representative was to extend until the next general election. A similar provision was enacted when Ireland merged with Great Britain in 1801 to form the United Kingdom; the Irish peers were allowed to elect 28 representatives, who were to retain office for life. Elections for Irish representatives ended in 1922, when most of Ireland became an independent state; elections for Scottish representatives ended with the passage of the Peerage Act 1963, under which all Scottish peers obtained seats in the Upper House.

After the 1999 reform, only 92 hereditary peers remain as Lords Temporal. Two are the Earl Marshal and the Lord Great Chamberlain. Of the remaining ninety peers sitting in the Lords by virtue of a hereditary peerage, 15 are elected by the whole House and 75 are chosen by fellow hereditary peers in the House of Lords, grouped by party.

The largest group of Lords Temporal, and indeed of the whole House, are **life peers**. As of February 2023 there are 665 life peers. Life peerages rank only as barons or baronesses, and are created under the Life Peerages Act 1958. Like all other peers, life peers are created by the Crown, who acts on the advice of the Prime Minister or the House of Lords Appointments Commission. By convention, however, the Prime Minister allows leaders of other parties to nominate some life peers, to maintain political equilibrium.

In 2000, the government announced it would set up an Independent Appointments Commission, under Lord Stevenson of Coddenham, to select fifteen so-called "people's peers" for life peerages.

Until the establishment of the Supreme Court in 2009, a subset of the Lords Temporal – known as the **Law Lords** – acted as the final court of appeal in the United Kingdom judicial system. **These lords became the first justices of the UK Supreme Court.**”

7. https://en.wikipedia.org/wiki/Lords_Temporal

8. https://en.wikipedia.org/wiki/House_of_Lords

LORDS SPIRITUAL

“The Lords Spiritual are the bishops of the Church of England who serve in the House of Lords of the United Kingdom. 26 out of the 42 diocesan bishops and archbishops of the Church of England serve as Lords Spiritual (not counting retired archbishops who sit by right of a peerage). The Church of Scotland, which is Presbyterian, and the Anglican churches in Wales and Northern Ireland, which are no longer established churches, are not represented. The Lords Spiritual are distinct from the Lords Temporal, their secular counterparts who also sit in the House of Lords.”

9. https://en.wikipedia.org/wiki/Lords_Spiritual

10. https://en.wikipedia.org/wiki/Roll_of_the_Peerage

DIRECT THREAT TO THE PEOPLE OF CANADA BY THE CROWN

“In today's constitutional monarchy, His Majesty King Charles III is King of Canada and Canada's Head of State. He is the personal embodiment of the Crown in Canada.

In Canada's system of government, the power to govern is vested in the Crown but is entrusted to the government to exercise on behalf and in the interest of the people. The Crown reminds the government of the day that the source of the power to govern rests elsewhere and that it is only given to them for a limited duration.”

11. <https://www.canada.ca/en/canadian-heritage/services/crown-canada/about.html>

THE OFFICE OF THE PRIME MINISTER -CONVENTIONAL NOT CONSTITUTIONAL

“The prime minister is "called upon" by the monarch's representative, the governor general, and, as first minister, selects other ministers to form the Cabinet and chairs it.

Constitutionally, the Crown exercises executive power on the advice of the Cabinet, which is collectively responsible to the House of Commons.

Not outlined in any constitutional document, the office exists only per long-established convention (originating in Canada's former colonial power, the United Kingdom) that stipulates the monarch's representative, the governor general, must select as prime minister the person most likely to command the confidence of the elected House of Commons; this individual is typically the leader of the political party that holds the largest number of seats in that chamber. Canadian prime ministers are appointed to the Privy Council and styled as the Right Honourable (French: Le très honorable), a privilege maintained for life.”

12. https://en.wikipedia.org/wiki/Prime_Minister_of_Canada

PART TWO - BIBLICAL TYRANNY - CLAN SYSTEM

SYNAGOGUE OF SATAN

“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.”

13. https://en.wikipedia.org/wiki/Synagogue_of_Satan

HEBREWS

The terms Hebrews and Hebrew people are mostly considered synonymous with the Semitic-speaking Israelites, especially in the pre-monarchic period when they were still nomadic. However, in some instances it may also be used in a wider sense, referring to the Phoenicians, or to other ancient groups, such as the group known as Shasu of Yhw on the eve of the Bronze Age collapse, which appears 34 times within 32 verses of the Hebrew Bible. It is sometimes regarded as an ethnonym and sometimes not.

By the time of the Roman Empire, Greek Hebraios could refer to the Jews in general, as Strong's Hebrew Dictionary puts it, "any of the Jewish Nation", and at other times more specifically to the Jews living in Judea. In early Christianity, the Greek term Ἑβραῖος refers to Jewish Christians as opposed to the gentile Christians and Judaizers (Acts 6:1 among others). Ἰουδαία is the province where the Temple was located.

In Armenian, Italian, Greek, the Kurdish languages, Old French, Serbian, Russian, Romanian and a few other languages, the transfer of the name from "Hebrew" to "Jew" never took place, and "Hebrew" is the primary word used for a Jew.

With the revival of the Hebrew language and the emergence of the Hebrew Yishuv, the term has been applied to the Jewish people of this re-emerging society in Israel or the Jewish people in general.

14. <https://en.wikipedia.org/wiki/Hebrews>

SEVEN LAWS OF NOAH

“In Judaism, the Seven Laws of Noah (Hebrew: שבע מצוות בני נח, Sheva Mitzvot B'nei Noach), otherwise referred to as the Noahide Laws or the Noachian Laws (from the Hebrew pronunciation of "Noah"), are **a set of universal moral laws which, according to the Talmud, were given by God as a covenant with Noah and with the "sons of Noah"—that is, all of humanity.**

The Seven Laws of Noah include prohibitions against worshipping idols, cursing God, murder, adultery and sexual immorality, theft, eating flesh torn from a living animal, as well as the obligation to establish courts of justice.

According to modern Jewish law, non-Jews (gentiles) are not obligated to convert to Judaism, but they are required to observe the Seven Laws of Noah to be assured of a place in the World to Come (Olam Ha-Ba), the final reward of the righteous. The non-Jews that choose to follow the Seven Laws of Noah are regarded as "Righteous Gentiles" (Hebrew: חסידי אומות העולם, Chassiddei Umot ha-Olam: "Pious People of the World").

15. https://en.wikipedia.org/wiki/Seven_Laws_of_Noah

GENERATIONS OF NOAH - TABLE OF NATIONS

“The Generations of Noah, also called the Table of Nations or Origines Gentium, is a genealogy of the sons of Noah, according to the Hebrew Bible (Genesis 10:9), and their dispersion into many lands after the Flood, focusing on the major known societies. The term nations to describe the descendants is a standard English translation of the Hebrew word "goyim", following the c. 400 CE Latin Vulgate's "nationes", and does not have the same political connotations that the word entails today.

The list of 70 names introduces for the first time several well-known ethnonyms and toponyms important to biblical geography, such as Noah's three sons Shem, Ham and Japheth, from which 18th century German scholars at the Göttingen School of History derived the race terminology Semites, Hamites and Japhetites. Certain of Noah's grandsons were also used for names of peoples: from Elam, Ashur, Aram, Cush, and Canaan were derived respectively the Elamites, Assyrians, Arameans, Cushites, and Canaanites. Likewise, from the sons of Canaan: Heth, Jebus, and Amorus were derived Hittites, Jebusites, and Amorites. Further descendants of Noah include Eber – from Shem (from whom come the "Hebrews"); the hunter-king Nimrod – from Cush; and the Philistines – from Misrayim.

As Christianity spread across the Roman Empire, it carried the idea that all people were descended from Noah. But the tradition of Hellenistic Jewish identifications of the ancestry of various peoples, which concentrates very much on the Eastern Mediterranean and the Ancient Near East (described below), became stretched and its historicity questioned. Not all Near Eastern people were covered, and Northern European peoples important to the Late Roman and Medieval world, such as the Celtic, Slavic, Germanic, and Nordic peoples were not covered, nor were others of the world's peoples, such as sub-Saharan Africans, Native Americans, and peoples of Central Asia, the Indian subcontinent, the Far East, and Australasia. Scholars derived a variety of arrangements to make the table fit, with for example the Scythians, which do feature in the tradition, being claimed as the ancestors of much of northern Europe.

According to Joseph Blenkinsopp, the 70 names in the list express symbolically the unity of humanity, corresponding to the 70 descendants of Israel who go down into Egypt with Jacob at Genesis 46:27 and the 70 elders of Israel who visit God with Moses at the covenant ceremony in Exodus 24:1–9.

Table of Nations

On the family pedigrees contained in the biblical pericope of Noah, Saadia Gaon (882–942) wrote:

The Scriptures have traced the patronymic lineage of the seventy nations to the three sons of Noah, as also the lineage of Abraham and Ishmael, and of Jacob and Esau. The blessed Creator knew that men would find solace at knowing these family pedigrees, since our soul demands of us to know them, so that all of mankind will be held in fondness by us, as a tree that has been planted by God in the earth, whose

branches have spread out and dispersed eastward and westward, northward and southward, in the habitable part of the earth. It also has the dual function of allowing us to see the multitude as a single individual, and the single individual as a multitude. Along with this, man ought to contemplate also on the names of the countries and of the cities wherein they settled."

Maimonides, echoing the same sentiments, wrote that the genealogy of the nations contained in the Law has the unique function of establishing a principle of faith, how that, although from Adam to Moses there was no more than a span of two-thousand five hundred years, and the human race was already spread over all parts of the earth in different families and with different languages, they were still people having a common ancestor and place of beginning."

16. https://en.wikipedia.org/wiki/Generations_of_Noah

ABRAHAM

"Abraham is the common Hebrew patriarch of the Abrahamic religions, including Judaism, Christianity, and Islam. In Judaism, he is the founding father of the special relationship between the Jews and God; in Christianity, he is the spiritual progenitor of all believers, whether Jewish or non-Jewish; and in Islam, he is a link in the chain of Islamic prophets that begins with Adam (see Adam in Islam) and culminates in Muhammad.

The story of the life of Abraham as told in the narrative of the Book of Genesis revolves around the themes of posterity and land. He is said to have been called by God to leave the house of his father Terah and settle in the land of Canaan, which God now promises to Abraham and his progeny. This promise is subsequently inherited by Isaac, Abraham's son by his wife Sarah, while Isaac's half-brother Ishmael is also promised that he will be the founder of a great nation. Abraham purchases a tomb (the Cave of the Patriarchs) at Hebron to be Sarah's grave, thus establishing his right to the land; and, in the second generation, his heir Isaac is married to a woman from his own kin, thus ruling the Canaanites out of any inheritance. Abraham later marries Keturah and has six more sons; but, on his death, when he is buried beside Sarah, it is Isaac who receives "all Abraham's goods" while the other sons receive only "gifts".

Most historians view the patriarchal age, along with the Exodus and the period of the biblical judges, as a late literary construct that does not relate to any particular historical era; and after a century of exhaustive archaeological investigation, no evidence has

been found for a historical Abraham. It is largely concluded that the Torah was composed during the early Persian period (late-6th century BCE) as a result of tensions between Jewish landowners who had stayed in Judah during the Babylonian captivity and traced their right to the land through their "father Abraham", and the returning exiles who based their counterclaim on Moses and the Exodus tradition of the Israelites."

17. <https://en.wikipedia.org/wiki/Abraham>

ISHMAELITES

"The Ishmaelites (Hebrew: יִשְׁמָעֵלִים Yīšmə'ē'līm, Arabic: بني إسماعيل Bani Isma'il; "sons of Ishmael") were a collection of various Arabian tribes, confederations and small kingdoms described in Islamic tradition as being descended from and named after Ishmael, a prophet according to the Quran, the first son of Abraham and the Egyptian Hagar.

According to the Book of Genesis in the Hebrew Bible, Ishmael had one daughter and twelve sons, the "twelve princes" mentioned in Genesis 17:20. In Islamic tradition, this gave rise to the "Twelve Tribes of Ishmael", Arab tribes from which the early Muslims were descended. In Jewish tradition, the Twelve Tribes of Israel were descended from Abraham's other son, Isaac, via Isaac's son Jacob. These traditions are accepted by both Islam and Judaism.

Genesis and 1 Chronicles describe the Qedarites as a tribe descended from the second son of Ishmael, Qedar. Some Abrahamic scholars described the historic tribe of Nabataeans as descendants of Nebaioth based on the similarity of sounds, but others reject this connection. Different Islamic groups assign the ancestry of the Islamic prophet Muhammad either to Qedar or Nebaioth.

Assyrian and Babylonian Inscriptions refer to the Ishmaelites as "Sumu'ilu", a tribal confederation that would take control of the incense trade route during the dominance of the Assyrian Empire to the north."

18. <https://en.wikipedia.org/wiki/Ishmaelites>

ISREALITES

The Israelites were a group of Semitic-speaking tribes in the ancient Near East who, during the Iron Age, inhabited a part of Canaan.

The earliest recorded evidence of a people by the name of Israel appears in the Merneptah Stele of ancient Egypt, dated to about 1200 BCE. According to the modern archaeological account, the Israelites and their culture branched out of the Canaanite peoples and their cultures through the development of a distinct monolatristic—and later monotheistic—religion centred on the national god Yahweh. They spoke an archaic form of the Hebrew language, which was a regional variety of the Canaanite language, known today as Biblical Hebrew.

According to the Bible, the Israelites are the descendants of Jacob, who was later renamed Israel. Following a severe drought in Canaan, Jacob and his twelve sons fled to Egypt, where they eventually formed the Twelve Tribes of Israel. The Israelites were later led out of slavery in Egypt and subsequently brought back to Canaan by Moses; they eventually conquered Canaan under the leadership of Joshua. Most modern secular scholars agree that the Bible does not provide an authentic account of the Israelites' origins, and instead view it as constituting their national myth. However, it is accepted that this narrative does have a "historical core" to it.

A tribal period was followed by the rise of two Israelite kingdoms: Israel and Judah. The Bible portrays Israel and Judah as the successors of an earlier United Kingdom of Israel, although its historicity is disputed. The Kingdom of Israel, with its capital at Samaria, fell to the Neo-Assyrian Empire around 720 BCE; while the Kingdom of Judah, with its capital at Jerusalem, was destroyed by the Neo-Babylonian Empire in 586 BCE. Some of the Judean population was exiled to Babylon, but returned to Israel after Cyrus the Great conquered the region.

The Jews and the Samaritans are descendants of the ancient Israelites. Jews claim lineage from the Tribe of Judah and the Tribe of Benjamin, and partially from the Tribe of Levi since the ten northern tribes were considered lost following the Assyrian captivity. The Samaritans claim descent from the Tribe of Ephraim and the Tribe of Manasseh (two sons of Joseph) as well as from the Tribe of Levi. Other groups have also claimed affiliation with the Israelites throughout history.

19. <https://en.wikipedia.org/wiki/Israelites>

ABRAHAMIC RELIGION

The Abrahamic religions are a group of religions centered around worship of the God of Abraham. Abraham, a Hebrew patriarch, is extensively mentioned throughout Abrahamic religious scriptures the Bible, Quran and Torah.

Jewish tradition claims that the Twelve Tribes of Israel are descended from Abraham through his son Isaac and grandson Jacob, whose sons formed the nation of the Israelites in Canaan (or the Land of Israel); Islamic tradition claims that twelve Arab tribes known as the Ishmaelites are descended from Abraham through his son Ishmael in the Arabian Peninsula.

In its early stages, the Israelite religion was derived from the Canaanite religions of the Bronze Age; by the Iron Age, it had become distinct from other Canaanite religions as it shed polytheism for monolatry. The monolatrist nature of Yahwism was further developed in the period following the Babylonian captivity, eventually emerging as a firm religious movement of monotheism. In the 1st century CE, Christianity emerged as a splinter movement out of Judaism in the Land of Israel, developed under the Apostles of Jesus of Nazareth; it spread widely after it was adopted by the Roman Empire as a state religion in the 4th century CE. In the 7th century CE, Islam was founded by Muhammad in the Arabian Peninsula; it spread widely through the early Muslim conquests, shortly after his death.

Alongside the Indian religions, the Iranian religions, and the East Asian religions, the Abrahamic religions make up the largest major division in comparative religion. By total number of adherents, Christianity and Islam comprise the largest and second-largest religious movements in the world, respectively. Abrahamic religions with fewer adherents include Judaism, the Bahá'í Faith, Druzism, Samaritanism, and Rastafari.”

20. https://en.wikipedia.org/wiki/Abrahamic_religions

GOD OF ABRAHAM

“The concept of God in Abrahamic religions is centred on monotheism. The three major monotheistic religions of Judaism, Christianity, and Islam, alongside the Bahá'í Faith, Samaritanism, Druze, and Rastafari, are all regarded as Abrahamic religions due to their shared worship of the God (**referred to as Yahweh in Hebrew and as Allah in Arabic**) that these traditions claim revealed himself to Abraham. Abrahamic religions share the same distinguishing features:

all of their theological traditions are to some extent influenced by the depiction of the God of Israel in the Hebrew Bible; all of them trace their roots to Abraham as a common patriarch.

The Abrahamic god in this sense is the conception of God that remains a common feature of all Abrahamic religions. God is conceived of as one, eternal, omnipotent, omniscient, and the creator of the universe. God is typically referred to with masculine grammatical articles only, and further held to have the properties of holiness, justice, omnibenevolence and omnipresence. Proponents of Abrahamic faiths believe that God is also transcendent, meaning that he is outside of both space and time and therefore not subject to anything within his creation, but at the same time a personal God, involved, listening to prayer, and reacting to the actions of his creatures.

Opinions differ among scholars of religion on whether Mormonism belongs within the traditions of Christianity or whether it amounts to a distinct Abrahamic religion. The heterogenous Rastafari movement with roots in Jamaica is classified by some scholars as an international socio-religious movement, and by others as a separate Abrahamic religion or new religious movement.”

21. https://en.wikipedia.org/wiki/God_in_Abrahamic_religions

YAHWEH

“This article is about the national god of the Iron Age kingdoms of Israel and Judah. For the modern Jewish conception of Yahweh, see God in Judaism and God in Abrahamic religions. For the name "YHWH" and its vocalization, see Tetragrammaton. For other uses, see Yahweh (disambiguation).

Yahweh was an ancient Levantine deity that became the national god of ancient Israel and Judah. The origins of his worship reach at least to the early Iron Age, and likely to the Late Bronze Age if not somewhat earlier, and in the oldest biblical literature he possesses attributes typically ascribed to weather and war deities, fructifying the land and leading the heavenly army against Israel's enemies. The early Israelites were polytheistic and worshipped Yahweh alongside a variety of Canaanite gods and goddesses, including El, Asherah and Baal. In later centuries, El and Yahweh became conflated and El-linked epithets such as El Shaddai came to be applied to Yahweh alone, and other gods and goddesses such as Baal and Asherah were absorbed into Yahwist religion.

Towards the end of the Babylonian captivity, the very existence of foreign gods was denied, and Yahweh was proclaimed as the creator of the cosmos and the one true God of all the world, giving birth to Judaism, which has c. 14–15 million adherents today. During the Second Temple period, speaking the name of Yahweh in public became

regarded as taboo, and Jews instead began to substitute other words, primarily adonai (אֲדֹנָי, "my Lord"). In Roman times, following the Siege of Jerusalem and destruction of its Temple, in 70 CE, the original pronunciation of the god's name was forgotten entirely.

Yahweh is also invoked in Papyrus Amherst 63, and in Jewish or Jewish-influenced Greco-Egyptian magical texts from the 1st to 5th century CE.”

22. <https://en.wikipedia.org/wiki/Yahweh>

FALSE GOD

“In Abrahamic religions, false god is used as a derogatory term to refer to a deity or object of worship besides the Abrahamic god that is regarded as either illegitimate or non-functioning in its professed authority or capability, and this characterization is further used as a definition of "idol".

The term false god is often used throughout the Abrahamic scriptures (Torah, Tanakh, Bible, and Quran) to compare Yahweh (interpreted by Jews, Samaritans, and Christians) or Elohim/Allah (interpreted by Muslims) as the only true God. Nevertheless, the Hebrew Bible/Old Testament itself recognizes and reports that originally the Israelites were not monotheists but actively engaged in idolatry and worshipped many foreign, non-Jewish Gods besides Yahweh and/or instead of him, such as Baal, Astarte, Asherah, Chemosh, Dagon, Moloch, Tammuz, and more, and continued to do so until their return from the Babylonian exile (see Ancient Hebrew religion). Judaism, the oldest Abrahamic religion, eventually shifted into a strict, exclusive monotheism, based on the sole veneration of Yahweh, the predecessor to the Abrahamic conception of God.”

23. https://en.wikipedia.org/wiki/False_god

GOD THE FATHER

“God the Father is a title given to God in Christianity. In mainstream trinitarian Christianity, God the Father is regarded as the first person of the Trinity, followed by the second person, God the Son Jesus Christ, and the third person, God the Holy Spirit. Since the second century, Christian creeds included affirmation of belief in "God the Father (Almighty)", primarily in his capacity as "Father and creator of the universe".

However, in Christianity the concept of God as the father of Jesus Christ goes metaphysically further than the concept of God as the creator and father of all people, as indicated in the Apostles' Creed where the expression of belief in the "Father

almighty, creator of heaven and earth" is immediately, but separately followed by in "Jesus Christ, his only Son, our Lord", thus expressing both senses of fatherhood."

24. https://en.wikipedia.org/wiki/God_the_Father

RELIGION OF MOSES

Moses is considered the most important prophet in Judaism and one of the most important prophets in Christianity, Islam, the Druze faith, the Bahá'í Faith and other Abrahamic religions. According to both the Bible and the Quran, Moses was the leader of the Israelites and lawgiver to whom the authorship, or "acquisition from heaven", of the Torah (the first five books of the Bible) is attributed.

According to the Book of Exodus, Moses was born in a time when his people, the Israelites, an enslaved minority, were increasing in population and, as a result, the Egyptian Pharaoh worried that they might ally themselves with Egypt's enemies. Moses' Hebrew mother, Jochebed, secretly hid him when Pharaoh ordered all newborn Hebrew boys to be killed in order to reduce the population of the Israelites. Through Pharaoh's daughter (identified as Queen Bithia in the Midrash), the child was adopted as a foundling from the Nile and grew up with the Egyptian royal family. After killing an Egyptian slave-master who was beating a Hebrew, Moses fled across the Red Sea to Midian, where he encountered the Angel of the Lord, speaking to him from within a burning bush on Mount Horeb, which he regarded as the Mountain of God.

God sent Moses back to Egypt to demand the release of the Israelites from slavery. Moses said that he could not speak eloquently, so God allowed Aaron, his elder brother, to become his spokesperson. After the Ten Plagues, Moses led the Exodus of the Israelites out of Egypt and across the Red Sea, after which they based themselves at Mount Sinai, where Moses received the Ten Commandments. After 40 years of wandering in the desert, Moses died on Mount Nebo at the age of 120, within sight of the Promised Land.

Generally, scholars see Moses as a legendary figure, whilst retaining the possibility that Moses or a Moses-like figure existed in the 13th century BCE. Rabbinical Judaism calculated a lifespan of Moses corresponding to 1391–1271 BCE; Jerome suggested 1592 BCE, and James Ussher suggested 1571 BCE as his birth year.

25. <https://en.wikipedia.org/wiki/Moses>

26. <https://en.wikipedia.org/wiki/Aaron>

LAWS OF MOSES

“The Law of Moses also called the Mosaic Law, primarily refers to the Torah or the first five books of the Hebrew Bible. It is the law revealed to Moses by God.”

“The content of the instructions and its interpretations, the Oral Torah, was passed down orally, excerpted and codified in Rabbinical Judaism, and in the Talmud were numbered as the 613 commandments. The law given to Moses at Sinai (Hebrew Halakhah le-Moshe mi-Sinai הלכה למשה מסיני) is a halakhic distinction.

Rabbinic Judaism asserts that Moses presented the laws to the Jewish people, and that the laws do not apply to Gentiles (including Christians), with the exception of the Seven Laws of Noah, which (it teaches) apply to all people.”

27. https://en.wikipedia.org/wiki/Law_of_Moses

YAHWEH - MOSES - DEATH AND DESTRUCTION

“In verses 1 and 2, Yahweh reminded Moses to take revenge on the Midianites as instructed in Numbers 25:16–18, as his last act before his death. Accordingly, Moses instructed a thousand men of each of the Twelve Tribes of Israel – 12,000 in total, under Phinehas' leadership – to attack Midian.

War (7–13)

The Israelite soldiers are narrated to have killed all Midianite men, including the five kings, as well as the sorcerer Balaam. According to verse 49, the Israelites themselves suffered zero casualties. All Midianite towns and camps were burnt; all Midianite women, children and livestock were deported as captives to the "camp on the plains of Moab, by the Jordan across from Jericho", where Moses and Eleazar received them.

Killing of captive children and non-virgin women (14–18)

Moses was angry that the soldiers had left all women alive, saying: "They were the ones who followed Balaam's advice and enticed the Israelites to be unfaithful to Yahweh in the Peor incident, so a plague struck Yahweh's people. Now kill all the boys. And kill every woman who has slept with a man, but save for yourselves every girl who has never slept with a man."

Ritual purification (19–24)

Next, Moses and Eleazar instructed the soldiers to ritually cleanse and purify themselves, the captives and all objects they had over a period of seven days. Objects

mentioned are the clothes, all objects of leather, goat hair and wood, and all metal objects, specifying that all fireproof objects had to be cleansed by both fire and water, the rest only by water.

Division of spoils of war (25–54)

The plunder from the Midianite campaign was "675,000 sheep, 72,000 cattle, 61,000 donkeys and 32,000 women who had never slept with a man."Yahweh instructed Moses and Eleazar to divide these spoils according to a 1:1 ratio between the Israelite soldiers on the one hand, and the Israelite civilians on the other. Yahweh demanded a 0.2% share of the soldiers' half of the spoils for himself; this tribute would be given to him via the Levites, who were responsible for the care of Yahweh's tabernacle. Some of the Midianite golden jewellery plundered during the war (combined weight: about 190 kilograms) was also offered as a gift to Yahweh "to make atonement for ourselves before Yahweh"

28. https://en.wikipedia.org/wiki/Numbers_31

BOOK OF JOSHUA

Joshua "carries out a systematic campaign against the civilians of Canaan – men, women and children – that amounts to genocide." In doing this he is carrying out herem as commanded by Yahweh in Deuteronomy 20:17: "You shall not leave alive anything that breathes". The purpose is to drive out and dispossess the Canaanites, with the implication that there are to be no treaties with the enemy, no mercy, and no intermarriage. "The extermination of the nations glorifies Yahweh as a warrior and promotes Israel's claim to the land," while their continued survival "explores the themes of disobedience and penalty and looks forward to the story told in Judges and Kings." 18–19 The divine call for massacre at Jericho and elsewhere can be explained in terms of cultural norms (Israel was not the only Iron Age state to practice herem) and theology (a measure to ensure Israel's purity as well as the fulfillment of God's promise), but Patrick D. Miller in his commentary on Deuteronomy remarks, "there is no real way to make such reports palatable to the hearts and minds of contemporary readers and believers."

29. https://en.wikipedia.org/wiki/Book_of_Joshua

JACOB

“Jacob, later given the name Israel, is regarded as a patriarch of the Israelites and is an important figure in Abrahamic religions, such as Judaism, Christianity, and Islam. Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and

Rebecca, and the grandson of Abraham, Sarah, and Bethuel. According to the biblical account, he was the second-born of Isaac's children, the elder being Jacob's fraternal twin brother, Esau. Jacob is said to have bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidant of the pharaoh), moved to Egypt where Jacob died at the age of 147. He is supposed to have been buried in the Cave of Machpelah.

Jacob had twelve sons through four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the Twelve Tribes of Israel. He also had a daughter named Dinah. According to Genesis, Jacob displayed favoritism among his wives and children, preferring Rachel and her sons, Joseph and Benjamin, causing tension within the family—culminating in Joseph's older brothers selling him into slavery.

Scholars have taken a mixed view as to Jacob's historicity, with archaeology so far producing no evidence for his existence.”

30. <https://en.wikipedia.org/wiki/Jacob>

ESAU

“Esau is the elder son of Isaac in the Hebrew Bible. He is mentioned in the Book of Genesis and by the prophets Obadiah and Malachi. The Christian New Testament alludes to him in the Epistle to the Romans and in the Epistle to the Hebrews.

According to the Hebrew Bible, Esau is the progenitor of the Edomites and the elder brother of Jacob, the patriarch of the Israelites. Jacob and Esau were the sons of Isaac and Rebecca, and the grandsons of Abraham and Sarah. Of the twins, Esau was the first to be born with Jacob following, holding his heel. Isaac was sixty years old when the boys were born.

Esau, a "man of the field", became a hunter who had "rough" qualities that distinguished him from his twin brother. Among these qualities were his redness and noticeable hairiness. Jacob was a plain or simple man, depending on the translation of the Hebrew word tam (which also means "relatively perfect man"). Jacob's color was not mentioned.

Throughout Genesis, Esau is frequently shown as being supplanted by his younger twin, Jacob (Israel).

According to the Muslim tradition, the prophet Yaqub or Israel was the favorite of his mother, and his twin brother Esau was the favorite of his father prophet Ishaq, and he is mentioned in the "Story of Ya'qub" in Qisas al-Anbiya.”

31. <https://en.wikipedia.org/wiki/Esau>

BLESSING OF JACOB

The Blessing of Jacob is a prophetic poem that appears in Genesis at 49:1–27 and mentions each of Jacob's twelve sons. Genesis presents the poem as the words of Jacob to his sons when Jacob is about to die.

Like the Blessing of Moses, Genesis 49 assesses the Tribes of Israel, but there is little in common between the poems, except for describing one of the tribes as a judge, and another as a lion's cub. In the Blessing of Jacob it is Dan that is the judge and Judah the cub, whereas in that of Moses it is Gad that is the judge and Dan the cub.

Unlike Moses, Jacob is not afraid to castigate some of the tribes, in particular, Reuben, Simeon, and Levi. The poem appears to aim to describe why each of the tribes suffered the fate they did, and thus explains the small territory of Reuben, the firstborn, compared to Judah, as being due to Reuben's incest (mentioned at Genesis 35:22 and 49:3-4). As Simeon's territory was located completely within that of Judah, and Levi only had a few scattered cities, their fates were attributed to their wickedness. Other tribes have an ascribed characteristic, whether it be seafaring or beautiful princesses.

Judah and the Joseph tribes both receive extensive blessings, suited to their pre-eminence, Judah's as the major component of the Kingdom of Judah, and the Joseph tribes, in particular Ephraim, as the pre-eminent group in the Kingdom of Israel. In particular, Joseph is described as mighty, and thus as conquering, but and consequently it arguably suits the southern (i.e. Judah) bias of the source (Jahwist), according to the Documentary hypothesis.”

32. https://en.wikipedia.org/wiki/Blessing_of_Jacob

ISRAELITE SPLIT

“All versions of the biblical text then have Moses' specifying how the Israelites should split between the two groups that were to pronounce blessings from Mount Gerizim and

to pronounce curses from Mount Ebal. The tribes of Simeon, Levi, Judah, Issachar, Joseph, and Benjamin were to be sent to Gerizim, while those of Reuben, Gad, Asher, Zebulun, Dan, and Naphtali were to remain on Ebal.”

33. https://en.wikipedia.org/wiki/Mount_Gerizim

JEWISH PEOPLE

“Jews or Jewish people are an ethnoreligious group and nation originating from the Israelites and Hebrews of historical Israel and Judah. Jewish ethnicity, nationhood, and religion are strongly interrelated, as Judaism is the ethnic religion of the Jewish people, although its observance varies from strict to none.

Jews originated as an ethnic and religious group in the Middle East during the second millennium BCE, in a part of the Levant known as the Land of Israel. The Merneptah Stele of ancient Egypt appears to confirm the existence of a people of Israel somewhere in Canaan as far back as the 13th century BCE (Late Bronze Age). The Israelites, as an outgrowth of the Canaanite population, consolidated their hold in the region with the emergence of the kingdoms of Israel and Judah. Some consider that these Canaan-sedentary Israelites melded with incoming nomadic groups known as the "Hebrews". The experience of life in the Jewish diaspora, from the Babylonian captivity and exile (though few sources mention this period in detail) to the Roman occupation and exile, and the historical relations between Jews and their homeland in the Levant thereafter became a major feature of Jewish history, identity, culture, and memory.

In the following millennia, Jewish diaspora communities coalesced into three major ethnic subdivisions according to where their ancestors settled: the Ashkenazim (Central and Eastern Europe), the Sephardim (initially in the Iberian Peninsula), and the Mizrahim (Middle East and North Africa). Prior to World War II, the global Jewish population reached a peak of 16.7 million, representing around 0.7 percent of the world population at that time. During World War II, approximately 6 million Jews throughout Europe were systematically murdered by Nazi Germany during the Holocaust. Since then, the population has slowly risen again, and as of 2018, was estimated to be at 14.6–17.8 million by the Berman Jewish DataBank, comprising less than 0.2 percent of the total world population. The modern State of Israel is the only country where Jews form a majority of the population.

Jews have significantly influenced and contributed to human progress in many fields, both historically and in modern times, including in science and technology, philosophy,

ethics, literature, politics, business, art, music, comedy, theatre, cinema, architecture, food, medicine, and religion. Jews wrote the Bible, founded Christianity, and had an indirect but profound influence on Islam. In these ways, Jews have also played a significant role in the development of Western culture.”

34. <https://en.wikipedia.org/wiki/Jews>

SAMARITANS

“Samaritan tradition claims the group descends from the northern Israelite tribes who were not deported by the Neo-Assyrian Empire after the destruction of the Kingdom of Israel. They consider Samaritanism to be the true religion of the ancient Israelites and regard Judaism as a closely related but altered religion. Samaritans also regard Mount Gerizim (near both Nablus and biblical Shechem), and not the Temple Mount in Jerusalem, to be the holiest place on Earth. They attribute the schism between Samaritanism and Judaism to have been caused by Eli creating an alternate shrine at Shiloh, in opposition to Mount Gerizim.

Once a large community, the Samaritan population shrank significantly in the wake of the brutal suppression of the Samaritan revolts against the Byzantine Empire. Mass conversion to Christianity under the Byzantines and later to Islam following the Muslim conquest of the Levant further reduced their numbers. In the 12th century, the Jewish traveler Benjamin of Tudela estimated that only around 1,900 Samaritans remained in the regions of Palestine and Syria.

As of 2021, the community stood at around 840 individuals, divided between Kiryat Luza on Mount Gerizim and the Samaritan compound in Holon. There are also small populations in Brazil and Sicily and elsewhere. The Samaritans in Kiryat Luza speak Levantine Arabic, while those in Holon primarily speak Israeli Hebrew. For the purposes of liturgy, Samaritan Hebrew and Samaritan Aramaic are used, both written in the Samaritan script. The head of the Samaritan community is the Samaritan High Priest.

Samaritans have a standalone religious status in Israel, and there are occasional conversions from Judaism to Samaritanism and vice versa, largely due to interfaith marriages. While Israel's rabbinic authorities came to consider Samaritanism to be a sect of Judaism, the Chief Rabbinate of Israel requires Samaritans to undergo a formal conversion to Judaism in order to be officially recognized as Halakhic Jews. Rabbinic literature rejected Samaritans unless they renounced Mount Gerizim as the historical Israelite holy site. Samaritans possessing only Israeli citizenship in Holon are drafted

into the Israel Defense Forces, while those holding dual Israeli and Palestinian citizenship in Kiryat Luza are exempted from mandatory military service.”

35. <https://en.wikipedia.org/wiki/Samaritans>

MOUNT GERIZIM

Mount Gerizim is sacred to the Samaritans, who regard it, rather than Jerusalem's Temple Mount, as the location chosen by Yahweh (God) for a holy temple. In Samaritan tradition, it is the oldest and most central mountain in the world, towering above the Great Flood and providing the first land for Noah's disembarkation. It is also the location where Abraham almost sacrificed his son Isaac. Jews, on the other hand, consider the location of the near-sacrifice to be Mount Moriah, traditionally identified by them with the Temple Mount. Mount Gerizim continues to be the centre of Samaritan religion to this day, and Samaritans ascend it three times a year: at Passover, Shavuot and Sukkot. Passover is still celebrated by the Samaritans with a lamb sacrifice on Mount Gerizim. Today, about half of the remaining Samaritans live in close proximity to Gerizim, mostly in the small village of Kiryat Luza.

The Samaritan village of Kiryat Luza and an Israeli settlement, Har Brakha, are situated on the ridge of Mount Gerizim.”

36. https://en.wikipedia.org/wiki/Mount_Gerizim

MOUNT EBAL

“In advance of the Israelites' entry to the Promised Land, Deuteronomy 11:29 records Moses' direction that "when the Lord your God has brought you into the land which you go to possess, that you shall put the blessing on Mount Gerizim and the curse on Mount Ebal”.

In the masoretic text and the Septuagint version of Deuteronomy 27, an instruction is given to build an altar on Mount Ebal, constructed from natural (rather than cut) stones, to place stones there and whiten them with lime, to make peace offerings on the altar, eat there, and write the words of this law on the stone. According to the Samaritan Pentateuch and a Qumran fragment, this instruction actually concerns Mount Gerizim, which the Samaritans view as a holy site; some scholars believe that the Samaritan version is probably more accurate in this respect, the compilers of the masoretic text and authors of the Septuagint being likely to be biased against the Samaritans. Recent Dead Sea Scrolls work supports the accuracy of the Samaritan Pentateuch's designation of Mount Gerizim rather than Mount Ebal as the sacred site. Christophe

Nihan and Herve Gonzalez wrote in 2018 that it is now widely agreed that the reading "on Mt. Gerizem" is older than that referring to Mt. Ebal which they say "arguably represents a later, polemical revision."

An instruction immediately subsequent to this orders that, once this is done, the Israelites should split into two groups, one to stay on Mount Ebal and pronounce curses, while the other goes to Mount Gerizim and pronounces blessings. The tribes of Simeon, Levi, Judah, Issachar, Joseph and Benjamin were to be sent to Gerizim, while those of Reuben, Gad, Asher, Zebulun, Dan and Naphtali, were to remain on Ebal. No attempts to explain this division of tribes either by their Biblical ethnology or by their geographical distribution have been generally accepted in academic circles.

The text goes on to list twelve curses, which were to be pronounced by the Levite priesthood and answered by the people with Amen. These curses heavily resemble laws (e.g. cursed be he who removes his neighbour's landmark), and they are not followed by a list of blessings described in a similarly liturgical framework; scholars believe that these more likely represent what was written on the stones, and that the later list of six explicit blessings, six near-corresponding explicit curses, were originally in this position in the text. The present position of these explicit blessings and curses, within a larger narrative of promise, and a far larger narrative of threat (respectively), is considered to have been an editorial decision for the post-exilic second version of Deuteronomy (Dtr2), to reflect the deuteronomist's worldview after the Babylonian exile had occurred.

In the Book of Joshua, after the Battle of Ai, Joshua built an altar of unhewn stones there, the Israelites then made peace offerings on it, the Law of Moses was written onto the stones, and the Israelites split into the two groups specified in Deuteronomy and pronounced blessings and cursings as instructed there. There is some debate between textual scholars as to whether this incident in Joshua is one account or spliced together two different accounts, where one account refers to Joshua building an altar, and making sacrifices on it, while the other account refers to Joshua placing large stone slabs there that had been whitened with lime and then had the Torah inscribed on them. Either way there is general agreement that the sources of Joshua predate Deuteronomy, and hence that the order to build the altar and make the inscription is likely based on these actions in the sources of Joshua, rather than the other way round, possibly to provide an aetiology for the site acceptable to the deuteronomist's theology.

Much later in the Book, when Joshua was old and dying, he gathered the people together at Shechem, and gave a farewell speech, and then wrote these words in the book of the Torah of God, and took a great stone, and set it under the doorpost which is in the sanctuary of the Lord. Depending on the way in which the sources of Joshua were spliced together, this may just be another version of the earlier narrative Joshua placing the whitened stones slabs with the Torah inscribed on them, and some scholars believe that this narrative may have originally been in an earlier location within the Book of Joshua.

In the Biblical narrative, the terebinth, seemingly next to the sanctuary, was evidently in existence as early as the time of the Patriarchs, as Jacob is described in the Book of Genesis as having buried the idols of strange gods (belonging to his uncle Laban) beneath it. According to a midrash, one of these idols, in the shape of a dove, was later recovered by the Samaritans, and used in their worship on Mount Gerizim.”

37. https://en.wikipedia.org/wiki/Mount_Ebal

TWELVE TRIBES OF ISRAEL

“The Twelve Tribes of Israel (Hebrew: שבטי־יִשְׂרָאֵל, romanized: Šibṭey Yīsrā’ēl, lit. 'Tribes of Israel') are, according to Hebrew scriptures, the descendants of the biblical patriarch Jacob, also known as Israel, through his twelve sons through his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who collectively form the Israelite nation. In modern scholarship, there is skepticism as to whether there ever were twelve Israelite tribes, with the use of the number 12 thought more likely to signify a symbolic tradition as part of a national founding myth.”

38. https://en.wikipedia.org/wiki/Twelve_Tribes_of_Israel

LOST TRIBES OF ISRAEL

“The Ten Lost Tribes were the ten of the Twelve Tribes of Israel that were said to have been exiled from the Kingdom of Israel after its conquest by the Neo-Assyrian Empire c. 722 BCE. These are the tribes of Reuben, Simeon, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Manasseh, and Ephraim; all but Judah and Benjamin (as well as some members of Levi, the priestly tribe, which did not have its own territory). The Jewish historian Josephus (37–100 CE) wrote that "there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers".

In the 7th and 8th centuries CE, the return of the lost tribes was associated with the concept of the coming of the messiah.: 58–62 Claims of descent from the "lost tribes" have been proposed in relation to many groups, and some religions espouse a messianic view that the tribes will return.

Historians have generally concluded the deported tribes assimilated into the local population, and some of those who remained formed the Samaritan community. However, this has not stopped various religions from asserting that some survived as distinct entities. Zvi Ben-Dor Benite, a professor of Middle Eastern history, states: "The fascination with the tribes has generated, alongside ostensibly nonfictional scholarly studies, a massive body of fictional literature and folktale." Anthropologist Shalva Weil has documented various differing tribes and peoples claiming affiliation to the Lost Tribes throughout the world."

39. https://en.wikipedia.org/wiki/Ten_Lost_Tribes

TRIBES OF THE HOUSE OF JOSEPH

"The LDS Church teaches that many of its members today are of the tribe of Ephraim, which it views as fulfilling the promise that Ephraim would have the birthright in the last days, as well as the responsibility to gather Israel. It also teaches that the tribe of Manasseh will assist the tribe of Ephraim in gathering of Israel. Together, the tribes of Ephraim and Manasseh will be gathered in the Americas."

40. [https://en.wikipedia.org/wiki/Gathering_\(LDS_Church\)](https://en.wikipedia.org/wiki/Gathering_(LDS_Church))

TRIBE OF LEVI

"Levites are Jewish males who claim patrilineal descent from the Tribe of Levi. The Tribe of Levi descended from Levi, the third son of Jacob and Leah. The surname Halevi, which consists of the Hebrew definite article "ה" Ha- ("the") plus Levi (Levite) is not conclusive regarding being a Levite; a titular use of HaLevi indicates being a Levite. The daughter of a Levite is a "Bat Levi" (Bat being Hebrew for "daughter").

The Tribe of Levi served particular religious duties for the Israelites and had political (administering cities of refuge) and educational responsibilities as well. In return, the landed tribes were expected to support the Levites with a tithe (Numbers 18:21–25), particularly the tithe known as the First tithe, ma'aser rishon. The Kohanim, a subset of the Levites, were the priests, who performed the work of holiness in the Temple. The Levites, referring to those who were not Kohanim, were specifically assigned to singing and/or playing music in the Temple

serving as guards carrying.

When Joshua led the Israelites into the land of Canaan (Joshua 13:33), the Sons of Levi were the only Israelite tribe that received cities but were not allowed to be landowners "because the Lord the God of Israel Himself is their inheritance" (Deuteronomy 18:2).

In modern times, Levites are integrated in Jewish communities, but keep a distinct status. There are estimated 300,000 Levites among Ashkenazi Jewish communities, and a similar number among Sephardic and Mizrahi Jews combined. The total percentage of Levites among the wider Jewish population is about 4%."

41. <https://en.wikipedia.org/wiki/Levite>

COHEN

"Kohen is the Hebrew word for "priest", used in reference to the Aaronic priesthood, also called Aaronites or Aaronides. Levitical priests or kohanim are traditionally believed and halakhically required to be of direct patrilineal descent from the biblical Aaron (also Aharon), brother of Moses.

During the existence of the Temple in Jerusalem, kohanim performed the daily and holiday (Yom Tov) duties of sacrificial offerings. Today, kohanim retain a lesser though distinct status within Rabbinic and Karaite Judaism and are bound by additional restrictions according to Orthodox Judaism.

In the Samaritan community, the kohanim have remained the primary religious leaders. Ethiopian Jewish religious leaders are sometimes called kahen, a form of the same word, but the position is not hereditary and their duties are more like those of rabbis than kohanim in most Jewish communities."

42. <https://en.wikipedia.org/wiki/Kohen>

TRIBE OF JUDAH

"According to the Hebrew Bible, the tribe of Judah was one of the twelve Tribes of Israel, named after Judah, the son of Jacob. Judah was the first tribe to take its place in the Land of Israel, occupying the southern part of the territory. Jesse and his sons, including King David, belonged to this tribe."

43. https://en.wikipedia.org/wiki/Tribe_of_Judah

JOHN 8 - JESUS - MOUNT OF OLIVES

RELIGIOUS PERSECUTION BY THE SYSTEM OF NOBILITY: POLITICAL REPRESSION, SPIRITUAL OPPRESSION AND RESULTING GLOBAL TYRANNY

“but Jesus went to the Mount of Olives.

At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them. The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, “Teacher, this woman was caught in the act of adultery. **5 In the Law Moses commanded us to stone such women. Now what do you say?**” They were using this question as a trap, in order to have a basis for accusing him.

But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, “Let any one of you who is without sin be the first to throw a stone at her.” Again he stooped down and wrote on the ground.

At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. **Jesus straightened up and asked her, “Woman, where are they? Has no one condemned you?”**

“No one, sir,” she said.

“Then neither do I condemn you,” Jesus declared. “Go now and leave your life of sin.”

When Jesus spoke again to the people, he said, “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.”

The Pharisees challenged him, “Here you are, appearing as your own witness; your testimony is not valid.”

Jesus answered, “Even if I testify on my own behalf, my testimony is valid, for I know where I came from and where I am going. But you have no idea where I come from or where I am going. You judge by human standards; I pass judgment on no one. But if I do judge, my decisions are true, because I am not alone. I stand with the Father, who sent me. In your own Law it is written that the testimony of two witnesses is true. I am one who testifies for myself; my other witness is the Father, who sent me.”

Then they asked him, “Where is your father?”

“You do not know me or my Father,” Jesus replied. “If you knew me, you would know my Father also.” He spoke these words while teaching in the temple courts near the place where the offerings were put. Yet no one seized him, because his hour had not yet come.

Once more Jesus said to them, “I am going away, and you will look for me, and you will die in your sin. Where I go, you cannot come.”

This made the Jews ask, “Will he kill himself? Is that why he says, ‘Where I go, you cannot come’?”

But he continued, “You are from below; I am from above. You are of this world; I am not of this world. I told you that you would die in your sins; if you do not believe that I am he, you will indeed die in your sins.”

“Who are you?” they asked.

“Just what I have been telling you from the beginning,” Jesus replied. “I have much to say in judgment of you. But he who sent me is trustworthy, and what I have heard from him I tell the world.”

They did not understand that he was telling them about his Father. So Jesus said, “When you have lifted up the Son of Man, then you will know that I am he and that I do nothing on my own but speak just what the Father has taught me. The one who sent me is with me; he has not left me alone, for I always do what pleases him.” Even as he spoke, many believed in him.

To the Jews who had believed him, Jesus said, “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.”

They answered him, **“We are Abraham’s descendants and have never been slaves of anyone. How can you say that we shall be set free?”**

Jesus replied, “Very truly I tell you, everyone who sins is a slave to sin. Now a slave has no permanent place in the family, but a son belongs to it forever. **So if the Son sets**

you free, you will be free indeed. I know that you are Abraham's descendants. Yet you are looking for a way to kill me, because you have no room for my word. **I am telling you what I have seen in the Father's presence, and you are doing what you have heard from your father.**

"Abraham is our father," they answered.

"If you were Abraham's children," said Jesus, **"then you would do what Abraham did.** As it is, you are looking for a way to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things. **You are doing the works of your own father.**"

"We are not illegitimate children," they protested. **"The only Father we have is God himself."**

Jesus said to them, **"If God were your Father, you would love me, for I have come here from God. I have not come on my own; God sent me.** Why is my language not clear to you? Because you are unable to hear what I say. **You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.** Yet because I tell the truth, you do not believe me! Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me? **Whoever belongs to God hears what God says. The reason you do not hear is that you do not belong to God."**

The Jews answered him, "Aren't we right in saying that you are a Samaritan and demon-possessed?"

"I am not possessed by a demon," said Jesus, **"but I honor my Father and you dishonor me.** I am not seeking glory for myself; but there is one who seeks it, and he is the judge. **Very truly I tell you, whoever obeys my word will never see death."**

At this they exclaimed, "Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that whoever obeys your word will never taste death. Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?"

Jesus replied, "If I glorify myself, my glory means nothing. **My Father, whom you claim as your God, is the one who glorifies me.** Though you do not know him, I know him. If I said I did not, I would be a liar like you, but I do know him and obey his word. Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad."

"You are not yet fifty years old," they said to him, "and you have seen Abraham!"

"Very truly I tell you," Jesus answered, "before Abraham was born, I am!" **At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.**"

44. <https://www.biblegateway.com/passage/?search=John%208&version=NIV>

JESUS AVOIDS KINGSHIP

"Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone."

45. <https://www.biblegateway.com/passage/?search=John+6%3A15&version=NKJV>

NEW COVENANT

"In Matthew, Jesus is unmistakably Jewish: Matthew emphasizes Jesus' connection to two of the most important figures in Jewish history, David and Abraham. Jesus' relationship to Jewish history is further underscored by the genealogy presented in chapter 1. According to this genealogy, there were fourteen generations between Abraham and David, fourteen between David and the deportation to Babylon, and fourteen between the Babylonian exile and Jesus. At the end of each period, something important happened in Jewish history: first came the greatest king, then the worst catastrophe, and finally the arrival of the messiah.

"The emphasis on Jesus' Jewish roots and the insistence that his life was a fulfillment of prophecy can be traced from the genealogy to the birth narrative and through the rest of the Gospel. Matthew uses "fulfillment citations" to prove that Jesus was the Jewish messiah. Matthew further emphasizes Jesus' importance to Judaism by modeling his birth and ministry on Moses' birth and mission: Jesus is the new Moses who has been appointed by God to free his people from bondage and to give the (new) law. According to Matthew, people do not need to choose between Jesus and Moses, nor must they choose between Jesus' law and Moses' law. Jesus is, for this author, the final interpreter of Mosaic Law."

46. <https://global.oup.com/us/companion.websites/0195161238/studentresources/chapter6/>

KINGDOM OF HEAVEN NOT OF THIS WORLD - METAPHYSICS

Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place."

47. <https://www.biblegateway.com/passage/?search=John%2018%3A36&version=NIV>

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

48. <https://www.biblegateway.com/passage/?search=Luke%2017&version=KJV>
49. <https://www.youtube.com/watch?v=R-K6xKhdqVw&t=1304s>
50. https://www.youtube.com/watch?v=ONcvij_pA-A
51. https://en.wikipedia.org/wiki/Sacraments_of_the_Catholic_Church

THE GATHERING OF ISRAEL

"Ingathering of the Exiles, (also known as Ingathering of the Jewish diaspora) is the biblical promise of Deuteronomy 30:1-5 given by Moses to the people of Israel prior to their entrance into the Land of Israel (Eretz Yisrael).

During the days of the Babylonian exile, writings of the prophets Isaiah and Ezekiel encouraged the people of Israel with a promise of a future gathering of the exiles to the land of Israel. The continual hope for a return of the Israelite exiles to the land has long been a core theme of religious Judaism since the destruction of the Second Temple. Maimonides connected its materialization with the coming of the Messiah.

The gathering of the exiles in the land of Israel became the core idea of the Zionist Movement and the core idea of Israel's Scroll of Independence (Megilat Ha'atzmaut), embodied by the idea of going up, Aliyah, since the Holy Land is considered to be spiritually higher than all other land. The immigration of Jews to the land and the State of Israel, the "mass" wave of Aliyot (plural form), has been likened to the Exodus from Egypt.

Moses' promise

In the latter parts of the Book of Deuteronomy, when Moses' death was near, he prophesied about the destiny of the people of Israel. Their destiny would not be promising – curses would come upon them and they would go into exile – but when they return to their homeland later, their situation will be as good as it had been in the past, and so said Moses:

1. And it will be, when all these things come upon you the blessing and the curse which I have set before you that you will consider in your heart, among all the nations where the Lord your God has banished you,
2. and you will return to the Lord, your God, with all your heart and with all your soul, and you will listen to His voice according to all that I am commanding you this day you and your children,
3. then, the Lord, your God, will bring back your exiles, and He will have mercy upon you. He will once again gather you from all the nations, where the Lord, your God, had dispersed you.
4. Even if your exiles are at the end of the heavens, the Lord, your God, will gather you from there, and He will take you from there.
5. And the Lord, your God, will bring you to the land which your forefathers possessed, and you will take possession of it, and He will do good to you, and He will make you more numerous than your forefathers.

— Deuteronomy 30:1-5

52. https://en.wikipedia.org/wiki/Gathering_of_Israel

BAHA'I FAITH

“The Bahá'í Faith is a religion founded in the 19th century that teaches the essential worth of all religions and the unity of all people. Established by Bahá'u'lláh, it initially developed in Iran and parts of the Middle East, where it has faced ongoing persecution since its inception. The religion is estimated to have 5–8 million adherents, known as Bahá'ís, spread throughout most of the world's countries and territories.

The Bahá'í Faith has three central figures: the Báb (1819–1850), considered a herald who taught his followers that God would soon send a prophet who would be similar to Jesus or Muhammad and was executed by the Iranian authorities in 1850; Bahá'u'lláh (1817–1892), who claimed to be that prophet in 1863 and faced exile and imprisonment for most of his life; and his son, 'Abdu'l-Bahá (1844–1921), who was released from

confinement in 1908 and made teaching trips to Europe and the United States. After 'Abdu'l-Bahá's death in 1921, the leadership of the religion fell to his grandson Shoghi Effendi (1897–1957). Bahá'ís annually elect local, regional, and national Spiritual Assemblies that govern the religion's affairs, and every five years an election is held for the Universal House of Justice, the nine-member supreme governing institution of the worldwide Bahá'í community that is located in Haifa, Israel, near the Shrine of the Báb.

According to Bahá'í teachings, religion is revealed in an orderly and progressive way by a single God through Manifestations of God, who are the founders of major world religions throughout human history; Buddha, Jesus, and Muhammad are noted as the most recent of these before the Báb and Bahá'u'lláh. Bahá'ís regard the world's major religions as fundamentally unified in purpose, but diverging in terms of social practices and interpretations. The Bahá'í Faith stresses the unity of all people as its core teaching and explicitly rejects notions of racism, sexism, and nationalism. At the heart of Bahá'í teachings is the goal of a unified world order that ensures the prosperity of all nations, races, creeds, and classes.

Letters and epistles by Bahá'u'lláh, along with writings and talks by his son 'Abdu'l-Bahá, have been collected and assembled into a canon of Bahá'í scriptures. This collection includes works by the Báb, who is regarded as Bahá'u'lláh's forerunner. Prominent among the works of Bahá'í literature are the Kitáb-i-Aqdas, the Kitáb-i-Íqán, Some Answered Questions, and The Dawn-Breakers.”

53. https://en.wikipedia.org/wiki/Bah%C3%A1%BC%C3%AD_Faith

BAHA'I APOSTLES

“The Apostles of Bahá'u'lláh were nineteen prominent early followers of Bahá'u'lláh, the founder of the Bahá'í Faith. The apostles were designated as such by Shoghi Effendi, head of the religion in the earlier half of the 20th century, and the list was included in The Bahá'í World, Vol. III (pp. 80–81).

These individuals played a vital role in the development of the Bahá'í Faith, consolidating its adherents and bringing its teachings around the world. To Bahá'ís, they filled a similar role as the sons of Jacob, the apostles of Jesus, Muhammad's companions, or the Báb's Letters of the Living.”

54. https://en.wikipedia.org/wiki/Apostles_of_Bah%C3%A1%BCu%27II%C3%A1h

BAHA'I DISCIPLESHIP - GUARDIANS

“Abdu'l-Bahá left a Will and Testament that was originally written between 1901 and 1908 and addressed to Shoghi Effendi, who at that time was only 4–11 years old. The will appoints Shoghi Effendi as the first in a line of Guardians of the religion, a hereditary executive role that may provide authoritative interpretations of scripture. ‘Abdu'l-Bahá directed all Bahá'ís to turn to him and obey him, and assured him of divine protection and guidance. The will also provided a formal reiteration of his teachings, such as the instructions to teach, manifest spiritual qualities, associate with all people, and shun Covenant-breakers. Many obligations of the Universal House of Justice and the Hands of the Cause were also elaborated. Shoghi Effendi later described the document as one of three "charters" of the Bahá'í Faith.

The authenticity and provisions of the will were almost universally accepted by Bahá'ís around the world, with the exception of Ruth White and a few other Americans who tried to protest Shoghi Effendi's leadership.

In volumes of The Bahá'í World published in 1930 and 1933, Shoghi Effendi named nineteen Bahá'ís as disciples of ‘Abdu'l-Bahá and heralds of the Covenant, including Thornton Chase, Hippolyte Dreyfus-Barney [fr], John Esslemont, Lua Getsinger, and Robert Turner. No other statements about them have been found in Shoghi Effendi's writings.

During his lifetime there was some ambiguity among Bahá'ís as to his station relative to Bahá'u'lláh, and later to Shoghi Effendi. Some American newspapers reported him to be a Bahá'í prophet or the return of Christ. Shoghi Effendi later formalized his legacy as the last of three "Central Figures" of the Bahá'í Faith and the "Perfect exemplar" of the teachings, also claiming that holding him on an equal status to Bahá'u'lláh or Jesus was heretical. Shoghi Effendi also wrote that during the anticipated Bahá'í dispensation of 1000 years there will be no equal to ‘Abdu'l-Bahá.”

55. <https://en.wikipedia.org/wiki/%CA%BBAbdu%27I-Bah%C3%A1>

BAHA'I - UNITED NATIONS

“At the centenary of the United Nations, might it not be possible for all the inhabitants of our common homeland to be confident that we have set in motion a realistic process for building the global order needed to sustain progress in the coming centuries? This is the hope of the Bahá'í International Community and the goal toward which it labors. We echo the poignant appeal long ago voiced by Bahá'u'lláh about the leaders and arbiters

of human affairs: “Let them take counsel together and, through anxious and full deliberation, administer to a diseased and sorely afflicted world the remedy it requireth.”
https://www.bic.org/sites/default/files/pdf/un75_20201020.pdf

PART THREE - SYSTEM OF (SO-CALLED) NOBILITY

ROMAN TRIBAL SYSTEM

“The 35 tribes were not ethnic or kinship groups, but geographic divisions into which Roman citizens were distributed. They were administrative districts which served for the purposes of taxation, the military levy and for the registration of Roman citizens. This registration occurred regularly during the census and the names of citizens and their families were entered in the registers of the tribes. Lintott notes that 'the tribe was the critical indicator of Roman citizenship' for the adult sons of Roman fathers and also for 'those incorporated into the citizen body from the outside'. A man who came of age was enrolled as a new adult in the tribe of his father and could change it only through adoption into another family. Inhabitants of Italic towns who were incorporated into the Roman state by being given Roman citizenship were also registered in tribes. Consequently, "the tribe might therefore, came to bear little relationship to the whereabouts of the citizen's domicile or property."With regard to the tribal assembly, the tribes were its voting districts. Each tribe had further subdivisions, which in the urban tribes were called vici (sing. vicus, in an urban context it meant neighbourhood) and in the rural tribes were called pagi (sing. pagus – which were rural sub-districts with a number of vici (which in a rural context meant villages and hamlets) and had a fortress. Professional guilds (collegia), were organised along tribal lines.

The tribes were originally presided over by tribuni aerarii (tribunes of the public treasury) who had the tribal register and collected the property tax and paid the soldiers registered in the tribe. Later this title became obsolete and the heads of the tribes were called curatores tribuum. Besides these curatores there were also the divisores tribuum who were treasurers. These two types of officials probably had their own registers; the curatores were involved in the census. By the late republic, their main task was to distribute bribes. Because tribal membership was re-registered once every five years in each census, it became possible to crudely gerrymander the tribes. While land could never be taken away from a tribe, the "censors" had the power to allocate new lands to existing tribes as a part of the Census. Thus, the censors had the power to apportion tribes in a manner that might be advantageous to them or to their partisans.”

RELIGIOUS PERSECUTION BY THE SYSTEM OF NOBILITY: POLITICAL REPRESSION, SPIRITUAL OPPRESSION AND RESULTING GLOBAL TYRANNY

https://en.wikipedia.org/wiki/Tribal_Assembly

<https://en.wikipedia.org/wiki/Pagus>

<https://en.wikipedia.org/wiki/Powys>

CLAN SYSTEM

A clan is a group of people united by actual or perceived kinship and descent. Even if lineage details are unknown, clans may claim descent from founding member or apical ancestor. Clans, in indigenous societies, tend to be endogamous, meaning that their members can marry one another. Clans preceded more centralized forms of community organization and government, and exist in every country. Members may identify with a coat of arms or other symbol to show that they are an independent clan. Kinship-based groups may also have a symbolic ancestor, whereby the clan shares a "stipulated" common ancestor who serves as a symbol of the clan's unity."

"In different cultures and situations, a clan usually has different meaning than other kin-based groups, such as tribes and bands. Often, the distinguishing factor is that a clan is a smaller, integral part of a larger society such as a tribe, chiefdom, or a state. In some societies, clans may have an official leader such as a chief, matriarch or patriarch; or such leadership role is performed by elders. In others, leadership positions may have to be achieved.

Examples include Irish, Scottish, Chinese, Korean, and Japanese clans, which exist as distinct social groupings within their respective nations. Note, however, that tribes and bands can also be components of larger societies. The early Norse clans, the ætter, are often translated as "house" or "line". The Biblical tribes of Israel were composed of many clans. Arab clans are sub-tribal groups within Arab society. Native American and First Nations peoples, often referred to as "tribes", also have clans. For instance, Ojibwa bands are smaller parts of the Ojibwa people or tribe in North America. The many Native American peoples are distinguished by language and culture, and most have clans and bands as the basic kinship organizations. In some cases tribes recognized each other's clans; for instance, both the Chickasaw and Choctaw tribes of the Southeast United States had fox and bear clans, who felt a kinship that reached beyond their respective tribes.

Apart from these different historical traditions of kinship, conceptual confusion arises from colloquial usages of the term. In post-Soviet countries, for example, it is quite common to speak of "clans" in reference to informal networks within the economic and

political sphere. This usage reflects the assumption that their members act towards each other in a particularly close and mutually supportive way, approximating the solidarity among kinsmen. Similar usage of the term applies to specific groups of various cultures and nationalities involved in organized crime. Polish clans differ from most others as they are a collection of families who bear the same coat of arms, as opposed to claiming a common descent (see Polish heraldry). There are multiple closely related clans in the Indian subcontinent, especially South India.

Romani people have many clans which are called vitsa in Romani.”

56. <https://en.wikipedia.org/wiki/Clan>

ORDER OF THE GARTER - SYMBOLISM - EXAMPLE

57. https://en.wikipedia.org/wiki/Order_of_the_Garter#/media/File:Arms_of_the_Most_Noble_Order_of_the_Garter.svg

CLAN BRUCE - SYMBOLISM - EXAMPLE

58. https://en.wikipedia.org/wiki/Clan_Bruce#/media/File:Clan_member_crest_badge_-_Clan_Bruce.svg

CLAN SINCLAIR - SYMBOLISM - EXAMPLE

59. https://en.wikipedia.org/wiki/Clan_Sinclair#/media/File:Clan_member_crest_badge_-_Clan_Sinclair.svg

MANY OTHER CLANS, OFTEN ASSOCIATED WITH CLANDESTINE ORDERS, FRATERNITIES AND SOCIETIES.

60. https://en.wikipedia.org/wiki/Clan_Douglas

61. https://en.wikipedia.org/wiki/Clan_Donald

62. https://en.wikipedia.org/wiki/Clan_Campbell

63. https://en.wikipedia.org/wiki/Clan_Gordon

64. https://en.wikipedia.org/wiki/Clan_Mackenzie

65. https://en.wikipedia.org/wiki/Clan_MacLeod

66. https://en.wikipedia.org/wiki/Clan_MacDougall

67. https://en.wikipedia.org/wiki/Clan_Boyd

68. https://en.wikipedia.org/wiki/Clan_Scott

69. https://en.wikipedia.org/wiki/Clan_Hamilton

70. https://en.wikipedia.org/wiki/Clan_MacNeil

71. https://en.wikipedia.org/wiki/Clan_Maclean, ETC.
72. https://en.wikipedia.org/wiki/Order_of_the_Garter
73. https://en.wikipedia.org/wiki/Order_of_the_Golden_Fleece

CLAN SINCLAIR - CANADA

Let's use Clan Sinclair as an example of how these clans dominate the public service sectors and political and religious landscapes of Canada, North America and the whole world in general

Arthur St. Clair II (1737-1818) Major General; Military Veteran; Politician; During the Colonial Wars, then Lieutenant Arthur St. Clair served in the British Army with General Amherst when the English troops routed the French from their stronghold settlement at Louisbourg, Cape Breton Island, now a part of the Canadian Province of Nova Scotia. He also carried the Colours for General Wolfe at the Battle of the Heights of Abraham near Quebec City, Quebec. He served in the Continental Army under General George Washington as his trusted advisor during the American War of Independence, rising to the rank of Major General while serving with distinction. He later became an American politician and was appointed President of the Continental Congress for one term and under the Northwest Ordinance of 1787, became the Governor of the North-Western Territory, an area now recognized as the Mid-Western United States of America.

Sir John Sinclair of Ulbster 1st Baronet (1754-1835) Lawyer; Scottish Politician; Born at Thurso Castle, Sir John was the eldest son of George Sinclair of Ulbster and a member of the family of the Earls of Caithness. He was educated at the Universities of Edinburgh and Glasgow and at Trinity College in Oxford. He was admitted to the Faculty of Advocates in Scotland and called to the English Bar although he never practiced law. Sir John was the first President of the Scottish Board of Agriculture, of which he had been instrumental in creating and became the Compiler and Editor of the First Statistical Account of Scotland. He introduced the use of the word "statistics" following a trip to Northern Europe to examine agricultural techniques thereby adopting the use of the word in a slightly different context. Sinclair was returned to the House of Commons for Caithness in 1780 his parliamentary career extending to 1811 with few interruptions. His reputation as a financier and economist had been established by the publication of his History of the Public Revenue of the British Empire. Widespread ruin was prevented by the adoption of his plan for the issue of Exchequer Bills and on his advice, Pitt issued the "loyalty loan" of eighteen millions for the prosecution of war.

RELIGIOUS PERSECUTION BY THE SYSTEM OF NOBILITY: POLITICAL REPRESSION, SPIRITUAL OPPRESSION AND RESULTING GLOBAL TYRANNY

William Sinclair (1766-1818) Fur Trader; Chief Factor; Governor; Hudson's Bay Company; William was born in Harray Parish in the Orkney Isles and is a descendant of William of Rosslyn, the 3rd Earl of Orkney and the 1st Earl of Caithness. William joined the Hudson's Bay Company (HBC) in 1782 to travel to Rupert's Land (Manitoba) at York Factory on Hudson's Bay as an Account Writer and later a Fur Trader and Chief Factor. After living there, William married (c1791) Nahoway (Margaret) a young Cree Maiden (daughter of a Scottish father and Cree mother) and they raised 10 children, all of whom participated in one way or another in the pioneering effort of Manitoba, Western Canada and the Oregon Coastline. William and Nahoway formed the first Sinclair union of mixed origins in Canada. William died on April 20, 1818 and is buried at York Factory.

Nahoway (Margaret) Sinclair (c1777-1857) Married to William Sinclair 1791; Nahoway (her Cree name) was born near York Factory about 1768 and is believed to be the daughter of Moses Norton and Cree mother called Margaret Holden. She married William Sinclair and raised 10 children while helping William operate HBC's trading posts at various locations where he was sent in Manitoba's northern wilderness. Their children included Phoebe 1792-1848; William 1794-1868; Anne 1796-1861; Catherine 1798-1881; Jane 1801-1861; Mary 1804-1892; Elizabeth 1805-1878; James 1806-1856; John 1807- ?; Thomas 1810-1870; and, Colin 1816-1901. After William's death, Nahoway moved to the Selkirk Settlement area (near Winnipeg) likely with her son Thomas and other children who also moved to where she died many years later at their home at Seven Oaks. She is buried near there at St. John's Church Cemetery.

Arthur Sinclair II (1780-1831) American Commodore; Naval Officer; An early American Naval Hero, Arthur Sinclair II served in the United States Navy during the Quasi War with France, the 1st Barbary War and the War of 1812. While serving as a mid-shipman, he was involved in the capture of the French frigate "L. Insurgente" during 1789 and later was serving on the "Essex" with the Mediterranean Squadron participating in the attacks on Tripoli in the early 1800's. Commanding the "Argus" in late 1812, his superior ship handling allowed him to escape an enemy squadron. During the War of 1812, he also successfully commanded the "General Pike" in engagements on Lake Ontario; the "Niagara" in several engagements on Lake Huron and Lake Superior as well as directing a naval squadron in the Battle of Mackinac Island.

Harry Ford Sinclair (1876-1956) American Entrepreneur Mr. Sinclair was an Oilman who acquired the assets of 11 small petroleum companies and by the end of the 1920's, had parlayed these into Sinclair Oil Refineries, a single large producer with the capability of

producing over 80,000 barrels of oil per day. During this period of acceleration, the Company was ranked as the 7th largest oil company in the United States with nearly 900 miles of oil pipe lines. In 1922, Sinclair Oil was granted an oil lease without competitive bidding. Sinclair was later convicted of "Contempt of Court" and served a short prison term.

Upton Beall Sinclair Jr. (1878-1968) American Journalist; Writer; Novelist; Political activist; Politician; Born in Baltimore, Maryland, Upton Sinclair moved to Queen's with his family and was educated at the College of New York graduating in 1897 and then studied law at Columbia University although he was more interested in writing. He learned several languages here including French, German and Spanish. He supported himself and paid his tuitions by selling his writing of boy's adventure stories and jokes for cartoonists. He was an outspoken American Socialist who wrote over 100 books winning the "Pulitzer Prize" for Fiction in 1943 for his muck-raking novel "The Jungle". This book exposed deplorable conditions in the meat packing industry which contributed in part to the later passage of the "Pure Food and Drug Act" as well as other protective legislation. He wrote additional exposes on working conditions in the automobile industry, in the coal mining fields, the oil industry and his favourite, journalism. He eventually ran unsuccessfully for Congress as a nominee from the Socialist Party and also ran as the Democratic Party candidate for Governor of California during the Great Depression, running under the banner of End Poverty in California, but was defeated.

Archibald Sinclair (1890-1970) 1st Viscount Thurso British Military Veteran; Politician; Archibald Sinclair trained at Sandhurst and served in the British Army during World War I. He was briefly second in command to Sir Winston Churchill when Churchill commanded the 6th Battalion of the Royal Scots Fusiliers'. He became a Scottish Politician and Leader of the British Liberal Party (later the Liberal-Democratic Party) and during World War II, 1940 to 1945, was the Secretary of State for Air. He also served as Rector of the University of Glasgow from 1938 to 1945. He resided at Thurso Castle near Thurso, Caithness on the north shore of Scotland, although now largely in a ruinous state, is still in Family hands in 2019.

Sister Margaret Sinclair (1900-1925) Scottish Roman Catholic Nun; Margaret endured many hardships during her youth, working at several jobs to help her Family cope with the daily cost of living. Her Mother became seriously ill necessitating Margaret to leave school to care for her. Later, she joined the "Celettine Poor Clares" taking up convent life and adopting the name of Sister Mary Francis of the Five Wounds. She worked hard

to encourage giving and helping the poor while establishing a devout following as many saw her life to be like their own.

Allan Gordon Sinclair OC, FRGS (1900-1984) Canadian Journalist; Writer; Broadcaster; and Commentator; Sinclair was born in Toronto Ontario Canada and held various jobs after dropping out of High School. During World War I, Sinclair served as a part-time soldier in a militia unit of the 48th Highlanders of Canada. After the War, he took a bookkeeping job and met co-worker Gladys Prewett who he married. About this time, Sinclair began reporting for the Toronto Star and after an assignment in India, wrote his first book, "Foot-loose In India." His second book, "Cannibal Quest", about his experiences in Southeast Asia firmly established Sinclair as a writer with several more books to follow throughout his career. During World War II, Sinclair wrote and narrated stories on radio station CFRB about Canadians in battle. This would become a 40-year association between Sinclair and CFRB. In 1957, Sinclair also began a career in television as a panelist on the CBC Television series "Front Page Challenge." Often controversial, Sinclair was an outspoken critic of water fluoridation, the singing of God Save the Queen, Medicare and Taxation. He invested wisely in the stock market and became independently wealthy. He was appointed an Honourary President of Clan Sinclair Association (Canada) and was made an Officer of the Order of Canada by the Governor General.

The Honourable James Sinclair PC MP (1908-1984) Canadian Teacher; Businessman; Canadian Politician; Minister of Fisheries; "Jimmy" Sinclair was a Canadian businessman and politician. He was the maternal Grandfather of the 23rd and current Canadian Prime Minister Justin Trudeau, through his fourth daughter Margaret Joan Sinclair who was married to the 15th Prime Minister of Canada Pierre Elliot Trudeau. Sinclair was born in Crossroads, The Grange, Banffshire, Scotland, the son of James George Sinclair of Wick, Scotland and Betsy Sinclair née Ross of Evanton, Scotland. The family moved to Vancouver in 1911 where he eventually would become the second Principal of the Vancouver Technical Secondary School. Sinclair studied engineering at the University of British Columbia and was awarded a Rhodes scholarship to study mathematics at St John's College, in the University of Oxford. He also studied mathematical physics at Princeton University. During World War II, he served with the Royal Canadian Air Force in North Africa, Malta, and Sicily. He also served the Canadian House of Commons representing the riding of Vancouver North from 1940 and was re-elected in 1945, 1949, 1953, and 1957 in the riding of CoastCapilano but was defeated in the 1958 Federal Election. From 1960 to 1970, he was President and

Chairman of Lafarge Cement of North America and was a director of the Bank of Montreal and of Canadian Industries Limited.

Ian David Sinclair OC, QC (1913-2006) Canadian Lawyer; Businessman; Senator; He was born in Winnipeg, Manitoba, and received a Bachelor of Arts Degree in economics from the University of Manitoba, as well as a Bachelor of Law degree from the Manitoba Law School. Sinclair was then called to the Bar of Manitoba and from 1942 to 1943, he was a lecturer in Torts at the University of Manitoba. He then joined Canadian Pacific Ltd., in the Law Department as an Assistant Solicitor and eventually rose to become President and CEO. He was also Chairman and CEO from 1972 to 1981. In 1983, he was summoned to the Senate of Canada representing the Senatorial Division of Halton, Ontario. A Liberal, he retired on September 27, 1988. In 1979, he was made an Officer of the Order of Canada "for his contribution to the commercial development of Canada". He was also inducted into the Canadian Business Hall of Fame. He was also the subject of a television documentary called "Best Job in Canada". In that program, he disclosed that his weekly salary was \$10,700. One of his more colourful quotes was "I don't have heart attacks, I give them."

Lister Sheddon Sinclair OC (1921-2006) Canadian Broadcaster; Playwright; Polymath; Born in India, Liston was sent to live with an aunt in London and did not see his parents again until he was seven. He began his formal education at Colet Court and being gifted at mathematics, won a scholarship to St Paul's School in London. He and his Mother were visiting Niagara Falls when World War II broke out and subsequently, they settled in Vancouver. He enrolled at the University of British Columbia where he earned a Bachelor of Arts in mathematics and physics and began a lifelong friendship with classmate Pierre Berton. Moving to Toronto, he earned to a Master of Arts from the University of Toronto supporting himself by lecturing in mathematics to undergraduates. Sinclair found employment as an actor with the Canadian Broadcasting Corporation (CBC) performing in a variety of radio plays. He began writing for the network writing more than 400 plays. Following radio, Sinclair appeared on several CBC Television programs such as Front Page Challenge, Assignment and the Wayne & Shuster Comedy Show. Sinclair would spend over six decades with the CBC in various capacities including actor, playwright, writer, panelist, producer, lecturer, commentator and network executive. Sinclair was either a panelist or host on the Court of Opinion, Man at the Centre, The Nature of Things, Morningside and Ideas. He was awarded the Order of Canada in 1985.

Duncan Gordon Sinclair DVM MSc PhD (1933-) First non-Medical Doctor to become Dean of Medicine; Dr. Sinclair is an American-born Canadian academic. Born in Rochester, New York, he received a DVM from the Ontario Veterinary College at Guelph, a MSc from the University of Toronto and a PhD in physiology from Queen's University. From 1963 to 1965, he pursued post-doctoral medical research at St John's College, Cambridge. From 1974 to 1983, Sinclair was Dean of the Faculty of Arts and Sciences at Queen's. He later served as Vice-Principal of Institutional Relations, Vice-Principal of Services, Vice-Principal of Health Sciences and Dean of the Faculty of Medicine. Sinclair was the first non-medical doctor to be chosen as Head of a Faculty of Medicine in Canada. He retired from Queen's in 1996 but continues to be a guest lecturer at the University. In 1997, Queen's established the Dr. Duncan G. Sinclair Lectureship in Health Services and Policy Research. In 1989, he was named an Honourary Fellow in the Royal College of Physicians and Surgeons of Canada. Sinclair was Chair of the Ontario Health Services Restructuring Commission and Founding Chair of Canada Health Infoway. He also served on the Steering Committee for the review by the Ontario Ministry of Health of the Public Hospitals Act.

Sir Clive Marles Sinclair (1940-) British Inventor and Entrepreneur; Sir Clive was best known for his work inventing various consumer electronic products during the 1960's, 70's and 80's. He founded Sinclair Radionics in 1961, where he produced the first slimline pocket calculator and later the ZX 80, the United Kingdom's first and highly successful mass marketed home computer costing less than £ 100. He also formed Sinclair Research producing the TV80, a flatscreen portable mini television utilising an ingenious cathode ray tube. LCD television technology was in advanced development however, and the Sinclair FTV1 (TV80) was a commercial flop, only producing 15,000 units. Sinclair also formed Sinclair Vehicles and released the Sinclair C5, a battery operated electric vehicle that was also a commercial failure. Since then Sinclair has concentrated on personal transport, including the A-bike, a folding bicycle for commuters that weighs 5.5 kilograms (12 lb) and folds down small enough to be carried on public transport. Due to his prowess as an inventor, Sinclair was Knighted in 1983.

The Right Honourable Malcolm Ian Sinclair P.C. (1948-) 20th Earl of Caithness; 20th Lord Berridale; 15th Baronet Sinclair of Canisbay, Caithness; and, Hereditary Chief of Clan Sinclair; Referred to as Lord Caithness, he is a Hereditary Peer and a Member of the House of Lords. Previously, he was a Minister of State in the United Kingdom Governments of Margaret Thatcher and John Major and is currently a Member of the United Kingdom's Privy Council, a group of advisors involving senior politicians who

provide advice to the Sovereign. As Hereditary Chief of Clan Sinclair, he maintains a consultancy role on “all things Sinclair” coordinating his activities across a spectrum of Clan Sinclair Associations representing Clan Members in several countries including Australia, Canada, Italy, New Zealand, Norway, Romania, Scotland, the United Kingdom and the United States of America. Another main responsibility includes being the Chief Officer of the Clan Sinclair Trust whose purposes include the conservation and preservation of the Sinclair Castle Girnigoe located on Sinclair Bay near Wick, Caithness, Scotland.

Senator Murray Sinclair MSC (1951-) First Nations Lawyer; Judge; Canadian Politician; Senator; Chair – Indian Residential Schools Truth and Reconciliation Commission; Sinclair was born and raised in the Selkirk area north of Winnipeg, Manitoba, graduating from his high school as class Valedictorian and Athlete of the Year. Justice Sinclair was an Air Cadet with 6 Jim Whitecross Royal Canadian Air Cadet Squadron for several years. After serving as Special Assistant to the Attorney General of Manitoba, Justice Sinclair continued his academic career at University of Winnipeg, studying sociology with a history minor and later at the Faculty of Law at the University of Manitoba, graduating in 1979. He was called to the Manitoba Bar in 1980. Justice Sinclair practiced primarily in the fields of Civil and Criminal Litigation Human Rights and Aboriginal Law. He represented a cross section of clients but by the time of his judicial appointment, was known for his representation of Aboriginal people and his knowledge of Aboriginal legal issues. When he was appointed as Associate Chief Judge of the Provincial Court of Manitoba, Sinclair was the first Aboriginal Judge in the Province. Justice Sinclair was appointed Co-Commissioner, along with Court of Queen's Bench Associate Chief Justice A. C. Hamilton, of Manitoba's Public Inquiry into the Administration of Justice and Aboriginal People (The Aboriginal Justice Inquiry). He has served on numerous community Boards and was appointed to the Court of Queen's Bench of Manitoba in 2001. Senator Sinclair has received numerous awards including the prestigious Meritorious Service Cross for his service on the Truth and Reconciliation Commission of Canada.

Reverend Dr. George Malcolm Sinclair (1945-) Canadian Preacher; Lecturer; The Rev. Dr. George Malcolm Sinclair was called to the pulpit of the Metropolitan Toronto United Church in 1988. In 1998, the congregation invited him to serve further in an Intentional Long-Term Ministry. He holds a Bachelor of Arts Degree from Laurentian University, a Master of Divinity Degree from Emmanuel College, Toronto. In 1986, he received the Doctor of Ministry Degree from Drew University in the United States, and in 1997 was

awarded the Doctor of Divinity Degree (Honoris Causa) from Emmanuel College. Dr. Sinclair has served four Toronto congregations over forty years, and is widely invited to preach across Canada and beyond. He has been a theme speaker at home and in the United States, and has lectured on “Imagination in Preaching” at the Toronto School of Theology. In recent years Dr. Sinclair has been a contributor to “Feasting on the Word”, a multi-volume lectionary resource for preachers, published by Westminster John Knox Press in Nashville, Tennessee. He is a Past-President of the St. Andrew’s Society of Toronto, a member of the Royal Canadian College of Organists, Clan Sinclair Association of Canada, and is Padre to the 78th Fraser Highlanders, York Garrison.

Christine Margaret Sinclair OC (1983-) Canadian Athlete; Olympian; Women’s Soccer; Born in Burnaby, British Columbia to Bill and Sandra Sinclair, Christine began playing soccer at the age of four and played basketball and baseball as well. Playing in a Burnaby boys baseball league, she made the local under-11 all-star team as a second baseman and selected her now legendary number 12 as a tribute to Toronto Blue Jays second baseman Hall of Famer, Roberto Alomar. Sinclair was selected to British Columbia's under-14 girl’s all-star soccer team at age 11 and led the Burnaby Girls Soccer Club to six league titles, five provincial titles, and two top-five national finishes. She attended Burnaby South Secondary School where she led the soccer team to three league championships. She played for Canada's under-18 national team before making her debut at the senior level at age 16 at the 2000 Algarve Cup where she was the tournament's leading scorer. Having played over 15 years with the senior national team, now Captain, Sinclair has played in four FIFA Women's World Cups (USA 2003, China 2007, Germany 2011, Canada 2015) and three Olympic Football Tournaments (Beijing 2008, London 2012, Rio 2016). She has been shortlisted for FIFA World Player of the Year seven times in 2005, 2006, 2007, 2008, 2010, 2012, and 2016. A two-time Olympic bronze medalist and twelve-time recipient of the Canada Soccer Player of the Year Award, Sinclair is Canada's all-time leading scorer and currently is second worldwide in all-time international goals scored with 168. She has also won Championships with three different professional teams. In September 2013, Sinclair was inducted into Canada's Walk of Fame and in June 2017, she was appointed an Officer of the Order of Canada by Governor General David Johnston.”

74. https://www.clansinclair.ca/uploads/1/1/3/4/113464599/csac_hon_life_members_notables_apr_2019.pdf

Justin Trudeau is of Clan Sinclair.

GRANDFATHERS AND GRANDCHILDREN IN THE PARLIAMENT OF CANADA

“Building on an earlier study of Canadian parliamentarians who were part of the same nuclear families, the author explores grandfathers and grandchildren who served as parliamentarians.

In an earlier article, I presented a comparative study of Canadian parliamentarians who lived under the same roof (spouses, parents–children, brothers).¹ In this study, I looked at grandfather–grandchild relationships in Parliament. When reporters ask Justin Trudeau how his father influenced his own political career, he tells them that they should not overlook the influence of his maternal grandfather, James Sinclair. Born in Scotland in 1908, Sinclair was a trained civil engineer. He served as a squadron leader in the Royal Canadian Air Force during the Second World War, and he was elected as the Liberal Member for Vancouver North in 1940 and then for Coast-Capilano in 1949. From 1949 to 1952 he was the Parliamentary Assistant to the Minister of Finance, and then from 1952 to 1957 he served as the Minister of Fisheries. His political career ended nine months later with the second election of John D. Diefenbaker’s Conservative government. He died in 1984 at the age of 75.²

The younger Trudeau credits his people skills and the ease with which he works a crowd to his grandfather. It is a commonly held belief that grandparents can pass on physical features and even personality traits to their grandchildren. Although I did not go that far with my research, I did look at whether there are any political constants to be found in the family ties in Canada’s Parliament since 1867. I first looked at the nine three-generation families of parliamentarians (grandfathers, sons or sons-in-law, grandchildren) separately from the 23 two-generation families (grandfathers and grandchildren). I did not see any major differences between the two sub-groups, so I continued my analysis of the 32 families together.³

As expected, there is a generation gap between when grandfathers entered politics and when their grandchildren did. Most grandfathers began their political careers before 1935, and most grandchildren after 1935.

Periods during which the 32 grandfathers and 33 grandchildren became parliamentarians, by historical period

First we will look at how many grandchildren were able to know their grandfathers. If a grandchild was born at least five years before the death of his or her grandfather, then

the grandchild would have likely had the opportunity to have some memory of him. This was the case for two-thirds of grandchildren (23 out of 33), although this does not appear to have had any influence on their political careers: 19 grandchildren entered Parliament at a later age than did their grandfathers; only six grandchildren represented the same riding as their grandfathers; and 10 were affiliated with a different party.⁴ Moreover, only four grandchildren experienced a political career of the same duration as their grandfather (with a gap of one or two years).⁵

Quebec is the province with the most grandfathers and grandchildren as parliamentarians, and more grandfathers and grandchildren were affiliated with the Liberals than with the Conservatives.

The main finding is that there is less continuity between the political careers of parliamentary grandfathers and their grandchildren than within nuclear families (spouses, parents–children, brothers) in a number of respects: age at entry into Parliament, representation of the same riding or senatorial district, or political affiliation. However, this does not in any way detract from Justin Trudeau’s opinion about how much he was influenced by his grandfather, James Sinclair.”

75. <http://www.revparl.ca/english/issue.asp?param=225&art=1669>

MARGARET SINCLAR - CLAN SINCLAIR (ST. CLAIR)

76. <https://www.rosslynchapel.com/about/clan-sinclair/>

77. <https://www.rosslynchapel.com/about/st-clair-family/>

78. https://en.wikipedia.org/wiki/Clan_Sinclair

JUSTIN TRUDEAU RETURNS ‘HOME’ TO MIDLOTHIAN

79. <https://www.edinburghnews.scotsman.com/news/canadian-prime-minister-comes-home-to-midlothian-2081660>

80. <https://globalnews.ca/video/3576093/trudeau-attempts-scottish-accent-during-edinburgh-convocation-speech>

81. <https://www.cbc.ca/player/play/983986755909>

TRUDEAU - JESUITS

82. https://youtu.be/z_FonRWC42M

83. http://www.biographi.ca/en/bio/trudeau_pierre_elliott_22E.html

84. <https://globalnews.ca/video/3485511/trudeau-meets-pope-francis-gives-rare-jesuit-texts-as-gift>

ORDER OF THE GARTER - FREEMASONRY

The Order of the Garter is in collusion with Freemasonry. The Order is in further collusion with the Order of the Golden Fleece, the Order of St. Michael and St George, the Order of the Bath, the Order of the Thistle, the Order of the Golden Fleece and more.

85. https://en.wikipedia.org/wiki/Order_of_the_Garter

86. https://en.wikipedia.org/wiki/Order_of_the_Golden_Fleece

SINCLAIR - KNIGHTS TEMPLAR

87. <https://sinclairgenealogy.info/scotland/rosslyn-st-clair-family/knights-templar/>

CLAN INFLUENCE IN THE DEVELOPMENT OF CANADA

Let's take a look at the Clan Hamilton Coat of Arms"

88. https://en.wikipedia.org/wiki/Clan_Hamilton#/media/File:BlasonAncenis.svg

EXAMPLE OF CLAN INFLUENCE - FOUNDER OF HAMILTON ONTARIO - GEORGE HAMILTON

George Hamilton (c. October 1788 – February 20, 1836) was a Canadian merchant and politician, who founded the city of Hamilton, Ontario.

Life and career

Hamilton was born on October 1788 in Queenston Heights. He was the son of wealthy and influential Scottish-born Queenston merchant Robert Hamilton, who later held important government offices, being a member of the Legislative Council and lieutenant of the County of Lincoln, and of Catherine Askin Robertson.

Hamilton was educated in Edinburgh, Scotland and appears to have possessed a keen mind for business and letters. The Scottish schooling of the era would have exposed him to moral philosophy and what later became the separate discipline of economics. It is likely that his education fostered scepticism as well as a commitment to freedom of religion and the right to hold dissenting opinions, attitudes that would surface in his political career. He married Maria Lavinia Jarvis in 1811.

Hamilton served during the War of 1812, where he held the rank of captain with the Niagara Light Dragoons, participating in the capture of Detroit and the Battle of Queenston Heights and Lundy's Lane. During 1814, British troops billeted at his

Queenston establishment burned the property. This loss, combined with a familiarity with the Head of the Lake acquired during the war when Burlington Heights was heavily garrisoned, may have prompted George Hamilton's purchase of 257 acres (1.04 km²) of Barton Township from James Durand, in January 1815. Well placed and shrewd, Hamilton likely knew of prewar discussions about creating a new administrative district with a judicial centre. Within a year of his land purchase, Hamilton reached agreement with the owner of adjacent property to the north, Nathaniel Hughson, on a scheme which they calculated would increase the possibility of having the court-house and jail for the new district located on Hamilton lands, to the benefit of the values of both men's property. Together they empowered James Durand to lobby at the House of Assembly for the Hamilton townsite and to act as an agent selling town lots. The instructions coincided with the very week that the assembly and Legislative Council deliberated on the formation of the new district and the designation of a district town; the act was passed on 22 March 1816. The precise manoeuvres cannot be documented, but there is little doubt that the origins of the Hamilton town site, and its location back from the waterfront, derived from a complicated private affair involving Messrs. Hamilton, Hughson, and Durand. The new town was to become the capital of the new Gore District. Hamilton provided land for a courthouse and jail. The police village of Hamilton was incorporated in 1833.

The offer they made to the government of Upper Canada included the granting of two blocks of land of 2 acres (8,100 m²) each to the Crown. These were to be reserved for the construction of public buildings. The overall design of the townsite, likely conceived in 1816, was commonplace. George Hamilton employed a grid street pattern used in most towns in Upper Canada and throughout the American frontier. The eighty original lots had frontages of fifty feet; each lot faced a broad street and backed onto a twelve-foot lane. It took at least a decade for all of the original lots to be sold, but the construction of the Burlington Canal in 1823, and a new court-house in 1827, encouraged Hamilton to add more blocks around 1828–29. At that time, he included a market square in an effort to draw commercial activity onto his lands, but the natural growth of the town was to the north of Hamilton's plot.

As a private town developer, Hamilton's record was mixed; he literally created the town, but he clearly tried to shape it to benefit his private fortunes. The market ploy, a successful petition for the crown to return one of the original 2-acre (8,100 m²) squares, and eventual disputes over ownership of "the Gore" indicate his manipulative efforts. All

the same, he left enduring marks on the urban landscape; the court-house square, the haymarket, "the Gore", and the basic street plan of the city core.

Hamilton represented the riding of Wentworth in the Legislative Assembly of Upper Canada from 1821 to 1830, where he tended to support moderate reformers and encourage immigration to Canada. He helped set up a canal to link Hamilton harbour to Lake Ontario and worked to secure funding for the court house and jail.

Hamilton died on February 20, 1836, and was buried at the family burial plot on the family's farm. His remains, along with the remains of other members of his family that were buried there, were later removed to the Hamilton lot in Hamilton Cemetery in Section Z (Lots 431 etc).

Hamilton was one of a handful of important Canadians who recognized the colony's special needs and possibilities at an early date.”

89. [https://en.wikipedia.org/wiki/George_Hamilton_\(city_founder\)](https://en.wikipedia.org/wiki/George_Hamilton_(city_founder))

CITY OF HAMILTON FLAG

90. https://en.wikipedia.org/wiki/Flag_of_Hamilton,_Ontario#/media/File:Flag_of_Hamilton.svg

CLAN HAMILTON - SCOTLAND

91. <https://www.clanhamilton.org/>

92. <https://digital.nls.uk/histories-of-scottish-families/archive/95282711#?c=0&m=0&s=0&cv=0&xywh=-1283%2C-188%2C5064%2C3754>

CONNECTIONS - CLAN HAMILTON - CLAN DOUGLAS

“Clan Hamilton is a separate clan recognized by The Standing Council of Scottish Chiefs but individuals with this surname should be welcome at Douglas tents and encouraged to become Clan Douglas members. According to many, the current Chief of Hamilton should also be the Chief of Douglas but is excluded from being also Chief of Clan Douglas by the Lord Lyon.

The arms of the Duke of Hamilton include the Douglas arms. The late 15th Duke of Hamilton considered himself a Douglas and was usually seen in a Grey Douglas kilt (according to the Douglas Archives).”

93. <http://clandouglassociety.org/hamilton/>

JAMES DOUGLAS - NORTHWEST - BRITISH COLUMBIA

“Sir James Douglas 1803–77, Canadian fur trader and colonial governor, b. British Guiana (now Guyana). As a young man, he went to Canada in the service of the North West Company; soon after its merger (1821) with the Hudson's Bay Company, he accompanied the noted John McLoughlin to the Columbia River country. Rising eventually to chief factor, he succeeded (1846) McLoughlin in command of the Hudson's Bay Company territory W of the Rockies. On Vancouver Island, on the site of the present Victoria, he built (1843) Fort Camosun (later Fort Victoria), which became (1849) the western headquarters for the company. In 1851 he was appointed governor of Vancouver Island, and in 1858 he also became governor of the new colony of British Columbia on the mainland. At this time Douglas severed his long association with the Hudson's Bay Company. His governorship, which extended until 1864, was marked by a firm control of the colonies' affairs, made particularly turbulent by the gold rushes to the Fraser River and to the Cariboo region. Shortly before his retirement he was knighted (1863).”

94. [https://en.wikipedia.org/wiki/James_Douglas_\(governor\)](https://en.wikipedia.org/wiki/James_Douglas_(governor))

95. https://en.wikipedia.org/wiki/James_Douglas,_Lord_of_Douglas

SCANDINAVIAN CLAN SYSTEM

“The Scandinavian clan was a social group based on common descent, equivalent to a clan.

In the absence of a police force, the clan was the primary force of security in Norse society, as the clansmen were obliged by honour to avenge one another. The Norse clan was not tied to a certain territory in the same way as a Scottish clan, where the chief owned the territory. The land of the Scandinavian clan was owned by the individuals who had close neighbours from other clans. The name of the clan was derived from its ancestor, often with the addition of an -ung or -ing ending. The original meaning of ætt/ätt seems to have simply been "those who are related". A person could technically belong to several clans, but usually the identification of an individual came with ancestry of most prestige. Therefore, through mostly the exception to the rule, a clan could have a matrilineal name if the descent of the ancestral mother was considered more important than the father. Family names were not in use, instead patronyms and matronyms were used, likewise depending on the favoured ancestry. Therefore, the clan names reflected the common descent of family groups.

The heavy dependence on family and kindred in early Scandinavian history was the foundation of the importance clan. The Thing served as a moderating force which could prevent blood feuds between the clans due to the importance of kinship. As central government gradually was established in Scandinavia, the ætt lost its relevance for commoners. For royalty and nobility, however, it remained in use as the name for line and dynasty.

Examples of clans:

Wægmondung, in Beowulf.

Ylfing or Wulfing in Beowulf and Norse Sagas.

Scylfing (Yngling)

Skjöldung (Scylding)

Völsung”

96. https://en.wikipedia.org/wiki/Norse_clans

SIPPE

“Sippe is German for "clan, kindred, extended family" (Frisian Sibbe, Norse Sifjar).

It continues a Proto-Germanic term *sebjō, which referred to a band or confederation bound by a treaty or oath, not primarily restricted to blood relations. The original character of sibb as a peace treaty is visible in Old English, e.g. in Beowulf (v. 1858):

hafast þû gefêred, þæt þâm folcum sceal,

Geáta leódum ond Gâr-Denum

sib gemæne ond sacu restan.

The Sippe came to be a cognatic, extended family unit, exactly analogous to the Scottish/Irish sept.

Most of the information left about the nature and role of the Sippe is found in records left by the Lombards, Alamanni, and Bavarians. One of the functions of the Sippe was regulating use of forests. The average Sippe likely contained no more than 50 families. The Sippe seems to have been absorbed into the monogamous family later on; P.D. King asserts that this was already the case among the Visigoths during the time of the Visigothic Kingdom.”

97. <https://en.wikipedia.org/wiki/Sippe>

THE THING ASSEMBLY

“A thing, also known as a folkmoot, assembly, tribal council, and by other names, was a governing assembly in early Germanic society, made up of the free people of the community presided over by a lawspeaker. Things took place at regular intervals, usually at prominent places that were accessible by travel. They provided legislative functions, as well as being social events and opportunities for trade.”

“In the Viking Age, things were the public assemblies of the free men of a country, province, or a hundred (Swedish: härad, hundare, Danish: herred). They functioned as both parliaments and courts at different levels of society—local, regional, and supra-regional. Their purpose was to solve disputes and make political decisions, and thing sites were also often the place for public religious rites. According to Norway's Law of the Gulathing, only free men of full age could participate in the assembly. According to written sources, women were clearly present at some things despite being left out of the decision making bodies, such as the Icelandic Althing.

In the pre-Christian clan-culture of Scandinavia, the members of a clan were obliged to avenge injuries against their dead and mutilated relatives. As a result, feuding is often seen as the most common form of conflict resolution used in Viking society. However, things are in a more general sense balancing structures used to reduce tribal feuds and avoid social disorder in North-Germanic cultures. They played an important role in Viking society as forums for conflict resolution, marriage alliances, power display, honor, and inheritance settlements.

In Sweden and England, assemblies were held both at natural and man-made mounds, often burial mounds. Specifically in Scandinavia, unusually large rune-stones and inscriptions suggesting a local family's attempt to claim supremacy are common features of thing sites. It is common for assembly sites to be located close to communication routes, such as navigable water routes and clear land routes.

The thing met at regular intervals, legislated, elected chieftains and kings, and judged according to the law, which was memorized and recited by the "lawspeaker" (the judge). The thing's negotiations were presided over by the lawspeaker and the chieftain or the king. More and more scholarly discussions center around the things being forerunners to democratic institutions as we know them today. The Icelandic Althing is considered to be the oldest surviving parliament in the world, the Norwegian Gulathing also dating back to 900-1300 AD. While the things were not democratic assemblies in the modern

sense of an elected body, they were built around ideas of neutrality and representation, effectively representing the interests of larger numbers of people. In Norway, the thing was a space where free men and elected officials met and discussed matters of collective interest, such as taxation. Though some scholars say that the things were dominated by the most influential members of the community, the heads of clans and wealthy families, other scholars describe how every free man could put forward his case for deliberation and share his opinions. History professor Torgrim Titlestad describes how Norway, with the thing sites, displayed an advanced political system over a thousand years ago, one that was characterized by high participation and democratic ideologies. These things also served as courts of law, and if one of the smaller things could not reach agreement, the matter at hand would be brought to one of the bigger things, which encompassed larger areas. The legislature of Norway is still known as the Storting (Big Thing) today.

Towards the end of the Viking age, royal power became centralized and the kings began to consolidate power and control over the assemblies. As a result, things lost most of their political role and began to function largely as courts in the later Middle Ages.”

98. [https://en.wikipedia.org/wiki/Thing_\(assembly\)](https://en.wikipedia.org/wiki/Thing_(assembly))

TRIBE OF JUDAH - CANADA - GOVERNOR GENERAL - B'NAI B'RITH COAT OF ARMS

“Blazon

Azure a menorah Or within an orle of twelve maple leaves Argent each charged with a Magen David Azure;

Symbolism

The menorah is one of the most recognized and historic symbols of Judaism. A stylized menorah is also the current emblem of B'nai Brith Canada. The maple leaves represents the Canadian character of the organization, and the Magen David (shield or “star” of David) is another significant symbol of Judaism. Their number makes a reference to the twelve tribes of Israel.

Crest

Blazon

A demi lion Azure holding in its dexter paw a menorah Or;

Symbolism

strong and determined spirit of the organization in representing and protecting the community and in defence of human rights for all Canadians. The menorah links the crest to the arms.

Supporters

Blazon

Two lions Or each gorged with a collar Azure charged with Magen Davids Or, standing on a rocky mound proper;

Symbolism

The supporters refer to the **Lion of Judah** and in this position symbolize the protection of the shield, the core emblem of the organization. **The Magen David collars make these lions distinctive to B'nai Brith Canada.** The rock represents the solid foundation that is the basis for B'nai Brith's service to the community.

Motto

Blazon

(in Hebrew);

Symbolism

This Hebrew phrase means "People helping people", or, more literally, "All of Israel is responsible one for another".

99. <https://www.gg.ca/en/heraldry/public-register/project/349>

100. https://en.wikipedia.org/wiki/Haile_Selassie

101. <https://www.express.co.uk/news/royal/1225613/queen-elizabeth-ii-news-prince-philip-haile-selassie-i-bow-royal-protocol>

102. <http://www.tadiaz.com/11/14/2017/ethiopia-retracing-haile-selassies-state-visit-to-canada-50-years-ago/>

B'NAI B'RITH

B'nai B'rith International (/bəˌneɪ ˈbrɪθ/ bə-NAY BRITH; from Hebrew: בְּנֵי בְרִית, romanized: b'né brit, lit. 'Children of the Covenant') is a Jewish service organization. B'nai B'rith states that it is committed to the security and continuity of the Jewish people and the State of Israel and combating antisemitism and other forms of bigotry.

Independent Order of B'nai B'rith membership certificate (1876), the predecessor organization to B'nai B'rith International.

Although the organization's historic roots stem from a system of fraternal lodges and units in the late 19th century, as fraternal organizations declined throughout the United States, the organization evolved into a dual system of both lodges and units. The membership pattern became more common to other contemporary organizations of members affiliated by contribution in addition to formal dues paying members. B'nai B'rith has members, donors and supporters around the world.”

103. https://en.wikipedia.org/wiki/B%27nai_B%27rith

A CLANDESTINE ORDER KNOWN AS THE ORDER OF THE GARTER IS ACTIVE WITHIN THE CANADIAN PARLIAMENT:

“The Most Noble Order of the Garter is an order of chivalry founded by Edward III of England in 1348. It is the most senior order of knighthood in the British honours system, outranked in precedence only by the Victoria Cross and the George Cross. The Order of the Garter is dedicated to the image and arms of Saint George, England's patron saint.

Appointments are at the sovereign's sole discretion and are usually in recognition of a national contribution, for public service, or for personal service to the sovereign. Membership of the order is limited to the sovereign, the Prince of Wales, and no more than 24 living members, or Companions. The order also includes supernumerary knights and ladies (e.g. members of the British royal family and foreign monarchs).

The order's emblem is a garter with the motto *Honi soit qui mal y pense* (Middle French for 'Shame on him who thinks evil of it') in gold lettering. Members of the order wear it on ceremonial occasions.”

104. https://en.wikipedia.org/wiki/Order_of_the_Garter

105. https://en.wikipedia.org/wiki/Black_Rod

According to the statutes and annals of the Order of the Garter, “**none are to be admitted, unless he be a Gentleman of Blood**, and that he be a Knight and without Reproach of a particular pure bloodline to enter into the Order.”

106. <https://www.gutenberg.org/files/48555/48555-h/48555-h.htm>

The **Order of the Garter is in collusion with Freemasonry**. The Order is in further collusion with the Order of the Golden Fleece, the Order of St. Michael and St George, the Order of the Bath, the Order of the Thistle and more.

107. https://en.wikipedia.org/wiki/Order_of_the_Golden_Fleece
108. https://en.wikipedia.org/wiki/Order_of_the_Bath
109. https://en.wikipedia.org/wiki/Order_of_the_Thistle
110. https://en.wikipedia.org/wiki/Order_of_St_Michael_and_St_George

THE MAJORITY OF CANADIANS ARE UNAWARE OF, MUCH LESS CONSENTING TO, THE USHER OF THE BLACK ROD OPERATING WITHIN THEIR PARLIAMENT.

“The Usher of the Black Rod (French: Huissier du bâton noir), often shortened to Black Rod is the most senior protocol position in the Parliament of Canada. Black Rod leads the Speaker’s Parade at the beginning of each sitting of the Senate and oversees protocol and administrative and logistical details of important events taking place on Parliament Hill, such as the opening of parliament and the Speech from the Throne.

The office is modelled on the Gentleman Usher of the Black Rod of the House of Lords in the Parliament of the United Kingdom. Upon the appointment of the first woman to the position of Gentleman Usher of the Black Rod on 20 October 1997, the title was changed to Usher of the Black Rod.”

111. [https://en.wikipedia.org/wiki/Usher_of_the_Black_Rod_\(Canada\)](https://en.wikipedia.org/wiki/Usher_of_the_Black_Rod_(Canada))
112. https://en.wikipedia.org/wiki/J._Greg_Peters

ORDER OF GARTER - CANADIAN JUDICIARY CORRUPTED

“One of the most notable features of any British Columbia courtroom is the large coat of arms on the wall behind the judge’s bench. Unlike courts in many other Canadian provinces, all of the courts in our province have traditionally displayed the Royal Arms of the United Kingdom, the official coat of arms of the British monarch. It features two mottoes - “Dieu et Mon Droit” and “**Honi Soit Qui Mal y Pense**”

Heraldry in BC Courts

Heraldry in BC has a long and interesting history, and the use of the Royal Arms of the United Kingdom in the courtrooms of British Columbia is not without controversy. While serving as District Registrar of the BC Supreme Court, Mr. Justice Blok wrote that the use of the Royal Arms, rather than the coats of arms of Canada or British Columbia, properly reflected the independence of the judiciary from the executive and legislative

branches of government. As he put it, “Not only must the judiciary be separate, it must be seen to be separate.”

Mr. C.S.T. Mackie responded with a call for change, and argued that the coat of arms displayed in British Columbia’s courtrooms is a relic of colonial times. In Mr. Mackie’s view, since the coat of arms displayed in a courtroom traditionally symbolizes the sovereign whose authority is exercised in that courtroom, courtrooms of the BC Provincial Court should display the BC Royal Arms, and courtrooms of the BC Supreme Court and Court of Appeal should display the Canadian Royal Arms.

The courts and BC government ministries responsible for court facilities have considered the arms displayed in court rooms many times and declined to change them. There are legal and historical arguments for maintaining the traditional coat of arms. There is also a practical reason for all B.C. courtrooms to use the same arms – in many areas of the province both trial courts use the same courtrooms when necessary to accommodate trials.

While people interested in heraldry continue to debate the issue, B.C.’s courts have maintained tradition, and the Royal Arms of the United Kingdom continue to hang in our courtrooms.”

113. <https://www.provincialcourt.bc.ca/enews/enews-22-03-2016>

THE STENCH OF CORRUPTION IN CANADA'S COURTS

“Canada, especially British Columbia, has a serious problem with Freemason judges who fix the outcome of cases to benefit fellow Freemasons at the expense of innocent persons.

For example, Provincial Court Judge Paul Meyers was caught using Freemason sign language at the hearing where he railroaded a Vancouver dentist for allegedly evading income taxes. The case reeked of corruption.

A few years later, British Columbia Supreme Court Justice Kelliher, another Freemason, had to leave the court to seek instructions from undisclosed advisors when his membership in Freemasonry was questioned. Kelliher became an international laughing stock when he meekly declared he could not answer the question without checking with his bosses. Subsequent reports appear to confirm our suspicion that Kelliher will willingly throw a case to help a Freemason.

More recently, the newly appointed Chief Justice of the Supreme Court of British Columbia, Christopher Hinkson (shown in photo on left) refused to disclose if he was a Freemason in response to correspondence from Vancouver lawyer Mr. Carten raising that issue and British Columbia Provincial Court Chief Judge Thomas Crabtree (shown in photo on right) also refused to respond to answer a similar question.

The public and all investors in British Columbia have much to fear now that their two trial courts are controlled by Chief Judges who are members of a secret society where members take mutual oaths to protect one another and where the those same Chief Judges will not disclose their membership in a secret society with a reputation for criminal conspiracy

Readers should take note that, in Canada, unlike the United States and the United Kingdom, Freemason lodges are governed by the Unlawful Societies Act. and Freemasons in British Columbia are deemed felons due to non-compliance with the Act.

British Columbia Supreme Court Chief Justice Hinkson is represented in a legal action by Victoria lawyer John Waddell, Q.C., who also refuses to reveal if he is a Freemason while Provincial Court Chief Judge Thomas Crabtree is represented by Victoria lawyer Richard Margetts, Q.C., who also refuses to reveal if he is a Freemason.

Other Freemasons involved in the concealment of the Water War Crimes include former British Columbia Attorney Generals Ujjal Dosanjh, 1995 to 2000, Geoff Plant, 2001 to 2005. and Wally Oppal, 2005 to 2009, and former British Columbia Premier, Gordon Campbell, 2001 to 2010.

Unlike Attorney Generals in the United States, Canadian Attorney Generals are not elected to their positions but are appointed to their positions by the by the Queen on the advice of her ministers.”

114. <http://www.waterwarcrimes.com/newest-developments-blog---breaking-news--follow-ongoing-developments-here/canadian-chief-judges-hinkson-and-crabtree-refuse-to-disclose-membership-in-freemasonry-the-corrupt-courts-of-british-columbia-canada>

GOVERNOR GENERAL OF CANADA - PRIOR OF THE MOST VENERABLE ORDER OF ST. JOHN IN CANADA

RELIGIOUS PERSECUTION BY THE SYSTEM OF NOBILITY: POLITICAL REPRESSION, SPIRITUAL OPPRESSION AND RESULTING GLOBAL TYRANNY

“The Order of St John today constitutes part of the Canadian national honours system and the priory, established in 1946 out of the Commandery of Canada, is the largest outside of the United Kingdom, with some 6,000 members. The governor general serves as the prior and chief officer in Canada, while lieutenant governors act as the vice-priors, overseeing the administration of the order in their respective province. These individuals thus automatically become **Knights or Dames of Justice** upon their assuming viceregal office.”

115. [https://en.wikipedia.org/wiki/Order_of_Saint_John_\(chartered_1888\)](https://en.wikipedia.org/wiki/Order_of_Saint_John_(chartered_1888))
116. <https://www.gg.ca/en/activities/2021/governor-general-invested-most-venerable-order-hospital-st-john-jerusalem>
117. <https://www.gg.ca/en/honours/canadian-honours/directory-honours/order-st-john>

MOST VENERABLE ORDER OF ST. JOHN - ALLIANCE WITH SOVEREIGN MILITARY ORDER OF MALTA (SMOM)

“The four non-Catholic constituent orders of the Alliance, together with the Roman Catholic Sovereign Military Order of Malta (SMOM), form the "Mutually Recognised Orders of Saint John": SMOM is acknowledged as being the senior order, with the other Alliance members stemming from the same root.

118. https://en.wikipedia.org/wiki/Alliance_of_the_Orders_of_Saint_John_of_Jerusalem

THE SOVEREIGN MILITARY ORDER OF MALTA NOT TO BE CONFUSED WITH THE MASONIC ORDER OF MALTA

“The historic “Knights of the Order of St John of Jerusalem” (Knights Hospitaller) were founded in Jerusalem during the first Crusade, about the year 1099, by the association of many pious Knights with the Brothers of St John’s Hospital, which had been founded earlier that same century, for the relief of pilgrims travelling to worship at the Holy Sepulchre.

In Masonic terms, the Malta Degree is conferred on Candidates who have already been Installed as Knights Templar. Whilst the regalia and ceremony are very different from that of Knights Templar Freemasonry it is not a separate sovereign body, rather a progressive Degree within the Order of the Knights Templar; hence the full name of the Great Priory being “The Great Priory of The United Religious, Military and Masonic Orders of The Temple and of St John of Jerusalem, Palestine, Rhodes and Malta of England and Wales and its Provinces Overseas”.

The ceremony is based on the movement of the Knights Hospitaller from their inception in Jerusalem, to their settling on the Island of Malta in 1522 (having travelled via Palestine and Rhodes), where they would remain in control for some 270 years.

The Masonic ceremony of Installation of a Knight of Malta is a very colourful one which includes moments of drama and historic background. The Rank structure within the Degree is similar to that of the Knights Templar with a few slight differences. The Officers titles are very different and unique to the Degree.”

119. <https://markmasonshall.org/orders/order-of-malta>

Together with SMOM, four allied orders of St. John represent the legitimate heirs of the Knights Hospitaller. They consider other orders using the name of Saint John to be imitative.

120. <https://www.orderofmalta.int/history/orders-of-st-john/>
121. https://en.wikipedia.org/wiki/Hospitaller_Malta
122. https://en.wikipedia.org/wiki/Knights_Hospitaller

ORDER OF SAINT JOHN - BAILIWICK OF BRANDENBURG

The Bailiwick of Brandenburg comes into play with the Alliance of St. John orders and SMOM. Wikipedia tells us that; “together with the London-based Most Venerable Order of the Hospital of Saint John of Jerusalem (of which the British monarch is Sovereign Head), the Swedish Johanniterorden i Sverige, and the Dutch Johanniter Orde in Nederland, the Order is a member of the Alliance of the Orders of Saint John of Jerusalem.

The Order and its affiliate orders in the Netherlands and Sweden, which became independent of the Bailiwick of Brandenburg after the Second World War, in 1946, are Protestant. The SMOM, headquartered in Rome, admits only men and women of the Catholic faith. The Venerable Order of Saint John, a recreation of the medieval English Langue of the Order of Saint John, was chiefly Anglican at its formation in the nineteenth century but since has opened its membership to men and women of any faith.”

123. [https://en.wikipedia.org/wiki/Order_of_Saint_John_\(Bailiwick_of_Brandenburg\)](https://en.wikipedia.org/wiki/Order_of_Saint_John_(Bailiwick_of_Brandenburg))
)

PRUSSIAN PRINCE - ORDER OF SAINT JOHN

RELIGIOUS PERSECUTION BY THE SYSTEM OF NOBILITY: POLITICAL REPRESSION, SPIRITUAL OPPRESSION AND RESULTING GLOBAL TYRANNY

“Prince Oscar of Prussia”, according to Wikipedia, “is a member of the House of Hohenzollern, the former ruling house of Prussia. He is the thirty-seventh Herrenmeister (“Master of the Knights” or Grand Master) of the Order of Saint John (Bailiwick of Brandenburg)

124. [https://en.wikipedia.org/wiki/Prince_Oscar_of_Prussia_\(born_1959\)](https://en.wikipedia.org/wiki/Prince_Oscar_of_Prussia_(born_1959))

SOVEREIGN MILITARY ORDER OF MALTA - ORDER OF SAINT JOHN

The SMOM, formerly known as the Sovereign Military Hospitaller Order of Saint John of Jerusalem, of Rhodes and of Malta is, allegedly, an order of chivalry, under the protection of the Apostolic See

125. https://en.wikipedia.org/wiki/Sovereign_Military_Order_of_Malta

GOVERNMENT OF CANADA RELATIONS WITH ORDER OF MALTA

“I am pleased to confirm the decision of the Government of Canada to establish official relations with the Sovereign Military Hospitaller Order of St. John of Jerusalem, of Rhodes and of Malta. Canada holds the Order of Malta in the highest esteem, and appreciates its longstanding charitable and humanitarian work.

The Ambassador of Canada to the Holy See will henceforth be designated Canada’s representative in its official relations with the Order of Malta. The Order of Malta has also been listed in the Directory of Diplomatic, Consular and Other Representatives in Canada of Foreign Affairs and International Trade Canada.

It is our hope that establishment of official relations with the Order of Malta will facilitate high-level contact for members of the Order with officials of the Canadian government, particularly in relation to areas of potential future collaboration. To this end, officials of Foreign Affairs and International Trade Canada have recently initiated discussions with colleagues at the Canadian International Development Agency, and I plan to remain closely apprised of their work.

I hope this letter will provide you and members of the Order with confirmation of our official relations and an introduction that will facilitate contacts and collaboration with Canadian government officials and institutions.

Please accept, your Highness, the assurances of my highest consideration.

Signed by the “Honourable David L. Emerson, P.C., M.P.”

126. <https://orderofmaltacanada.org/abouttheorder/diplomaticrelations>

DAVID L. EMERSON

“David Lee Emerson, PC OBC (born September 17, 1945) is a Canadian politician, financial executive, and economist. He was formerly the Member of Parliament for the riding of Vancouver Kingsway. He was first elected as a Liberal and served as Minister of Industry under Prime Minister Paul Martin. After controversially crossing the floor to join Stephen Harper's Conservatives, he served as Minister of International Trade and Minister for the Pacific Gateway and the Vancouver-Whistler Olympics, followed by Minister of Foreign Affairs.

Emerson was born in Montreal, Quebec. He attended the University of Alberta and obtained his Bachelor of Economics degree in 1968 and his Master of Economics degree in 1970. He then went on to Queen's University where he received his Ph.D in economics.

In 1975, after working as a researcher for the Economic Council of Canada, Emerson moved to British Columbia and joined the public service. In 1984, he became deputy minister of finance.

In 1986, Emerson was appointed president and chief executive officer of the Western & Pacific Bank of Canada. He transformed it into the Western Bank of Canada — the only regional bank to survive and prosper. Four years later, he returned as deputy minister of finance and was quickly promoted to deputy minister to the premier and president of the British Columbia Trade Development Corporation.

From 1992 to 1997, Emerson was president and chief executive officer of the newly created Vancouver International Airport Authority.

In 1998, Emerson was appointed president and chief executive officer of Canfor Corporation, a leading integrated forest products company and Canada's largest producer of softwood lumber. With 8,100 workers and annual revenues of \$3.2 billion servicing 10% of the U.S. market, Canfor operates pulp and paper mills as well as 19 sawmills across British Columbia, two in Alberta and one in Quebec. Despite US duties and a higher Canadian dollar, Emerson managed to increase profits and raise share prices through a major acquisition deal and efficiency upgrades, which increased capacity by 30% while reducing production costs by 24%.

In 2008, Emerson joined private equity firm CAI Capital Management as a senior advisor.

Emerson's directorships included: Terasen Inc; Royal & Sun Alliance Insurance Company of Canada; vice-chairman of the Canadian Council of Chief Executives; Chair, British Columbia Ferry Services Inc.; and chairman and director of Genus Resource Management Technologies Inc.”

127. https://en.wikipedia.org/wiki/David_Emerson.

HOLY SEE - NEW SMOM CONSTITUTION

Over the past several years, much has transpired with SMOM whereby a new constitution has been controversially decided for the Order.. Most recently, the Pope appointed a Canadian Lawyer to head the SMOM.

128. https://drive.google.com/file/d/107GlxRN6161HdWCm18d0Oj_4MfuWrBnw/viiew?usp=sharing

129. https://drive.google.com/file/d/1-el_5V2nggCwVGaD9GozF7MOokNscYcf/viiew?usp=sharing

130. <https://cruxnow.com/commentary/2017/01/popes-adventure-knights-malta-risk-s-undermining-rule-law/>

131. <https://international.la-croix.com/news/religion/pope-appoints-canadian-to-head-the-order-of-malta/16232>

MASONIC FRATERNITY - ROYAL BLOOD

“A Grand Master is a title of honour as well as an office in Freemasonry, given to a freemason elected to oversee a Masonic jurisdiction, derived from the office of Grand Masters in chivalric orders. He presides over a Grand Lodge and has certain rights in the constituent Lodges that form his jurisdiction. In most, but not all cases, the Grand Master is styled "Most Worshipful Grand Master."One example of a differing title exists in the Grand Lodge of Pennsylvania, where the Grand Master is titled "Right Worshipful". Under the Grand Lodge of Scotland, the role is titled "Grand Master Mason".

“In the United Grand Lodge of England, if the Grand Master is traditionally a **Prince of the Blood Royal** (ie: a member of the Royal Family), he may appoint a 'Pro Grand Master' ('Pro' is from the Latin for 'for') to be "his principal adviser, and to act for him on

those occasions when, due to royal engagements, he is unable to be present". The Pro Grand Master is distinct from the Deputy Grand Master.”

There are two distinct traditions in connection with the office of Grand Master. Generally speaking, the European practice is for the same Grand Master to be re-elected for several consecutive years, maybe even several decades, whilst in other countries, a Grand Master serves a set term of only one to three years and then retires.

In several European countries, the position of Grand Master has often been held by members of royal families or the high nobility. In some Protestant northern European countries, the position was held by the King for a long time. In England and Wales, the current Grand Master is Prince Edward, Duke of Kent, who was elected in 1967 and has been re-elected each year since.”

1. [https://en.wikipedia.org/wiki/Grand_Master_\(Freemasonry\)](https://en.wikipedia.org/wiki/Grand_Master_(Freemasonry))

FREEMASONRY

“The earliest masonic texts each contain some sort of a history of the craft of masonry. The oldest known work of this type, The Halliwell Manuscript, also known as Regius Poem, dates from between 1390 and 1425. This document has a brief history in its introduction, stating that the "craft of masonry" began with Euclid in Egypt, and came to England in the reign of King Athelstan (924–939). Shortly afterwards, the Matthew Cooke Manuscript traces masonry to Jabal, son of Lamech (Genesis 4: 20–22), and tells how this knowledge came to Euclid, from him to the Children of Israel (while they were in Egypt), and so on through an elaborate path to Athelstan. This myth formed the basis for subsequent manuscript constitutions, all tracing masonry back to biblical times, and fixing its institutional establishment in England during the reign of Athelstan.

Shortly after the formation of the Premier Grand Lodge of England, James Anderson was commissioned to digest these "Gothic Constitutions" in a palatable, modern form. The resulting constitutions are prefaced by a history more extensive than any before, again tracing the history of what was now freemasonry back to biblical roots, again forging Euclid into the chain. True to his material, Anderson fixes the first grand assembly of English Masons at York, under Athelstan's son, Edwin, who is otherwise unknown to history. Expanded, revised, and republished, Anderson's 1738 constitutions listed the Grand Masters since Augustine of Canterbury, listed as Austin the Monk. William Preston's Illustrations of Freemasonry enlarged and expanded on this masonic creation myth.

In France, the 1737 lecture of Chevalier Ramsay added the crusaders to the lineage. He maintained that Crusader Masons had revived the craft with secrets recovered in the Holy Land, under the patronage of the Knights Hospitaller. At this point, the history of the craft in Continental Freemasonry diverged from that in England.”

1. https://en.wikipedia.org/wiki/History_of_Freemasonry

MAGNA CARTA - BARONS REVOLT - CITY OF LONDON - ANCIENT LIBERTIES

“Only three clauses of Magna Carta still remain on statute in England and Wales. These clauses concern 1) the freedom of the English Church, 2) the "ancient liberties" of the City of London (clause 13 in the 1215 charter, clause 9 in the 1297 statute), and 3) a right to due legal process (clauses 39 and 40 in the 1215 charter, clause 29 in the 1297 statute). In detail, these clauses (using the numbering system from the 1297 statute) state that:

I. FIRST, We have granted to God, and by this our present Charter have confirmed, for Us and our Heirs for ever, that the Church of England shall be free, and shall have all her whole Rights and Liberties inviolable. We have granted also, and given to all the Freemen of our Realm, for Us and our Heirs for ever, these Liberties under-written, to have and to hold to them and their Heirs, of Us and our Heirs for ever.

IX. THE City of London shall have all the old Liberties and Customs which it hath been used to have. Moreover We will and grant, that all other Cities, Boroughs, Towns, and the Barons of the Five Ports, as with all other Ports, shall have all their Liberties and free Customs.

XXIX. NO Freeman shall be taken or imprisoned, or be disseised of his Freehold, or Liberties, or free Customs, or be outlawed, or exiled, or any other wise destroyed; nor will We not pass upon him, nor condemn him, but by lawful judgment of his Peers, or by the Law of the land. We will sell to no man, we will not deny or defer to any man either Justice or Right.”

1. https://en.wikipedia.org/wiki/Magna_Carta
2. https://en.wikipedia.org/wiki/First_Barons%27_War

MIDDLE AND INNER TEMPLES - CITY OF LONDON

“Middle Temple and Inner Temple are liberties of the City of London, which means they are within the historic boundaries of the City but are not subject to its jurisdiction. They

operate as their own local authorities. These two Inns neighbour each other and occupy the core of the Temple area. The closest Tube station is Temple.”

“There is also an Inn of Court of Northern Ireland. In the Republic of Ireland, there is only one Inn of Court, the Honorable Society of King's Inns.”

“From the late 1970s, U.S. Chief Justice Warren Burger led a movement to create Inns of Court in the United States, loosely modelled after the traditional English Inns. In 1985, he and others established the American Inns of Court Foundation to promote and formally charter local Inns of Court across the United States. Each local Inn is devoted to promoting professionalism, civility, ethics, and legal skills amongst the American bench and bar, in a collegial setting, through continuing education and mentoring. At present, each major American city has more than one Inn of Court; for example, one Inn may be affiliated with a local law school, and another may be associated with a specific field of legal practice. American Inns of Court do not possess any real property. They are groups of judges, practising attorneys, law professors and students who meet regularly (usually monthly) to discuss and debate issues relating to legal ethics and professionalism. American Inn of Court meetings typically consist of a shared meal and a programme presented by one of the Inn's pupillage teams.

The U.S. does not require attorneys to be members of an Inn of Court, and many of the equivalent functions are performed by state bar associations. Some states require attorneys to belong to the official bar association, e.g., the State Bar of Michigan, while other states, such as Illinois, do not make membership of an official bar association a compulsory condition of licensure. Neither voluntary professional associations (including the American Inns of Court) nor mandatory bar associations typically have any role in training or licensing of law students that would be comparable to that function of the four English Inns of Court in selection and training of new barristers.

While the American Inns of Court share a collegial relationship with the English Inns, there is no formal or legal relationship. A Declaration of Friendship was signed by the English and American Inns of Court, establishing visitation procedures under which American Inn members can acquire a letter of introduction that will officially introduce them to the Inns in England and Ireland, with reciprocal procedures available for English and Irish barristers. An annual six-week exchange program, known as the Pegasus Scholarships, was created to provide for young English barristers to travel to the United

States, and young American Inn of Court members to travel to London, to learn about the legal system of the other jurisdiction.”

3. https://en.wikipedia.org/wiki/Inns_of_Court
4. https://en.wikipedia.org/wiki/Magna_Carta

TOUR OF THE CITY OF LONDON - PRINCE EDWARD - VIDEO

<https://youtu.be/PdY4ixKHg2o>

INNS OF COURT - CANADIAN BAR REVIEW

“Numbered amongst more modern greats of Gray's Inn, will be found such names as Lord Chelmsford, the Earl of Birkenhead, . and two very distinguished American lawyers, the late Hon. J. M . Beck, and Mr. Paul D . Cravath, and including the present Chief Justice of the Supreme Court of Canada, Sir Lyman P. Duff.”

5. https://www.canlii.org/en/commentary/doc/1937CanLIIDocs17#!fragment/zoupio-Toc3Page13/BQCwhgziBcwMYgK4DsDWszlQewE4BUBTADwBdoAvbRABwEt_sBaAfX2zgGYAFMAc0ICMHAJQAaZNIKEIARUSFcAT2gByFaliEwuBHIXK1GrTp_ABIPKQBCygEoBRADJ2AagEEAcgGE7o0mABG0KTswsJAA

INNS OF COURT - KNIGHTS TEMPLAR

“The history of the Inner Temple begins in the early years of the reign of Henry II (1154–1189), when the contingent of Knights Templar in London moved from the Old Temple in Holborn to a new location on the banks of the River Thames, stretching from Fleet Street to what is now Essex House. The original Temple covered much of what is now the northern part of Chancery Lane (originally New Street), which the Knights created to provide access to their new buildings. The old Temple eventually became the London palace of the Bishop of Lincoln. After the Reformation it became the home of the Earl of Southampton, and the location is now named Southampton Buildings. The first group of lawyers came to live here during the 13th century, although as legal advisers to the Knights rather than as a society. The Knights fell out of favour, and the order was dissolved in 1312, with the land seized by the king and later granted to the Knights Hospitaller. The Hospitallers probably did not live on the property, but rather used it as a source of revenue through rent.

During the 12th and 13th centuries the law was taught in the City of London, primarily by the clergy. During the 13th century two events happened that ended this form of legal education; first, a papal bull of 1207 that prohibited the clergy from teaching the common law, rather than canon law, and second, a decree by King Henry III on 2

December 1234 that no institutes of legal education could exist in the City of London. As a result, the Church ceased to have a role in legal education in London. The secular, common law lawyers migrated to the hamlet of Holborn, as it was easy to get to the law courts at Westminster Hall and was just outside the City.

Two groups occupied the Hospitaller land, and became known as the "inner inn" (occupying the consecrated buildings near the centre of the Temple) and the "middle inn" (occupying the unconsecrated buildings between the "inner inn" and the Outer Temple). These became the Inner Temple and the Middle Temple, and were distinct societies by 1388, when they are mentioned in a year book. The Hospitallers leased the land to the Inner Temple for £10 a year, with students coming from Thavie's Inn to study there."

6. https://en.wikipedia.org/wiki/Inner_Temple

KNIGHTS TEMPLAR

"The Knights Templar trace their beginnings to the Latin Kingdom of Jerusalem in c. 1120 when nine Christian knights, under the auspices of King Baldwin II and the Patriarch Warmund, were given the task of protecting pilgrims on the roads to Jerusalem, which they did for nine years until elevated to a military order at the Council of Troyes in 1129. They became an elite fighting force in the Crusades known for their propensity not to retreat or surrender.

Eventually, their rules of secrecy, their power, privileges and their wealth, made them vulnerable to the King of France's accusations and, with the Pope's unsuccessful attempts to prevent it, their destruction. The Templar leader, Master Jacques de Molay had recently come to France for meetings with the pope. In 1307, members of the Templar order in France were suddenly charged with heresy and arrested. In France, many ultimately, including their leader, were burned at the stake while others were sentenced to perpetual imprisonment. The events in France led to a series of trials in other locations, not all of which had the same outcome."

7. https://en.wikipedia.org/wiki/Trials_of_the_Knights_Templar

INNS OF COURT - FREEMASONRY

"In England, the rank of barrister-at-law is conferred exclusively by four unincorporated bodies in London, known collectively as the Honourable Societies of the Inns of Court. The four Inns, established between 1310 and 1357, are Lincoln's Inn, Gray's Inn, the Middle Temple and the Inner Temple. Prior to the establishment of the latter two Inns,

the Temple, which lies between Fleet Street and the River Thames, was the headquarters of the Knights Templar, declared heretics by King Philip IV of France and wiped out during the early fourteenth century. There is a modern-day Order of Knights Templar within British Freemasonry which claims direct descent from the medieval order. From the beginning the men of law were linked with Freemasonry.”

“In 1966 a Senate of the Inns of Court was set up as an overall governing body. Its first president was, not unexpectedly, a Freemason of grand rank: Mr Justice Widgery. Widgery had been Junior Grand Warden in the United Grand Lodge in 1961. In Masonry he went on to become Senior Grand Warden in 1972, and in the non-secret world to become the first Lord Chief Justice of England to have been a solicitor as well as a barrister.”

8. <https://erenow.net/common/the-brotherhood-the-secret-world-of-the-freemasons/21.php>

“Tucked in a glass case in the Great Library of Osgoode Hall is a real-life piece of Masonic history – a stone from the Inner Temple in England that was destroyed during the Blitz. How did it come to rest here? It was a gift to the Law Society in recognition of its financial help in rebuilding the Temple. The treasurer’s chair in Osgoode’s Benchers’ Dining Room was also a gift from Masons of the Inner Temple.”

9. <https://nowtoronto.com/news/breaking-tos-masonic-code>

“In every case, one must be wary because the judges are not accountable to anyone, some are demented, there is no psychological screening, there is no regular testing for drug and alcohol abuse as in most industries of similar responsibility, many judges are members of the criminal gang know as Freemasonry, many judges sit on cases where they have personal, professional or business conflicts of interest such as Elizabeth Bennett, David Frankel, Harvey Groberman, Sunni Stromberg Stein, John Lenaghan, Mary Newbury, etc., etc.”

10. <http://elizabethbennettbc.blogspot.com/>

ROYAL SOCIETY

“The Invisible College has been described as a precursor group to the Royal Society of London, consisting of a number of natural philosophers around Robert Boyle. The concept of “invisible college” is mentioned in German Rosicrucian pamphlets in the early 17th century. Ben Jonson in England referenced the idea, related in meaning to Francis Bacon’s House of Solomon, in a masque The Fortunate Isles and Their Union

from 1624/5. The term accrued currency in the exchanges of correspondence within the Republic of Letters.

In letters dated 1646 and 1647, Boyle refers to "our invisible college" or "our philosophical college". The society's common theme was to acquire knowledge through experimental investigation. Three dated letters are the basic documentary evidence: Boyle sent them to Isaac Marcombes (Boyle's former tutor and a Huguenot, who was then in Geneva), Francis Tallents who at that point was a fellow of Magdalene College, Cambridge, and London-based Samuel Hartlib.

John Evelyn, who helped to found the Royal Society.

The Royal Society started from groups of physicians and natural philosophers, meeting at a variety of locations, including Gresham College in London. They were influenced by the "new science", as promoted by Francis Bacon in his *New Atlantis*, from approximately 1645 onwards. A group known as "Philosophical Society of Oxford" was run under a set of rules still retained by the Bodleian Library. After the English Restoration, there were regular meetings at Gresham College. It is widely held that these groups were the inspiration for the foundation of the Royal Society."

1. https://en.wikipedia.org/wiki/Royal_Society

GRESHAM COLLEGE - ROYAL SOCIETY

The Gresham College group was a loose collection of scientists in England of the 1640s and 1650s, a precursor to the Royal Society of London. Within a few years of the granting of a charter to the Royal Society in 1662, its earlier history was being written and its roots contested. There is still some debate about the effect of other groups on the way the Royal Society came into being. The composition of those other groups is unclear in parts; and the overall historiography of the early Royal Society is still often regarded as problematic. But this group has always been seen as fundamental to the course of events.

Both the location and the staff of London's Gresham College, a foundation outside the old universities at which lectures were given for the general public, played significant roles in the events leading up to the charter given to the Royal Society. More accurately, there were at least four identifiable successive groups of virtuosi (as they would have been called at the time), natural philosophers and physicians, in London and Oxford, in the period from the outbreak of the First English Civil War to the English Restoration of 1660. Of those, two were based at Gresham College: the so-called 1645 group

concerned with experimental science; and the 1660 committee of 12 who steered the early days in which the Royal Society was formed, i.e. in the period October 1660 to 1662. According to a history of the College:

the scientific network which centred on Gresham College played a crucial part in the meetings which led to the formation of the Royal Society.”

“Both John Wilkins and John Wallis moved to Oxford in 1648, shortly after the end of the First English Civil War. Wilkins then put together a loose grouping now sometimes known as the Oxford Experimental Philosophy Club. It brought together natural philosophers without regard to political distinctions, and recruited a number of key figures for the future Royal Society. There was some migration back to London and Gresham, as vacancies occurred.”

“When in 1659 William Croone took over the chair of rhetoric, he therefore joined Wren (astronomy), Rooke (mathematics), Petty (music), and Goddard (physic), making five of the seven professors men who would be significant figures in the future Royal Society.”

“The formation of a society proceeded by the compilation of a list of 40 who should be sought as paying members, and then a phase of recruitment.

From this time the group known as the "Philosophical Society" was constituted. It took on other members through 1661, for example William Erskine.

The Royal Society received its name and privileges in three royal charters, of 1662, 1663 and 1669. The "original fellows" or founding Fellows of the Royal Society are taken to be those who were members by June 1663.”

“The Royal Society once constituted met at Gresham College, until the 1666 Great Fire of London. Then as a consequence they moved to Arundel House. A grant had been made to the Society of the premises of the old Chelsea College, but no settled plan was made to use them; and they were eventually sold in the 1670s.”

2. https://en.wikipedia.org/wiki/Gresham_College_and_the_formation_of_the_Royal_Society

ROYAL SOCIETY CANADA

“In the late 1870s, the Governor General of Canada, John Campbell, Marquis of Lorne, determined that Canada required a cultural institution to promote national scientific research and development. Since that time, succeeding governors general have remained involved with the affairs of the Society. In 1882, the Royal Society of Canada was founded with the personal patronage of Lord Lorne. A year later, in 1883, the Society was incorporated by an act of the Parliament of Canada.

From its founding until the early 1900s, the structure of the RSC imitated the model of the Royal Society of London, but with the important addition of literature and other elements found in the Institut de France. Like their counterparts, membership to the RSC was limited and by election. Initially, the RSC was divided into four sections, each of 20 Fellows. These sections were: French literature, history, and archaeology; English literature, history, and archaeology; mathematical, physical and chemical sciences; and geological and biological sciences. The founding fellows of the RSC included Sandford Fleming, the originator of the world system of Standard Time, and William Osler, one of the greatest physicians of his time. The fellows of the RSC were nominated by a committee directed by the Principal of McGill University, John William Dawson, and by the former Premier of Quebec, Pierre Chauveau. These two men served as the first and second presidents of the Society.

As Canadian scholarship and research increased, the RSC also grew. Within three decades, the fellowship of the RSC doubled in number. After several phases of restructuring, the RSC evolved its contemporary organization. In 2010, Governor General David Johnston was elected as an honorary fellow of the Society.”

“The RSC officially began the Institutional Member (IM) Program in 2004. The goal was to provide a mechanism by which the Society could develop its programs in conjunction with Canadian universities and by which universities could have formal and direct input into the strategic organization and governance of the Society. This closer relationship facilitates the nomination of new fellows from all Canadian universities and provides a means for the Society to sponsor scholarly activities at institutions of all sizes across Canada. Presently, 46 universities and the National Research Council of Canada are institutional members of the Society.”

3. https://en.wikipedia.org/wiki/Royal_Society_of_Canada

BANK OF ENGLAND

RELIGIOUS PERSECUTION BY THE SYSTEM OF NOBILITY: POLITICAL REPRESSION, SPIRITUAL OPPRESSION AND RESULTING GLOBAL TYRANNY

England's crushing defeat by France, the dominant naval power, in naval engagements culminating in the 1690 Battle of Beachy Head, became the catalyst for England to rebuild itself as a global power. William III's government wanted to build a naval fleet that would rival that of France; however, the ability to construct this fleet was hampered both by a lack of available public funds and the low credit of the English government in London. This lack of credit made it impossible for the English government to borrow the £1,200,000 (at 8% per annum) that it wanted to construct the fleet.

To induce subscription to the loan, the subscribers were to be incorporated by the name of the Governor and Company of the Bank of England. The bank was given exclusive possession of the government's balances and was the only limited-liability corporation allowed to issue bank notes. The lenders would give the government cash (bullion) and issue notes against the government bonds, which could be lent again. The £1.2 million was raised in 12 days; half of this was used to rebuild the navy.

As a side effect, the huge industrial effort needed, including establishing ironworks to make more nails and advances in agriculture feeding the quadrupled strength of the navy, started to transform the economy. This helped the new Kingdom of Great Britain – England and Scotland were formally united in 1707 – to become powerful. The power of the navy made Britain the dominant world power in the late 18th and early 19th centuries.

The establishment of the bank was devised by Charles Montagu, 1st Earl of Halifax, in 1694. The plan of 1691, which had been proposed by William Paterson three years before, had not then been acted upon. Fifty-eight years earlier, in 1636, Financier to the king, Philip Burlamachi, had proposed exactly the same idea in a letter addressed to Francis Windebank. He proposed a loan of £1.2 million to the government; in return the subscribers would be incorporated as The Governor and Company of the Bank of England with long-term banking privileges including the issue of notes.

The royal charter was granted on 27 July through the passage of the Tonnage Act 1694. Public finances were in such dire condition at the time that the terms of the loan were that it was to be serviced at a rate of 8% per annum, and there was also a service charge of £4,000 per annum for the management of the loan. The first governor was John Houblon (who was later depicted on a £50 note).

The bank initially did not have its own building, first opening on 1 August 1694 in Mercers' Hall on Cheapside. This however was found to be too small and from 31 December 1694 the bank operated from Grocers' Hall, located then on Poultry, where it would remain for almost 40 years.”

“In 1825–26 the bank was able to avert a liquidity crisis when Nathan Mayer Rothschild succeeded in supplying it with gold.

The Bank Charter Act 1844 tied the issue of notes to the gold reserves and gave the bank sole rights with regard to the issue of banknotes in England. Private banks that had previously had that right retained it, provided that their headquarters were outside London and that they deposited security against the notes that they issued.

The bank acted as lender of last resort for the first time in the panic of 1866.”

“In 1946, shortly after the end of Montagu Norman's tenure, the bank was nationalised by the Labour government.”

“In 1977 the Bank set up a wholly owned subsidiary called Bank of England Nominees Limited (BOEN), a now-defunct private limited company, with two of its hundred £1 shares issued. According to its memorandum of association, its objectives were: "To act as Nominee or agent or attorney either solely or jointly with others, for any person or persons, partnership, company, corporation, government, state, organisation, sovereign, province, authority, or public body, or any group or association of them". Bank of England Nominees Limited was granted an exemption by Edmund Dell, Secretary of State for Trade, from the disclosure requirements under Section 27(9) of the Companies Act 1976, because "it was considered undesirable that the disclosure requirements should apply to certain categories of shareholders". The Bank of England is also protected by its royal charter status and the Official Secrets Act. BOEN was a vehicle for governments and heads of state to invest in UK companies (subject to approval from the Secretary of State), providing they undertake "not to influence the affairs of the company". In its later years, BOEN was no longer exempt from company law disclosure requirements. Although a dormant company, dormancy does not preclude a company actively operating as a nominee shareholder. BOEN had two shareholders: the Bank of England, and the Secretary of the Bank of England.”

4. https://en.wikipedia.org/wiki/Bank_of_England

BANK OF CANADA

The bank was chartered by and under the Bank of Canada Act on 3 July 1934, as a privately owned corporation, a move taken in order to ensure the bank would be free from partisan political influence. The bank's purpose was set out in the preamble to the act: "to regulate credit and currency in the best interests of the economic life of the nation, to control and protect the external value of the national monetary unit and to mitigate by its influence fluctuations in the general level of production, trade, prices and employment, so far as may be possible within the scope of monetary action, and generally to promote the economic and financial welfare of the Dominion". With the exception of the word "Canada" replacing "the Dominion", the wording today is identical to the 1934 legislation. On 11 March 1935, the Bank of Canada began operations, following the granting of royal assent to the Bank of Canada Act.

In 1938, while William Lyon Mackenzie King was serving as prime minister, the bank was legally designated a federal Crown corporation. The minister of finance holds the entire share capital issued by the bank. "The capital shall be divided into one hundred thousand shares of the par value of fifty dollars each, which shall be issued to the Minister to be held by the Minister on behalf of Her Majesty in right of Canada." No changes were made in the purpose of the bank."

5. https://en.wikipedia.org/wiki/Bank_of_Canada

GUILDS

"The continental system of guilds and merchants arrived in England after the Norman Conquest, with incorporated societies of merchants in each town or city holding exclusive rights of doing business there. In many cases they became the governing body of a town. For example, London's Guildhall became the seat of the Court of Common Council of the City of London Corporation, the world's oldest continuously elected local government, whose members to this day must be Freemen of the city. The Freedom of the City, effective from the Middle Ages until 1835, gave the right to trade, and was only bestowed upon members of a Guild or Livery.

A livery company is the name used for a guild in the City of London; members of the company were allowed to dress their servants in the distinctive uniform of their trade, and the company's charters enabled them to prevent others from embarking upon the trades within the company's jurisdiction."

1. <https://en.wikipedia.org/wiki/Guild>

LIVERY

“A fleet livery is the common design and paint scheme a business or organization uses on its fleet vehicles, often using specific colors and logo placement. For example, the United Parcel Service has trucks with a well-known brown livery. This may sometimes be used alongside wrap advertising. Fleet liveries can be used to promote a brand or for unrelated advertising compared to the goods contained in the vehicle. This can enable companies to become iconic as a result of their livery. An example is the truck fleet of Eddie Stobart Group, which has a deal with Corgi to sell replicas of their trucks with their unique red, green, and white livery.

Fleet liveries are also used by emergency services to make emergency vehicles visually distinct from civilian traffic, allowing for higher visibility and easy identification.

Depending on the policies of the agency and the scope of its jurisdiction, the livery used by an emergency vehicle fleet may be the same or similar across a municipality, region, or entire country; alternatively, they may differ in each municipality or region, under each agency, or even depending on the vehicle's assigned purpose. Examples of markings and designs used in emergency vehicle liveries include black and white, Battenburg markings, Sillitoe tartan, "jam sandwich" markings, and reflective decals.

A racing livery is the specific paint scheme and sticker design used in motorsport, on vehicles, in order to attract sponsorship and to advertise sponsors, as well as to identify vehicles as belonging to a specific racing team.

Aircraft livery is also the term describing the paint scheme of an aircraft. Most airlines have a standard paint scheme for their aircraft fleet, usually prominently displaying the airline logo or name. From time to time special liveries are introduced, for example prior to big events.

A "livery vehicle" remains a legal term of art in the U.S. and Canada for a vehicle for hire, such as a taxicab or chauffeured limousine, but excluding a rented vehicle driven by the renter. In some jurisdictions a "livery vehicle" covers vehicles that carry up to fifteen passengers, but not more, thus including a jitney but excluding an omnibus or motorcoach. This usage stems from the hackney cabs or coaches that could be provided by a livery stable. By extension, there are boat livery companies for the hire of watercraft. Canada has many businesses offering canoe livery.

A livery stable (from 1705, derived from the obsolete sense of "provender for horses" found in the mid-15th century) looks after the care, feeding, stabling, etc., of horses for pay.

Historical military usage.

The term "livery" is now rarely applied in a military context, so it would be unusual for it to refer to a military uniform or the painting design of a military vehicle. The modern military equivalent for "livery" is the term "standard issue", which is used when referring to the colors and regulations required in respect of any military clothing or equipment.

Early uniforms were however regarded as a form of livery ("the King's coat") during the late 17th and early 18th centuries in the European monarchies. During this period, officers of the French Garde du Corps (the Royal Bodyguard) successfully petitioned not be required to wear uniforms while on duty within the palace at Versailles, since this livery suggested that they were servants rather than aristocrats."

2. <https://en.wikipedia.org/wiki/Livery>

MASONIC PRIME MINISTERS OF CANADA

John A. Macdonald

John J. C. Abbott

MacKenzie Bowell

Robert Laird Borden

R.B. Bennett

John George Diefenbaker

132. https://freemasonry.bcy.ca/biography/prime_ministers/index.html

MASONIC PRESIDENTS OF UNITED STATES

"Since the office was established in 1789, 45 persons have served as president of the United States. Of these, 14 (around 31%) are known to have been Freemasons, beginning with the nation's first president, George Washington, and most recently the 38th president, Gerald R. Ford."

In addition to the individuals listed above, Lyndon B. Johnson was initiated into the first degree of Freemasonry – "Entered Apprentice", October 30, 1937, in Johnson City Lodge No. 561, at Johnson City, Texas, but did not advance any further and did not become a full member of his lodge, Ronald Reagan was made an honorary Freemason, and as a youth, Bill Clinton was a member of the Order of DeMolay. Also, there is

speculation suggesting that Thomas Jefferson was a Freemason; however, there is no record of him being initiated into any lodge, nor are there any references to Masonic membership in his personal papers.”

133. https://en.wikipedia.org/wiki/List_of_presidents_of_the_United_States_who_were_Freemasons

FREEMASONRY - CHURCH OF ENGLAND (ANGLICAN)

“The issue of Freemasonry was considered by the General Synod of the Church of England in July 1987 in a debate on a Report Freemasonry and Christianity: Are they compatible? [available in hard copy from Church House Publishing]. The Synod’s primary theological objection centred upon Freemasonry’s use of the word “Jahbulon” [the name used for the Supreme Being in Masonic rituals, and an amalgamation of Semitic, Hebrew, and Egyptian titles for God]. The Report identified:

“a number of important issues on which, in the view of the Working Group, the General Synod will have to reflect as it considers ‘the compatibility or otherwise of Freemasonry with Christianity’. The reflections of the Working Group itself reveal understandable differences of opinion between those who are Freemasons and those who are not. Whilst the former fully agree that there are clear difficulties to be faced by Christians who are Freemasons, the latter are of the mind that the Report points to a number of very fundamental reasons to question the compatibility of Freemasonry and Christianity.”

General Synod passed the motion: “That this Synod endorses the Report of the Working Part [GS 784A], including its final paragraph, and commends it for discussion by the Church” by a majority of 394 votes to 52. However, the CofE web page on Freemasonry admits: “there have been no formal developments at national level since the 1987 debate”.

Against this background, there has been an on-going involvement between Freemasonry and the Church of England in three areas: services and other activities with cathedrals; donations; and membership of senior clergy. With regard to the former, these range from annual carol services to other non-liturgical events: in 2012, 800 Hertfordshire freemasons and members of the Rose Croix and Societas Rosicruciana attended St Albans Cathedral for a service of thanksgiving and the rededication of a pulpit, a gift from English Freemasons in 1883; on 21 September 2013 Canterbury Cathedral marked the bicentenary of Royal Arch Masonry.

The recent event at Canterbury was linked to a £300,000 donation from local masonic groups, the invitation to which stated:

“Freemasonry has been pleased to support Canterbury Cathedral for many years, helping to fund essential repairs to the building, and the training of a number of apprentice stonemasons. To mark this three hundred year celebration, a major donation of £300,000 has been made jointly by the Freemasons of Sussex, Surrey and Kent, to support the restoration of the Cathedral’s North West Transept. Three hundred thousand, to mark three hundred years.”

In the past, Church of England clergymen who have been masons include: the former Archbishop of Canterbury Geoffrey Fisher, who headed the Church of England from 1945 to 1961 and who held the senior post of Grand Chaplain for the United Grand Lodge of England; Robert Milburn, the former Dean of Worcester, also held this masonic office. John Habgood, former Archbishop of York, told General Synod that he believed Freemasonry was a “fairly harmless eccentricity” and later expressed the view that he did not see any conflict in being a Mason and a Christian”.

More recently, the appointment of the Revd Jonathan Baker as Bishop of Ebbsfleet raised the issue again in view of his active involvement and as an assistant Grand Chaplain, a one-year appointment. Fr Baker is reported as stating that he did not consider Freemasonry incompatible with his Christian faith, but “because of the particular charism of episcopal ministry and the burden that ministry bears, I am resigning my membership of freemasonry”.

134. <https://lawandreligionuk.com/2017/02/28/canterbury-cathedral-freemasons-sevice/>

MATTHEW 5:33-37 - OATHS

““Again, you have heard that it was said to the people long ago, ‘Do not break your oath, but fulfill to the Lord the vows you have made.’ 34 But I tell you, do not swear an oath at all: either by heaven, for it is God’s throne; 35 or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. 36 And do not swear by your head, for you cannot make even one hair white or black. 37 All you need to say is simply ‘Yes’ or ‘No’; anything beyond this comes from the evil one.”

135. <https://www.biblegateway.com/passage/?search=Matthew%205%3A33-37&version=NIV>

PEERAGE

“A peer of the realm is a member of the highest aristocratic social order outside the ruling dynasty of the kingdom.

Notable examples are:

- a member of the peerages in the United Kingdom, who is a hereditary peer or a life peer
- a member of the Peerage of France (from French noble style "pair" in monarchies), of a similar order, as used
 - in the Kingdom of France,
 - the Kingdom of Jerusalem (crusader state),
 - the Monarchy of Canada: Canadian nobility in the Peerage of France
- nobility proper of the Polish–Lithuanian Commonwealth who enjoyed hereditary paritas:
- Those who would sit by hereditary right in Land Parliaments, or be Royal Electors, enjoy personal immunity, and the right to be judged only by the King's Court or the Court of Peers; also the exclusive right to be granted State or Land dignities and titles. The Skartabelli who were middle-nobility in law were not peers, whilst noblemen who were not direct barons of the Crown but held land from other Lords were not peers de facto as they would not enjoy full noble privileges.
- A member of the Portuguese Chamber of Most Worthy Peers, upper house of the Cortes Gerais, during the constitutional monarchy of the Kingdom of Portugal.”

136. https://en.wikipedia.org/wiki/Peer_of_the_realm

HEREDITARY PEER

“The hereditary peers form part of the peerage in the United Kingdom. As of March 2023, there are 807 hereditary peers: 30 dukes (including six royal dukes), 34 marquesses, 189 earls, 111 viscounts, and 443 barons (disregarding subsidiary titles).

Not all hereditary titles are titles of the peerage. For instance, baronets and baronetesses may pass on their titles, but they are not peers. Conversely, the holder of a non-hereditary title may belong to the peerage, as with life peers. Peerages may be created by means of letters patent, but the granting of new hereditary peerages has largely dwindled; only seven hereditary peerages have been created since 1965, four of them for members of the British royal family.

As a result of the Peerage Act 1963 all peers except those in the peerage of Ireland were entitled to sit in the House of Lords, but since the House of Lords Act 1999 came into force only 92 hereditary peers, elected by and from all hereditary peers, are permitted to do so, unless they are also life peers. Peers are called to the House of Lords with a writ of summons.”

https://en.wikipedia.org/wiki/Hereditary_peer

ENNOBLEMENT

Ennoblement is the conferring of nobility—the induction of an individual into the noble class. Currently only a few kingdoms still grant nobility to people; among them Spain, the United Kingdom, Belgium and the Vatican. Depending on time and region, various laws have governed who could be ennobled and how. Typically, nobility was conferred on individuals who had assisted the sovereign. In some countries (e.g. France under the Ancien Régime), this degenerated into the buying of patents of nobility, whereby rich commoners (e.g. merchants) could purchase a title of nobility.

<https://en.wikipedia.org/wiki/Ennoblement>

PRINCE DU SANG - OF THE BLOOD

“A prince du sang (Prince of the Blood) is a person legitimately descended in male line from a sovereign. The female equivalent was princess of the blood, being applied to the daughter of a prince of the blood. The most prominent examples include members of the French royal line, but the term prince of the blood has been used in other families more generally, for example among the British royal family and when referring to the Shinnōke in Japan.

In some European kingdoms, especially France, this appellation was a specific rank in its own right, with a more restricted use than other titles.”

137. https://en.wikipedia.org/wiki/Prince_du_sang

GERMAN PRINCES & PRINCESSES

“The terms German Prince or German Princess are often used to refer to members of royalty that were from a German state. Today Germany is one nation, but until 1914, Germany and Central Europe were ruled over by a large number of independent states. Until World War I, the term German could have referred to peoples from areas of what is today the states Germany, Poland, Belgium, Luxembourg, Czech Republic, Slovakia, Austria, and even Croatia, and the Netherlands. From 1815 to 1860 this number was 35

separate German sovereign states (including Prussia and Austria) plus another 4 free cities, who together formed the German Confederation. Prior to 1789 there were over 300 independent sovereign states and thousands of other bishoprics, lordships, and free cities that made up the Holy Roman Empire.

When the term German Prince or Princess is used, it is referring to a member of one of the many ruling sovereign houses of the Central Europe region. They were often used as suitable marriage candidates, simply due to the fact there were so many of them. Also, as all of the European royalty were related, it helped to use a German prince/princess to keep the marriage "in the family", so to speak, or sometimes the opposite: to broaden the gene pool. The only other area of Europe that was close to be being ruled over by so many different sovereign states was Italy which after 1815 was made up of at least 11 different states, with the rest of Europe being ruled over by large states."

https://en.wikipedia.org/wiki/German_Prince

HOUSE OF WINDSOR - GERMAN LINEAGE

"The House of Windsor is the reigning royal house of the United Kingdom and the other Commonwealth realms. In 1901, a line of the House of Saxe-Coburg and Gotha (itself a cadet branch of the House of Wettin) succeeded the House of Hanover to the British monarchy with the accession of King Edward VII, son of Queen Victoria and Prince Albert of Saxe-Coburg and Gotha. In 1917, the name of the British royal house was changed from the German Saxe-Coburg and Gotha to the English Windsor because of anti-German sentiment in the United Kingdom during the First World War. There have been five British monarchs of the House of Windsor since then: George V, Edward VIII, George VI, Elizabeth II, and Charles III. The children and male-line descendants of Queen Elizabeth II and Prince Philip also genealogically belong to the House of Oldenburg since Philip belonged to the Glücksburg branch of that house."

https://en.wikipedia.org/wiki/House_of_Windsor

GERMANIC KINGSHIP

"Germanic kingship is a thesis regarding the role of kings among the pre-Christianized Germanic tribes of the Migration period (c. 300–700 AD) and Early Middle Ages (c. 700–1000 AD). The thesis holds that the institution of feudal monarchy developed, through contact with the Roman Empire and the Christian Church, from an earlier custom of sacral and military kingship based on both birth status and consent from subjects.

The term barbarian kingdom is used in the context of those Germanic rulers who after 476 AD and during the 6th century ruled territories formerly part of the Western Roman Empire, especially the Barbarian kings of Italy. In the same context, Germanic law is also derisively termed *leges barbarorum* "barbarian law" etc.

The thesis of Germanic kingship appeared in the nineteenth century and was influential in the historiography of early medieval society, but has since come under criticism for drawing generalizations from limited evidence.

The Germanic king originally had three main functions:

To serve as judge during the popular assemblies.

To serve as a priest during the sacrifices.

To serve as a military leader during wars.

The office was received hereditarily, but a new king required the consent of the people before assuming the throne. All sons of the king had the right to claim the throne, which often led to co-rulership (diarchy) where two brothers were elected kings at the same time. This evolved into the territories being considered the hereditary property of the kings, patrimonies, a system which fueled feudal wars, because the kings could claim ownership of lands beyond their *de facto* rule.

As a sort of pre-Christianization high priest, the king often claimed descent from some deity. In the Scandinavian nations, he administered pagan sacrifices (*blóts*) at important cult sites, such as the Temple at Uppsala. Refusal to administer the *blóts* could lead to the king losing power (see Haakon the Good and Anund Gårdske).

According to the testimony of Tacitus (*Germania*), some early Germanic peoples had an elective monarchy already in the 1st century.

They choose their kings by birth, their generals for merit. These kings have not unlimited or arbitrary power, and the generals do more by example than by authority.

Germanic pre-Christianization society had three levels, the king, the nobility and the free men. Their respective political influence was negotiated at the thing. According to the testimony of Tacitus,

About minor matters the chiefs deliberate, about the more important the whole tribe. Yet even when the final decision rests with the people, the affair is always thoroughly discussed by the chiefs. At the assembly, when the multitude think proper, they sit down armed. Silence is proclaimed by the priests, who have on these occasions the right of keeping order. Then the king or the chief, according to age, birth, distinction in war, or eloquence, is heard, more because he has influence to persuade than because he has power to command. If his sentiments displease them, they reject them with murmurs; if they are satisfied, they brandish their spears.

Tacitus notes that as each tribe had its own customary law, the political power of the king could vary between nations. Thus, he states that the Gothones were ruled by kings "a little more strictly than the other German tribes, but not as yet inconsistently with freedom" while beyond the Gothones, the Rugii and Lemovii (tribes placed at the far end of Magna Germania, near the Baltic Sea) lived in "servile submission to their kings".

With the decline of the Roman Empire, many of its provinces came under the rule of Germanic kings: Hispania to the Visigoths, Italia to the Ostrogoths, Gallia to the Franks, Britannia to the Anglo-Saxons, and Africa to the Vandals. These nations had by then been in contact with Rome for a century or more and had adopted many Roman customs. They were also undergoing Christianisation and pre-Christianization practice was slowly being replaced.

The Frankish state under the Merovingian dynasty had many of the characteristics of Germanic monarchy under heavy influence from secular and ecclesiastic Rome. Its kings, through their division of the territory, treated it not as a state independent of themselves, but as their patrimony, land won by conquest (theirs and their forefathers'). The king was primarily a war leader and a judge. There are many theories to explain the collapse of Merovingian power, most of which blame the inability of later Merovingians in war as an important factor. The commonly cited occasion of Sigebert III sobbing in his saddle after a defeat (the king was then only ten years old) highlights the importance of victory in battle for a king who is chiefly a warrior.

The principle of election, which determined Germanic succession, was abandoned in those states under the heaviest influence from the papacy, such as Merovingian Gaul, where hereditary succession and the divine right of the reigning dynasty was recognised. In Anglo-Saxon Britain, the principle survived until the Norman Conquest

removed it. Anglo-Saxon kings were elected by the witenagemót. Finally, the principle survived in some form or other for centuries after the demise of the last Germanic monarchies. The civil wars of medieval Scandinavia and the electorate of the Holy Roman Empire are part of its legacy.”

138. https://en.wikipedia.org/wiki/Germanic_kingship

GERMAN NOBILITY

The German nobility (German: deutscher Adel) and royalty were status groups of the medieval society in Central Europe, which enjoyed certain privileges relative to other people under the laws and customs in the German-speaking area, until the beginning of the 20th century. Historically, German entities that recognized or conferred nobility included the Holy Roman Empire (962–1806), the German Confederation (1814–1866) and the German Empire (1871–1918). Chancellor Otto von Bismarck in the German Empire had a policy of expanding his political base by ennobling rich businessmen who had no noble ancestors. The nobility flourished during the dramatic industrialization and urbanization of Germany after 1850. Landowners modernized their estates, and oriented their business to an international market. Many younger sons were positioned in the rapidly growing national and regional bureaucracies, as well as in the military. They acquired not only the technical skills but the necessary education in high prestige German universities that facilitated their success. Many became political leaders of new reform organizations such as agrarian leagues, and pressure groups. Catholic nobility played a major role in the new Centre party, while Protestant nobles were especially active in the Conservative party.

In August 1919, at the beginning of the Weimar Republic (1919–1933), Germany's first democratic constitution officially abolished royalty and nobility, and the respective legal privileges and immunities appertaining to an individual, a family or any heirs.

Today, German nobility is no longer conferred by the Federal Republic of Germany (1949–present), and constitutionally the descendants of German noble families do not enjoy legal privileges. Former hereditary titles are permitted as part of the surname (e.g., the aristocratic particles von and zu), and these surnames can then be inherited by a person's children.

Later developments distinguished the Austrian nobility, which came to be associated with the Austrian Empire and Austria-Hungary. The nobility system of the German Empire was similar to nobility in the Austrian Empire; both developed during the Holy

Roman Empire and both ended in 1919 when they were abolished, and legal status and privileges were revoked.

In April 1919, Austrian nobility was abolished under the First Austrian Republic (1919–1934) and, contrary to Germany, the subsequent use and legal recognition of hereditary titles and aristocratic particles and use as part of surnames was banned. Today, Austrian nobility is no longer conferred by the Republic of Austria (1945–present), and the public or official use of noble titles as title or part of the surname, is a minor offence under Austrian law for Austrian citizens.”

139. https://en.wikipedia.org/wiki/German_nobility

NOBILES

“The *nobiles* (sg. *nobilis*) were members of a social rank in the Roman Republic indicating that one was "well known". This may have changed over time: in Cicero's time, one was notable if one descended from a person who had been elected consul. In earlier periods and more broadly, this may have included a larger group consisting of those who were patricians, were descended from patricians who had become plebeians via *transitio ad plebem*, or were descended from plebeians who had held *curule* offices.

History

The *nobiles* emerged after the Conflict of the Orders established legal equality between patricians and plebeians, allowing plebeians to hold all the magistracies; the state of being "known" was connected to the *nobiles*'s rights to funeral masks (Latin: *imagines*) and actors in aristocratic funeral processions. However, the term is largely unattested to in the middle Republic, having been introduced in the late Republic as a description rather than a status. Earning such a mask required holding one of the qualifying *curule* magistracies.

These elections meant the republican nobility was not entirely closed. Nor in the republic did *nobiles* enjoy special legal privileges. In the later Republic, one who became noble was termed a *novus homo* (English: new man), an unusual achievement. Two of the most famous examples of these self-made "new men" were Gaius Marius, who held the consulship seven times, and Cicero. While wholly new men were rare, the political elite as a whole turned over as some families were unable to win elections over multiple generations and other families became more prominent, creating slow-moving and osmotic change.

The prestige of the nobles was connected directly to their election to high office by the people. During the Roman Republic, the nobles never held less than about 70 per cent of the consulships over longer periods; by the time of Cicero, the nobles as a whole held more than 90 per cent of the consulships, a proportion "remarkably untouched by the most violent political crises". The narrowing of what made someone part of the nobles occurred around the time of the constitutional reforms of Sulla with its "much larger senate with a proportionately smaller circle of elite senators... many new Italians in the Sullan senate, and the increased number of praetors" leading the elite to close ranks to preserve their prestige.

During the time of Augustus, a nobilis enjoyed easier access to the consulship, with a lowered age requirement perhaps set at 32. Women who descended from Augustan consuls were also regarded as belonging to the Roman nobility. The term still referred to descendants of republican and triumviral consuls, but by the Antonines, most noble families had died out; one of the last were the Acilii Glabrones who survived into the 4th century."

140. <https://en.wikipedia.org/wiki/Nobiles>

‘NOBILITY’

Nobility is a social class found in many societies that have an aristocracy. It is normally ranked immediately below royalty. Nobility has often been an estate of the realm with many exclusive functions and characteristics. The characteristics associated with nobility may constitute substantial advantages over or relative to non-nobles or simply formal functions (e.g., precedence), and vary by country and by era. Membership in the nobility, including rights and responsibilities, is typically hereditary and patrilineal.

Membership in the nobility has historically been granted by a monarch or government, and acquisition of sufficient power, wealth, ownerships, or royal favour has occasionally enabled commoners to ascend into the nobility.

There are often a variety of ranks within the noble class. Legal recognition of nobility has been much more common in monarchies, but nobility also existed in such regimes as the Dutch Republic (1581–1795), the Republic of Genoa (1005–1815), the Republic of Venice (697–1797), and the Old Swiss Confederacy (1300–1798), and remains part of the legal social structure of some small non-hereditary regimes, e.g., San Marino, and the Vatican City in Europe. In Classical Antiquity, the nobles (nobles) of the Roman Republic were families descended from persons who had achieved the consulship.

Those who belonged to the hereditary patrician families were nobles, but plebeians whose ancestors were consuls were also considered nobiles. In the Roman Empire, the nobility were descendants of this Republican aristocracy. While ancestry of contemporary noble families from ancient Roman nobility might technically be possible, no well-researched, historically documented generation-by-generation genealogical descents from ancient Roman times are known to exist in Europe.

Hereditary titles and styles added to names (such as "Prince", "Lord", or "Lady"), as well as honorifics, often distinguish nobles from non-nobles in conversation and written speech. In many nations, most of the nobility have been untitled, and some hereditary titles do not indicate nobility (e.g., vidame). Some countries have had non-hereditary nobility, such as the Empire of Brazil or life peers in the United Kingdom.

141. <https://en.wikipedia.org/wiki/Nobility>

GENTRY

Gentry are "well-born, genteel and well-bred people" of high social class, especially in the past. Gentry, in its widest connotation, refers to people of good social position connected to landed estates (see manorialism), upper levels of the clergy, and "gentle" families of long descent who in some cases never obtained the official right to bear a coat of arms. The gentry largely consisted of landowners who could live entirely from rental income, or at least had a country estate; some were gentleman farmers. In the United Kingdom, the term gentry refers to the landed gentry: the majority of the land-owning social class who typically had a coat of arms, but did not have a peerage. The adjective "patrician" ("of or like a person of high social rank") describes in comparison other analogous traditional social elite strata based in cities, such as free cities of Italy (Venice and Genoa), and the free imperial cities of Germany, Switzerland, and the Hanseatic League.

The term "gentry" by itself, so Peter Coss argues, is a construct that historians have applied loosely to rather different societies. Any particular model may not fit a specific society, yet a single definition nevertheless remains desirable."

142. <https://en.wikipedia.org/wiki/Gentry>

ENDOGAMY

"Endogamy is the practice of marrying within a specific social group, religious denomination, caste, or ethnic group, rejecting those from others as unsuitable for marriage or other close personal relationships.

Endogamy is common in many cultures and ethnic groups. Several religious and ethnic religious groups are traditionally more endogamous, although sometimes with the added dimension of requiring marital religious conversion. This permits an exogamous marriage, as the convert, by accepting the partner's religion, becomes accepted within the endogamous rules. Endogamy, as distinct from consanguinity, may result in transmission of genetic disorders, the so-called founder effect, within the relatively closed community.”

143. <https://en.wikipedia.org/wiki/Endogamy>

FRANKLIN CLASS - EXAMPLES OF VARYING CLASSES

“In the Kingdom of England from the 12th to 15th centuries, a franklin was a member of a certain social class or rank. In the Middle English period, a franklin was simply a freeman; that is, a man who was not a serf. In the feudal system under which people were tied to land which they did not own, serfs were in bondage to a member of the nobility who owned that land. The surname "Fry", derived from the Old English "frig" ("free born"), indicates a similar social origin.

The meaning of the word "franklin" evolved to mean a freeholder; that is, one who holds title to real property in fee simple. In the 14th and 15th centuries, franklin was "the designation of a class of landowners ranking next below the landed gentry".

With the definite end of feudalism, this social class disappeared as a distinct entity. The legal provisions for "a free man" were applied to the general population. The memory of that class was preserved in the use of "Franklin" as a surname.”

[https://en.wikipedia.org/wiki/Franklin_\(class\)](https://en.wikipedia.org/wiki/Franklin_(class))

PATRICIAN CLASS

“Patrician was the term for members of the ancient Roman patriciate , the long-established and senate-capable upper class in ancient Rome . Since the beginning of the 16th century, this term has also been adopted for the socially relatively isolated upper class in many medieval and early modern cities, which had formed primarily in the 13th to 15th centuries. This late medieval and early modern patriciate is treated here.

The aristocratic rule of the bourgeois patriciate is called urban aristocracy.”

<https://de.wikipedia.org/wiki/Patrizier>

HANSEATEN CLASS

“The Hanseaten is a collective term for the hierarchy group (so called First Families) consisting of elite individuals and families of prestigious rank who constituted the ruling class of the free imperial city of Hamburg, conjointly with the equal First Families of the free imperial cities of Bremen and Lübeck. The members of these First Families were the persons in possession of hereditary grand burghership (Großbürgerschaft) of these cities, including the mayors (Bürgermeister), the senators (Senatoren), joint diplomats (Diplomaten) and the senior pastors (Hauptpastoren). Hanseaten refers specifically to the ruling families of Hamburg, Lübeck and Bremen, but more broadly, this group is also referred to as patricians along with similar social groups elsewhere in continental Europe.

Since the Congress of Vienna in 1815, the three cities have been officially named the "Free and Hanseatic City of Hamburg" (Freie und Hansestadt Hamburg), the "Free Hanseatic City of Bremen" (Freie Hansestadt Bremen) and the "Free and Hanseatic City of Lübeck" (Freie und Hansestadt Lübeck), the latter being simply known since 1937 as the "Hanseatic City of Lübeck". (Hansestadt Lübeck).

Hamburg was one of the oldest stringent civic republics, in which the Hanseatics preserved their constitutional privileges, which were granted in 1189 by Frederick I, Holy Roman Emperor, until the German Revolution of 1918–19 and the Weimar Constitution. Hamburg was strictly republican, but it was not a democracy, but rather an oligarchy.

The Hanseaten were regarded as being of equal rank to the (landed) nobility elsewhere in Europe, although the Hanseaten often regarded the (rural) nobility outside the city republics as inferior to the (urban and often more affluent, and in their own view, cultivated) Hanseaten. Thomas Mann, a member of a Lübeck Hanseatic family, portrayed this class in his novel *Buddenbrooks* (1901), principally for which he received the 1929 Nobel Prize for Literature.”

144. [https://en.wikipedia.org/wiki/Hanseaten_\(class\)](https://en.wikipedia.org/wiki/Hanseaten_(class))

BILDUNGSBÜRGERTUM

“Bildungsbürgertum (German: [ˈbɪldʊŋsˌbʏʁɡətʊːm]) is a social class that emerged in mid-18th-century Germany, as the educated social stratum of the bourgeoisie, men and women who had received an education based upon the metaphysical values of Idealism and Classical studies of the Graeco–Roman culture of Antiquity. In sociological contrast

to the Kleinbürgertum, the petite bourgeoisie of Germany, the Bildungsbürgertum were the intelligentsia and the upper economic-stratum of the German bourgeoisie.”

145. <https://en.wikipedia.org/wiki/Bildungs%C3%BCrgertum>

URADEL - ANCIENT NOBILITY

Uradel (German: "ancient nobility") is a genealogical term introduced in late 18th-century Germany to distinguish those families whose noble rank can be traced to the 14th century or earlier. The word stands opposed to Briefadel, a term used for titles of nobility created in the early modern period or modern history by letters patent. Since the earliest known such letters were issued in the 14th century, those knightly families in northern European nobility whose noble rank predates these are designated Uradel.

Uradel and Briefadel families are generally further divided into categories with their ranks of titles: adlig (untitled nobility), freiherrlich (baronial), gräflich (comital), fürstlich (princely) and herzoglich (ducal) houses. The latter two are also referred to as Hochadel (High Nobility).

146. <https://en.wikipedia.org/wiki/Uradel>

FRANKISH PAPACY

“From 756 to 857, the papacy shifted from the orbit of the Byzantine Empire to that of the kings of the Franks. Pepin the Short (ruled 751–768), Charlemagne (r. 768–814) (co-ruler with his brother Carloman I until 771), and Louis the Pious (r. 814–840) had considerable influence in the selection and administration of popes. The "Donation of Pepin" (756) ratified a new period of papal rule in central Italy, which became known as the Papal States.

This shift was initiated by the Lombards conquering the Exarchate of Ravenna from the Byzantines, strengthened by the Frankish triumph over the Lombards, and ended by the fragmentation of the Frankish Kingdom into West Francia, Middle Francia, and East Francia. Lothair I continued to rule Middle Francia which included much of the Italian peninsula, from 843 to 855.

This period was "a critical time in Rome's transformation from ancient capital to powerful bishopric to new state capital." The period was characterized by "battles between Franks, Lombards and Romans for control of the Italian peninsula and of supreme authority within Christendom."

https://en.wikipedia.org/wiki/Frankish_Papacy

GERMAN NOBILITY - NAZI PARTY

“Beginning in 1925, some members of higher levels of the German nobility joined the Nazi Party, registered by their title, date of birth, NSDAP Party registration number, and date of joining the Nazi Party, from the registration of their first prince (Ernst) into NSDAP in 1928, until the end of World War II in 1945.

Following Kaiser Wilhelm II's abdication and the German Revolution, all German nobility as a legally defined class was abolished. On promulgation of the Weimar Constitution on 11 September 1919, all such Germans were declared equal before the law. There were 22 heads of these former federal states, titled as the 4 Kings of Germany; Prussia, Bavaria, Saxony, and Württemberg, there were also 6 Grand Dukes, 5 Dukes, and 7 Princes, who along with all of their heirs, successors and families, lost their titles and domains. In appeasement of such losses, Hitler, Goering, Himmler, and other Nazi leaders, frequently appealed to these (former) princes, and especially to Wilhelm II and his families from the former Prussian kingdom, by expressing sympathy for a restoration of their abolished monarchies, and such lost inheritances.

From 1925, the newly formed Nazi Party began accepting these princes by their (abolished) former titles, and by their (abolished) princedoms, and registering these dukes, princes, and princesses as such, in the Nazi Party. There are two known Nazi Party lists of such princes and princedoms. Of the first list Historian Malinowski notes: "of 312 families of the old aristocracy 3,592 princes joined the Nazis (26.9%) before Hitler came to power in 1933." The second Berlin Federal archives list depicts 270 princely members of the Nazi Party (1928–1942), of which almost half joined the Nazis pre-Hitler. The Berlin list named 90 direct senior heirs, to their 22 abolished princedoms, and also included claimants to the (former) Imperial Crown of Wilhelm II. After the proposed Prussian – "fourth Kaiser" died in the Wehrmacht in 1940, Hitler issued the Prinzenerlass, prohibiting German princes from the Wehrmacht, but not from the Nazi Party, SA or SS. Some German states provided a proportionally higher number of SS officers, including Hesse-Nassau and Lippe. Such German princes included SS–Obergruppenführer and Higher SS and Police Leader Josias, Hereditary Prince of Waldeck and Pyrmont.”

147. https://en.wikipedia.org/wiki/Former_German_nobility_in_the_Nazi_Party

PAPAL NOBILITY

“The papal nobility are the aristocracy of the Holy See, composed of persons holding titles bestowed by the Pope. From the Middle Ages into the nineteenth century, the papacy held direct temporal power in the Papal States, and many titles of papal nobility were derived from fiefs with territorial privileges attached. During this time, the Pope also bestowed ancient civic titles such as patrician. Today, the Pope still exercises authority to grant titles with territorial designations, although these are purely nominal and the privileges enjoyed by the holders pertain to styles of address and heraldry. Additionally, the Pope grants personal and familial titles that carry no territorial designation. Their titles being merely honorific, the modern papal nobility includes descendants of ancient Roman families as well as notable Catholics from many different countries. All pontifical noble titles are within the personal gift of the pontiff, and are not recorded in the Official Acts of the Holy See.”

148. https://en.wikipedia.org/wiki/Papal_nobility

BLACK NOBILITY

“The black nobility or black aristocracy re Roman aristocratic families who sided with the Papacy under Pope Pius IX after the Savoy family-led army of the Kingdom of Italy entered Rome on 20 September 1870, overthrew the Pope and the Papal States, and took over the Quirinal Palace, and any nobles subsequently ennobled by the Pope prior to the 1929 Lateran Treaty.

For the next 59 years, the Pope confined himself to Vatican City and claimed to be a prisoner in the Vatican to avoid the appearance of accepting the authority of the new Italian government and state. Aristocrats who had been ennobled by the Pope and were formerly subjects of the Papal states, including the senior members of the Papal Court, kept the front doors of their palaces in Rome closed to mourn the Pope's confinement, which led to their being called the "black nobility".”

149. https://en.wikipedia.org/wiki/Black_nobility

APOSTOLIC SUCCESSION

Apostolic succession is the method whereby the ministry of the Christian Church is held to be derived from the apostles by a continuous succession, which has usually been associated with a claim that the succession is through a series of bishops. Those of the Anglican, Church of the East, Eastern Orthodox, Hussite, Moravian, Old Catholic, Oriental Orthodox, Catholic and Scandinavian Lutheran traditions maintain that "a bishop cannot have regular or valid orders unless he has been consecrated in this

apostolic succession". These traditions do not always consider the episcopal consecrations of all of the other traditions as valid.

This series was seen originally as that of the bishops of a particular see founded by one or more of the apostles. According to historian Justo L. González, apostolic succession is generally understood today as meaning a series of bishops, regardless of see, each consecrated by other bishops, themselves consecrated similarly in a succession going back to the apostles. According to the Joint International Commission for Theological Dialogue Between the Catholic Church and the Orthodox Church, "apostolic succession" means more than a mere transmission of powers. It is succession in a church which witnesses to the apostolic faith, in communion with the other churches, witnesses of the same apostolic faith. The "see (cathedra) plays an important role in inserting the bishop into the heart of ecclesial apostolicity", but, once ordained, the bishop becomes in his church the guarantor of apostolicity and becomes a successor of the apostles.

Those who hold for the importance of apostolic succession via episcopal laying on of hands appeal to the New Testament, which, they say, implies a personal apostolic succession (from Paul to Timothy and Titus, for example). They appeal as well to other documents of the early Church, especially the Epistle of Clement. In this context, Clement explicitly states that the apostles appointed bishops as successors and directed that these bishops should in turn appoint their own successors; given this, such leaders of the Church were not to be removed without cause and not in this way. Further, proponents of the necessity of the personal apostolic succession of bishops within the Church point to the universal practice of the undivided early Church (up to AD 431), before it was divided into the Church of the East, Oriental Orthodoxy, the Eastern Orthodox Church and the Roman Catholic Church.

Some Protestants deny the need for this type of continuity, and the historical claims involved have been severely questioned by them; Anglican academic Eric G. Jay comments that the account given of the emergence of the episcopate in Chapter III of the dogmatic constitution *Lumen gentium* (1964) "is very sketchy, and many ambiguities in the early history of the Christian ministry are passed over".

150. https://en.wikipedia.org/wiki/Apostolic_succession

ORDERS OF THE HOLY SEE

“The orders, decorations, and medals of the Holy See include titles, chivalric orders, distinctions and medals honoured by the Holy See, with the Pope as the fount of honour, for deeds and merits of their recipients to the benefit of the Holy See, the Catholic Church, or their respective communities, societies, nations and the world at large.

Some of these honours are defunct or currently dormant, while some are still actively conferred.

Supreme Order of Christ, Order of the Golden Spur, Order of Pope Pius IX, Order of St. Gregory the Great, Order of St. Sylvester

Orders under protection of the Holy See

Order of the Holy Sepulchre, Palm of Jerusalem, Pilgrim Shell, Sovereign Military Order of Malta, Order pro Merito Melitensi, Medal of the Order pro Merito Melitensi

, Golden Rose, Pro Ecclesia et Pontifice, Benemerenti medal, Jerusalem Pilgrims Cross
Defunct/dormant

Order of Saint John of the Lateran Order of Saint Cecilia (1870), Order of the Moor (1870) Order of Saint Sylvester and the Militia Aurata (1905), Advocates of Saint Peter (1909), Blessed sword and hat (1823), Pro Petri Sede (1860), Fidei et Virtuti (1867), Ribbon bar of the Loretto Cross 1st Class, Lauretan Cross (c. 1980s), Papal Lateran Cross (1977)

See also

Papal household, Papal nobility, Black nobility, Pontifical academies, Swiss Guard, Other Catholic orders of chivalry.”

151. https://en.wikipedia.org/wiki/Orders,_decorations,_and_medals_of_the_Holy_See

THIRD ORDER

“The term third order signifies, in general, lay members of Christian religious orders, who do not necessarily live in a religious community such as a monastery or a nunnery, and yet can claim to wear the religious habit and participate in the good works of a great order. Roman Catholicism, Lutheranism and Anglicanism all recognize third orders.

Third orders were a 12th-century adaptation of the medieval monastic confraternities. Members of third orders are known as tertiaries (Latin *tertiarii*, from *tertius*, "third"). In some cases, they may belong to a religious institute (a "congregation") that is called a "third order regular".

"Associations whose members share in the spirit of some religious institute while in secular life, lead an apostolic life, and strive for Christian perfection under the higher direction of the same institute are called third orders or some other appropriate name."

Religious orders that arose in the 12th-13th centuries often had a first order (the male religious, who were generally the first established), the second order (nuns, established second), and then the third order of laity who were established third. Saint Francis of Assisi, for example, is said to have established the Friars Minor, the Poor Clares, and the Third Order of Saint Francis.

The term tertiary comes from the Latin *tertiarius*, meaning "third". The term has been used for centuries to denote those who belonged to a third order. Tertiaries are those persons who live according to the Third Rule of religious orders, either outside of a monastery in the world, or in a religious community. The idea which forms the basis of this institute is typically that persons who, on account of certain circumstances cannot enter a religious order, may, nevertheless, as far as possible enjoy the advantages and privileges of religious orders. This is most clearly expressed in the Rule of the Third Order of St. Francis which, although not the oldest, has, nevertheless, become the model for the rule of almost all other Third Orders. Tertiaries are divided into Regular and Secular.

In some cases the members of a third order, wishing to live in a more monastic and regulated way of life, became "regulars" (religious living under a rule, in Latin, *regula*) as members of a religious institute. These religious institutes or "congregations" are classified as belonging to the third order regular."

152. https://en.wikipedia.org/wiki/Third_order

DIVINE RIGHT OF KINGS

"In European Christianity, the divine right of kings, divine right, or God's mandation is a political and religious doctrine of political legitimacy of a monarchy. It stems from a specific metaphysical framework in which a monarch is, before birth, pre-ordained to inherit the crown, chosen by God and in the image of God. According to this theory of political legitimacy, the subjects of the crown have actively (and not merely passively) turned over the metaphysical selection of the king's soul – which will inhabit the body and rule them – to God. In this way, the "divine right" originates as a metaphysical act of

humility and/or submission towards God. Divine right has been a key element of the legitimisation of many absolute monarchies.

Significantly, the doctrine asserts that a monarch is not accountable to any earthly authority (such as a parliament) because their right to rule is derived from divine authority. Thus, the monarch is not subject to the will of the people, of the aristocracy, or of any other estate of the realm. It follows that only divine authority can judge a monarch, and that any attempt to depose, dethrone or restrict their powers runs contrary to God's will and may constitute a sacrilegious act. It is often expressed in the phrase by the Grace of God, Derived from the Latin title "Dei Gratia" ("Dei Gratia Regina", by the grace of God, Queen. "Dei Gratia Rex", by the grace of God, King) which has historically been attached to the titles of certain reigning monarchs. Note, however, that such accountability only to God does not per-se make the monarch a sacred king.

Historically, many notions of rights have been authoritarian and hierarchical, with different people granted different rights and some having more rights than others. For instance, the right of a father to receive respect from his son did not indicate a right for the son to receive a return from that respect. Analogously, the divine right of kings, which permitted absolute power over subjects, provided few rights for the subjects themselves.

In contrast, conceptions of rights developed during the Age of Enlightenment – for example during the American and French Revolutions – often emphasised liberty and equality as being among the most important of rights.”

153. https://en.wikipedia.org/wiki/Divine_right_of_kings

PREDESTINATION

“John Calvin rejected the idea that God permits rather than actively decrees the damnation of sinners, as well as other evil. Calvin did not believe God to be guilty of sin, but rather he considered God inflicting sin upon his creations to be an unfathomable mystery. Though he maintained God's predestination applies to damnation as well as salvation, he taught that the damnation of the damned is caused by their sin, but that the salvation of the saved is solely caused by God. Other Protestant Reformers, including Huldrych Zwingli, also held double predestinarian views.

154. <https://en.wikipedia.org/wiki/Predestination>

DIVINE PROVIDENCE

“In theology, Divine Providence, or simply Providence, is God's intervention in the Universe. The term Divine Providence (usually capitalized) is also used as a title of God. A distinction is usually made between "general providence", which refers to God's continuous upholding of the existence and natural order of the Universe, and "special providence", which refers to God's extraordinary intervention in the life of people. Miracles generally fall in the latter category.”

In the United States Declaration of Independence it is cited, "with a firm reliance on the Protection of Divine Providence we mutually pledge to each other our Lives, our Fortunes and our Sacred Honor". Otto von Bismarck confirmed: "God has a special providence for fools, drunks and the United States of America."

155. https://en.wikipedia.org/wiki/Divine_providence

EYE OF PROVIDENCE

“The Eye of Providence (or the All-Seeing Eye of God) is a figure that depicts an eye, often enclosed in a triangle and surrounded by rays of light or glory, meant to represent divine providence whereby the eye of God watches over humanity. The Eye of Providence is a widely recognized symbol, giving it instrumentality in the fields of iconography and semiotics. A well known example of the Eye of Providence appears on the reverse of the Great Seal of the United States, which is depicted on the United States one-dollar bill.”

“The Eye of Providence appears on the Coat of Arms of Brastāŭ, Belarus, Neman, Russia and of Wilamowice, Poland. The Eye was also part of the flag and coat of arms adopted by the Confederation of the Equator, a short lived 1824 secessionist revolt in the Northeastern provinces of Brazil. In the United Kingdom, the symbol was part of the Guards Division insignia, created in 1915.

In Estonia, the 50 krooni note shows the Eye as part of a depiction of the pipe organ of the Käina church. Likewise, the (old) 500 Ukrainian hryvnia note also depicts the Eye.

The Eye was included in the original publication of France's Declaration of the Rights of Man and of the Citizen, which also borrows iconography from the Ten Commandments. Similarly, the symbol is featured on the front page of the Constitution of Serbia from 1835. In Nigeria, the eye symbol is part of Nigeria Customs Service logo.”

Today, the Eye of Providence is often associated with Freemasonry, first appearing as part of the standard Freemason iconography in 1797 with the publication of Thomas Smith Webb's *The Freemason's Monitor*.

In this use, the Eye, representing the all-seeing eye of God, serves as a reminder that humanity's thoughts and deeds are always observed by God—who is referred to in Masonry as the Great Architect of the Universe. Typically, the Masonic Eye of Providence has a semicircular glory below it, and is sometimes enclosed by a triangle.

Popular among conspiracy theorists is the claim that the Eye of Providence shown atop an unfinished pyramid on the Great Seal of the United States indicates the influence of Freemasonry in the founding of the United States. However, common Masonic use of the Eye dates to 14 years after the creation of the Great Seal. Furthermore, the only Mason among the members of the various design committees for the Great Seal was Benjamin Franklin, whose ideas for the seal were not adopted. Likewise, various Masonic organizations have explicitly denied any connection to the creation of the Seal

The association of an eye with the concept of Divine Providence is found in Christianity. In late Renaissance European iconography, the Eye, surrounded by a triangle, was an explicit symbol of the Christian Holy Trinity. The Eye of Providence was later painted above an image of three faces in Pontormo's 1525 *Supper at Emmaus*. Seventeenth-century depictions of the Eye sometimes show it surrounded by clouds or sunbursts. The Eye of God in a triangle is still used in church architecture and Christian art to symbolize the Trinity and God's omnipresence and divine providence.

The Eye of Providence is notably featured on the following Eastern Orthodox, Latter-day Saint, and Catholic buildings, among others:

- The Kazan Cathedral, Saint Petersburg, Russia
- The Salt Lake Temple, Salt Lake City, Utah
- Jesuit Church, Mannheim, Germany
- Shio-Mgvime Monastery, Mtskheta, Georgia”

156. https://en.wikipedia.org/wiki/Eye_of_Providence

CANADIAN PEERS AND BARONETS

“Canadian peers and baronets (French: pairs et baronnets canadiens) exist in both the peerage of France recognized by the Monarch of Canada (the same as the Monarch of the United Kingdom) and the peerage of the United Kingdom.

In 1627, French Cardinal Richelieu introduced the seigneurial system of New France. Almost all of the early French Canadians who came as officers in the military or filled important official positions within the colony in New France came from the ranks of the French nobility. Under the Ancien Régime, several of these men were promoted to more senior ranks within the peerage of France. From the early 1700s, it became customary for the governors of New France to be given the title marquis. Except for the Marquis de Vaudreuil and the Marquis de Beauharnois, most were in Canada only for a few years before returning to France and are therefore not counted as Canadians.

The Baronetage of Nova Scotia (a British hereditary title, but not a peerage) had been devised by King James VI and I in 1624 as a means of settling Nova Scotia. Except for Sir Thomas Temple, almost none of them came to Nova Scotia, therefore they are counted as British, not Canadian.

Following the British Conquest of New France in 1763, the likes of The 1st Baron Amherst and The 1st Baron Dorchester were raised to the Peerage of Great Britain for their part in the taking of Canada and as Governors General of Canada, but they were not Canadians. As the colony grew under British rule both in terms of geography and economy, baronetcies began to be conferred upon various Canadian politicians, military commanders and businessmen.

In 1891, Lord Mount Stephen became the first Canadian to be elevated to the peerage of the United Kingdom. The significant losses of the First World War included many direct heirs to titles and some replacements were found in Canada, resulting in the acquisition of titles by Canadians.

After the controversial elevation of Lords Atholstan and Beaverbrook to the Peerage of the United Kingdom, the Nickle Resolution was presented to the House of Commons of Canada in 1917 requesting the Sovereign not to grant knighthoods, baronetcies or peerages to Canadians. This triggered the Canadian titles debate and led to a separate system of orders, decorations, and medals for Canada. Canadians who were granted peerages after that date had to hold or acquire British citizenship, such as The 1st Baron Thomson of Fleet. However, the 1946 Canadian Citizenship Act provided that

Canadians who acquired foreign citizenship by any means other than marriage had renounced their Canadian citizenship.”

157. https://en.wikipedia.org/wiki/Canadian_peers_and_baronets

ORDERS, DECORATIONS AND MEDALS OF CANADA

“The orders, decorations, and medals of Canada comprise a complex system by which Canadians are honoured by the country's sovereign for actions or deeds that benefit their community or the country at large. Modelled on its British predecessor, the structure originated in the 1930s, but began to come to full fruition at the time of Canada's centennial in 1967, with the establishment of the Order of Canada, and has since grown in both size and scope to include dynastic and national orders, state, civil, and military decorations; and various campaign medals. The monarch in right of each Canadian province also issues distinct orders and medals to honour residents for work performed in just their province. The provincial honours, as with some of their national counterparts, grant the use of post-nominal letters and or supporters and other devices to be used on personal coats of arms.

The monarch is regarded as the fount of all honours—as the monarch is the only person who may create new national honours—and acts as the Sovereign of all of Canada's orders; he, or other members of the royal family, will conduct inductions or present medals. In Canada, the monarch is represented by the governor general, who also carries out investitures and distributes awards in the sovereign's name. As such, administration of the honours system is the responsibility of the Chancellery of Honours at Rideau Hall, which is a part of the Office of the Secretary to the Governor General of Canada. The governor general also sets out, via order-in-council, the order of precedence for the wearing of insignia, decorations, and medals. Provincial and territorial honours are similarly awarded by their respective lieutenant governors or commissioners.

There also exist in Canada numerous awards distributed by and/or named for members of the royal family or viceroys. These are not, however, included in Canada's formal honours system.”

158. https://en.wikipedia.org/wiki/Orders,_decorations,_and_medals_of_Canada

JACOBITE PEERAGE

“The Jacobite peerage includes those peerages created by James II and VII, and the subsequent Jacobite pretenders, after James's deposition from the thrones of England,

Scotland and Ireland following the Glorious Revolution of 1688. These creations were not recognised in English, Scots or Irish law, but the titles were used in Jacobite circles in Continental Europe and recognised by France, Spain and the Papacy.

Jacobite peerages ceased to be created after 1760 except for a title created by the "Young Pretender", Prince Charles Edward Stuart, for his illegitimate daughter in or before 1783."

159. https://en.wikipedia.org/wiki/Jacobite_peerage

ENGLISH PEERAGE

"The Peerage of England comprises all peerages created in the Kingdom of England before the Act of Union in 1707. In that year, the Peerages of England and Scotland were replaced by one Peerage of Great Britain. There are five peerages in the United Kingdom in total.

English Peeresses obtained their first seats in the House of Lords under the Peerage Act 1963 from which date until the passage of the House of Lords Act 1999 all Peers of England could sit in the House of Lords.

The ranks of the English peerage are, in descending order, duke, marquess, earl, viscount, and baron. While most newer English peerages descend only in the male line, many of the older ones (particularly older baronies) can descend through females. Such peerages follow the old English inheritance law of moieties so all daughters (or granddaughters through the same root) stand as co-heirs, so some such titles are in such a state of abeyance between these.

Baronets, while holders of hereditary titles, as such are not peers and not entitled to stand for election in the House of Lords. Knights, dames and holders of other non-hereditary orders, decorations, and medals are also not peers.

The following tables only show extant peerages. For lists of every peerage created at a particular rank, including extinct, dormant, and abeyant peerages, see:

- List of dukedoms in the peerages of Britain and Ireland
- List of marquessates in the peerages of Britain and Ireland
- List of earldoms
- List of viscountcies in the peerages of Britain and Ireland

List of baronies in the peerages of Britain and Ireland”

160. https://en.wikipedia.org/wiki/Peerage_of_England

IRISH PEERAGE

The Peerage of Ireland consists of those titles of nobility created by the English monarchs in their capacity as Lord or King of Ireland, or later by monarchs of the United Kingdom of Great Britain and Ireland. It is one of the five divisions of Peerages in the United Kingdom. The creation of such titles came to an end in the 19th century. The ranks of the Irish peerage are duke, marquess, earl, viscount and baron. As of 2016, there were 135 titles in the Peerage of Ireland extant: two dukedoms, ten marquessates, 43 earldoms, 28 viscountcies, and 52 baronies. The Crown of the United Kingdom of Great Britain and Northern Ireland continues to exercise jurisdiction over the Peerage of Ireland, including those peers whose titles derive from places located in what is now the Republic of Ireland. Article 40.2 of the Constitution of Ireland forbids the state conferring titles of nobility and an Irish citizen may not accept titles of nobility or honour except with the prior approval of the Irish government. This issue has not arisen in respect of the Peerage of Ireland because no creation of titles in it has been made since the constitution came into force.”

161. https://en.wikipedia.org/wiki/Peerage_of_Ireland

SCOTTISH PEERAGE

The Peerage of Scotland (Scottish Gaelic: *Moraireachd na h-Alba*, Scots: Peerage o Scotland) is one of the five divisions of peerages in the United Kingdom and for those peers created by the King of Scots before 1707. Following that year's Treaty of Union, the Kingdom of Scots and the Kingdom of England were combined under the name of Great Britain, and a new Peerage of Great Britain was introduced in which subsequent titles were created.

Scottish Peers were entitled to sit in the ancient Parliament of Scotland. After the Union, the Peers of the old Parliament of Scotland elected 16 representative peers to sit in the House of Lords at Westminster. The Peerage Act 1963 granted all Scottish Peers the right to sit in the House of Lords, but this automatic right was revoked, as for all hereditary peerages (except those of the incumbent Earl Marshal and Lord Great Chamberlain), when the House of Lords Act 1999 received the Royal Assent.

Unlike most peerages, many Scottish titles have been granted with remainder to pass via female offspring (thus an Italian family has succeeded to and presently holds the

earldom of Newburgh), and in the case of daughters only, these titles devolve to the eldest daughter rather than falling into abeyance (as is the case with ancient English baronies by writ of summons). Unlike other British peerage titles, Scots law permits peerages to be inherited by or through a person who was not legitimate at birth, but was subsequently legitimised by their parents marrying later.

The ranks of the Scottish Peerage are, in ascending order: Lord of Parliament, Viscount, Earl, Marquis and Duke. Scottish Viscounts differ from those of the other Peerages (of England, Great Britain, Ireland and the United Kingdom) by using the style of in their title, as in Viscount of Oxfuird. Though this is the theoretical form, most Viscounts drop the "of". The Viscount of Arbutnott and to a lesser extent the Viscount of Oxfuird still use "of".

Scottish Barons rank below Lords of Parliament, and although considered noble, their titles are incorporeal hereditaments. At one time feudal barons did sit in parliament. However, they are considered minor barons and not peers because their titles can be hereditary, or bought and sold.”

162. https://en.wikipedia.org/wiki/Peerage_of_Scotland

WELSH PEERAGE

Welsh-titled peers derive their titles from a variety of sources. After Llywelyn ap Gruffudd of the House of Aberffraw, the last Welsh Prince of Wales, was killed during the Edwardian Conquest in 1282, the Principality of Wales was divided into English-style counties. Many of the former native titles were abolished, but some of the native Welsh lords were given English titles in exchange for their loyalty. Welsh Law remained in force in the Principality for civil cases, including for inheritance. However, Edward I did reform Welsh succession to introduce male preference primogeniture, a reform which facilitated the inheritance by English marcher lords of Welsh lands.

With the Laws in Wales Acts 1535-1542, Wales was formally annexed by England, with the full implementation of English Common Law for civil cases. Both native Welsh and Marcher lordships were fully incorporated into the English Peerage. Eventually, succeeding peerage divisions emerged. Wales does not have a separate peerage, but Welsh peers are included in the English, Great Britain, and finally the United Kingdom peerages. In 1793 the title "Earl of the Town and County of Carnarvon in the Principality of Wales" was created, the only mention of the "Principality of Wales" in a title. After the deposition by the English parliament in February 1689 of King James II and VII from the

thrones of England and Ireland (the Scottish Estates followed suit on 11 April 1689), he and his successors continued to create peers and baronets, which became known as the Jacobite Peerage.

Some lords, the Earl Lloyd-George of Dwyfor, and the Marquess of Anglesey, make their principal seat within Wales, while others, such as the Marquess of Abergavenny have their seat outside Wales.”

163. https://en.wikipedia.org/wiki/Welsh_peers_and_baronets

FRENCH PEERAGE

The Peerage of France (French: Pairie de France) was a hereditary distinction within the French nobility which appeared in 1180 during the Middle Ages.

The prestigious title and position of Peer of France (French: Pair de France) was held by the greatest, highest-ranking members of the French nobility. French peerage thus differed from British peerage (to whom the term "baronage", also employed as the title of the lowest noble rank, was applied in its generic sense), for the vast majority of French nobles, from baron to duke, were not peers. The title of Peer of France was an extraordinary honour granted only to a small number of dukes, counts, and princes of the Roman Catholic Church. It was analogous to the rank of Grandee of Spain in this respect.

The distinction was abolished in 1789 during the French Revolution, but it reappeared in 1814 at the time of the Bourbon Restoration, which followed the fall of the First French Empire, when the Chamber of Peers was given a constitutional function somewhat along British lines which lasted until the Revolution of 1848. On 10 October 1831, by a vote of 324 against 26 of the Chamber of Deputies, hereditary peerages were abolished, but peerages for the life of the holder continued to exist until the chamber and rank were definitively abolished in 1848.

Following the Seven Years' War shortly before the French Revolution, some Canadian titles in the peerage of France came under the control of the British crown. All but one of these have either become extinct, or fallen into abeyance as their holders remained loyal to the French crown. The Baron de Longueuil holds the only French title of nobility that still exists today, as continued under the monarchy of Canada.”

“The Kingdom of Jerusalem, the only crusader state equal in rank to such European kingdoms as France (the origin of most of Jerusalem's knights) and England, had a peerage modelled on the French and using the French language.

In the medieval French chansons de geste and material associated with the Matter of France that tell of the exploits of Charlemagne and his knights—such as The Song of Roland—the elite of the imperial army and Charlemagne's closest advisors were called "The Twelve Peers". The exact names of the peers vary from text to text. In The Song of Roland (Oxford edition), the peers are: Roland, Olivier, Gerin, Gerier, Berengier, Oton, Samson, Engelier, Ivon, Ivoire, Anseïs, and Gérard de Roussillon (Charlemagne's trusted adviser Naimés and the warrior-priest Turpin are, however, not included in the 12 peers in this text; neither is Ganelon the traitor). The number of peers is thought to parallel the twelve apostles.”

164. https://en.wikipedia.org/wiki/Peerage_of_France

NOBILITY IN THE NAZI PARTY

“Beginning in 1925, some members of higher levels of the German nobility joined the Nazi Party, registered by their title, date of birth, NSDAP Party registration number, and date of joining the Nazi Party, from the registration of their first prince (Ernst) into NSDAP in 1928, until the end of World War II in 1945.

Following Kaiser Wilhelm II's abdication and the German Revolution, all German nobility as a legally defined class was abolished. On promulgation of the Weimar Constitution on 11 September 1919, all such Germans were declared equal before the law. There were 22 heads of these former federal states, titled as the 4 Kings of Germany; Prussia, Bavaria, Saxony, and Württemberg, there were also 6 Grand Dukes, 5 Dukes, and 7 Princes, who along with all of their heirs, successors and families, lost their titles and domains. In appeasement of such losses, Hitler, Goering, Himmler, and other Nazi leaders, frequently appealed to these (former) princes, and especially to Wilhelm II and his families from the former Prussian kingdom, by expressing sympathy for a restoration of their abolished monarchies, and such lost inheritances.

From 1925, the newly formed Nazi Party began accepting these princes by their (abolished) former titles, and by their (abolished) principedoms, and registering these dukes, princes, and princesses as such, in the Nazi Party. There are two known Nazi Party lists of such princes and principedoms. Of the first list Historian Malinowski notes: "of 312 families of the old aristocracy 3,592 princes joined the Nazis (26.9%) before

Hitler came to power in 1933." The second Berlin Federal archives list depicts 270 princely members of the Nazi Party (1928–1942), of which almost half joined the Nazis pre-Hitler. The Berlin list named 90 direct senior heirs, to their 22 abolished principedoms,[3] and also included claimants to the (former) Imperial Crown of Wilhelm II. After the proposed Prussian – "fourth Kaiser" died in the Wehrmacht in 1940, Hitler issued the Prinzenerlass, prohibiting German princes from the Wehrmacht, but not from the Nazi Party, SA or SS. Some German states provided a proportionally higher number of SS officers, including Hesse-Nassau and Lippe. Such German princes included SS–Obergruppenführer and Higher SS and Police Leader Josias, Hereditary Prince of Waldeck and Pyrmont."

165. https://en.wikipedia.org/wiki/Former_German_nobility_in_the_Nazi_Party

166. https://en.wikipedia.org/wiki/Family_tree_of_German_monarchs

ORDERS OF CHIVALRY

"An order of knights is a community of knights composed by order rules with the main purpose of an ideal or charitable task. The original ideal lay in monachus et miles (monk and knight), who in the order (ordo, Latin for 'order, status') is dedicated to a Christian purpose. The first orders of knights were religious orders that were founded to protect and guide pilgrims to the Holy Land. The knightly orders were characterized by an order-like community life in poverty, obedience and chastity, which was linked with charitable tasks, armed pilgrimage protection and military action against external and occasionally internal enemies of Christianity. Examples are the Knights Templar, Knights of the Holy Sepulchre officially called The Equestrian Order of the Holy Sepulchre of Jerusalem, founded in 1090, the Order of St. John and the Order of Malta. These communities only became orders in the sense of canon law through papal recognition of their own binding rules of order and through the dissolution of ecclesiastical diocesan organizations.

In addition to the religious orders of knights, courtly orders of knights emerged in many European royal houses from the middle of the 14th century. This enabled the monarchs and princes to create a reliable household power independent of the church and to combine their court life with knightly virtues. During this time, the Burgundian court culture was leading and so the Order of the Golden Fleece, founded there in 1430, was for many a model in the sense of a princely order based on the ideals of Christian chivalry.

In the course of time, many orders of knights have been dissolved due to a lack of people or the field of activity has changed. So in many areas the charitable aspect and nursing came to the fore. There were also dissolutions for political reasons, such as the Knights Templar in 1312 or many orders of knights as opposition by Nazi Germany. While the Knights Templar was not re-established, some orders were reactivated after the end of World War II and the fall of the Iron Curtain.

There are repeated attempts to revive or restore old orders of knights. Often old, old knight orders are used today to honor personalities. For example, the British Queen Elizabeth II regularly appointed new members to the Order of the British Empire in the 21st century. In Central Europe, for example, the Order of St. George, whose roots also go back to the so-called "last knight" Emperor Maximilian I, was reactivated by the House of Habsburg after its dissolution by Nazi Germany. Meanwhile, to this day, deserved personalities in republican France are highlighted by being awarded the Knight of the Legion of Honour. In contrast, the knights of the ecclesiastical orders of knights such as the Sovereign Military Order of Malta and the Order of St. John mainly devote themselves to social tasks, nursing and care.”

167. https://en.wikipedia.org/wiki/Order_of_chivalry

HIGH COURT OF CHIVALRY

His Majesty's High Court of Chivalry is a civil law (i.e., non common law) court in English and Welsh law with jurisdiction over matters of heraldry. The court has been in existence since the fourteenth century; however, it rarely sits. The sole judge is now the hereditary Earl Marshal of England, the Duke of Norfolk, though if not a professional lawyer, he normally appoints a professional lawyer as his lieutenant or surrogate.

In Scotland, these types of cases are heard in the Court of the Lord Lyon, which is a standing civil and criminal court, with its own judge – the Lord Lyon King of Arms and its own procurator fiscal (public prosecutor) under the Scottish legal system.

168. https://en.wikipedia.org/wiki/High_Court_of_Chivalry

PHALERISTICS

“Phaleristics, from the Greek mythological hero Phalerus (Greek: Φάληρος, Phaleros) via the Latin phalera ('heroics'), sometimes spelled faleristics, is an auxiliary science of history and numismatics which studies orders, fraternities, and award items, such as medals, ribbons, and other decorations.

Definition

The subject includes orders of chivalry (including military orders), orders of merit, and fraternal orders. These may all in turn be official, national, state entities, or civil, religious, or academic-related ones. The field of study also comprises comparative honour systems, and thus in a broader sense also history (art history), sociology, and anthropology.

In terms of objects, these include award items such as medals and their accessories, ribbon bars, badges, pins, award certificate documentation, etc., and phaleristics may also designate the field of collecting related items. Although established as a scientific sub-discipline of history, phaleristics usually studies orders and decorations "detached from their bodies".

169. <https://en.wikipedia.org/wiki/Phaleristics>

HERALDRY

"Heraldry is a discipline relating to the design, display and study of armorial bearings (known as armory), as well as related disciplines, such as vexillology, together with the study of ceremony, rank and pedigree. Armory, the best-known branch of heraldry, concerns the design and transmission of the heraldic achievement. The achievement, or armorial bearings usually includes a coat of arms on a shield, helmet and crest, together with any accompanying devices, such as supporters, badges, heraldic banners and mottos.

Although the use of various devices to signify individuals and groups goes back to antiquity, both the form and use of such devices varied widely, as the concept of regular, hereditary designs, constituting the distinguishing feature of heraldry, did not develop until the High Middle Ages. It is often claimed that the use of helmets with face guards during this period made it difficult to recognize one's commanders in the field when large armies gathered together for extended periods, necessitating the development of heraldry as a symbolic language, but there is little support for this view.

The perceived beauty and pageantry of heraldic designs allowed them to survive the gradual abandonment of armour on the battlefield during the seventeenth century. Heraldry has been described poetically as "the handmaid of history", "the shorthand of history", and "the floral border in the garden of history". In modern times, individuals, public and private organizations, corporations, cities, towns, regions, and other entities

use heraldry and its conventions to symbolize their heritage, achievements, and aspirations.”

170. <https://en.wikipedia.org/wiki/Heraldry>

CHANCELLERY OF HONOURS

“This program is managed by the Directorate of Honours and Recognition (DH&R) at the Department of National Defence. The Chancellery of Honours, on behalf of the Governor General, is responsible for the administration of the award of all Canadian honours. However, for many military service medals, this responsibility has been delegated to DH&R, which processes nominations for these medals.”

171. <https://www.gg.ca/en/honours/canadian-honours/directory-honours/headquarters>

HERALDIC AUTHORITY

A heraldic authority is defined as an office or institution which has been established by a reigning monarch or a government to deal with heraldry in the country concerned. It does not include private societies or enterprises which design and/or register coats of arms. Over the centuries, many countries have established heraldic authorities, and several still flourish today.”

172. https://en.wikipedia.org/wiki/Heraldic_authority

CANADIAN HERALDIC AUTHORITY

“The Canadian Heraldic Authority (CHA) is the government service that creates coats of arms, flags and badges. It works to the highest standards of the art form, and its practices are at an international level of excellence.

The work of the CHA includes:

The creation of arms, flags and badges

The recording of historical emblems

The approval of badges and flags of the Canadian Armed Forces

The recording of First Nations emblems

The promotion of Canadian heraldry

The CHA was created in 1988 when the governor general of Canada was authorized by Letters Patent to exercise the Sovereign’s powers related to heraldry in Canada. The governor general is the head of the CHA, and appoints its officers, who are called heralds.

The Heralds

The work of the Canadian Heraldic Authority is done by officers known as heralds of arms.

Since the Middle Ages, the job of heralds has been to know all about coats of arms. At the CHA, five heralds design new coats of arms, flags and badges, and two heralds oversee the creation of artwork. The CHA keeps records of historical and present heraldic emblems in the Public Register of Arms, Flags and Badges of Canada.

The director of the CHA is the chief herald of Canada.”

173. <https://www.gg.ca/en/heraldry/canadian-heraldic-authority>

ATTRIBUTED ARMS

Attributed arms are Western European coats of arms given retrospectively to persons real or fictitious who died before the start of the age of heraldry in the latter half of the 12th century. Once coats of arms were the established fashion of the ruling class, society expected a king to be armigerous (Loomis 1922, 26). Arms were assigned to the knights of the Round Table, and then to biblical figures, to Roman and Greek heroes, and to kings and popes who had not historically borne arms (Pastoreau 1997a, 258). Each author could attribute different arms for the same person, but the arms for major figures soon became fixed.

Notable arms attributed to biblical figures include the arms of Jesus based on the instruments of the Passion, and the shield of the Trinity. Medieval literature attributed coats of arms to the Nine Worthies, including Alexander the Great, Julius Caesar, and King Arthur. Arms were given to many kings predating heraldry, including Edward the Confessor and William I of England. These attributed arms were sometimes used in practice as quarterings in the arms of their descendants.

174. https://en.wikipedia.org/wiki/Attributed_arms

COLLEGE OF ARMS

“The College of Arms, or Heralds' College, is a royal corporation consisting of professional officers of arms, with jurisdiction over England, Wales, Northern Ireland and some Commonwealth realms. The heralds are appointed by the British Sovereign and are delegated authority to act on behalf of the Crown in all matters of heraldry, the granting of new coats of arms, genealogical research and the recording of pedigrees.

The College is also the official body responsible for matters relating to the flying of flags on land, and it maintains the official registers of flags and other national symbols. Though a part of the Royal Household of the United Kingdom, the College is self-financed, unsupported by any public funds.

Founded by royal charter in 1484 by King Richard III, the College is one of the few remaining official heraldic authorities in Europe. Within the United Kingdom, there are two such authorities, the Court of the Lord Lyon in Scotland and the College of Arms for the rest of the United Kingdom. The College has had its home in the City of London since its foundation, and has been at its present location, on Queen Victoria Street, since 1555. The College of Arms also undertakes and consults on the planning of many ceremonial occasions such as coronations, state funerals, the annual Garter Service and the State Opening of Parliament. Heralds of the College accompany the sovereign on many of these occasions.

The College comprises thirteen officers or heralds: three Kings of Arms, six Heralds of Arms and four Pursuivants of Arms. There are also seven officers extraordinary, who take part in ceremonial occasions but are not part of the College. The entire corporation is overseen by the Earl Marshal, a hereditary office always held by the Duke of Norfolk.”

175. https://en.wikipedia.org/wiki/College_of_Arms

176. https://en.wikipedia.org/wiki/Court_of_the_Lord_Lyon

177. https://en.wikipedia.org/wiki/High_Court_of_Chivalry

EARL MARSHAL

“Earl Marshal (alternatively marschal or marischal) is a hereditary royal officeholder and chivalric title under the sovereign of the United Kingdom used in England (then, following the Act of Union 1800, in the United Kingdom). He is the eighth of the great officers of State in the United Kingdom, ranking beneath the Lord High Constable of England and above the Lord High Admiral. The dukes of Norfolk have held the office since 1672.

The marshal was originally responsible, along with the constable, for the monarch's horses and stables including connected military operations. As a result of the decline of chivalry and sociocultural change, the position of earl marshal has evolved and among his responsibilities today is the organisation of major ceremonial state occasions such as the monarch's coronation in Westminster Abbey and state funerals. He is also the

leading officer of arms and oversees the College of Arms. He is the sole judge of the High Court of Chivalry.

The current earl marshal is Edward Fitzalan-Howard, 18th Duke of Norfolk, who inherited the position in June 2002. There was formerly an Earl Marshal of Ireland and Earl Marischal of Scotland.”

178. https://en.wikipedia.org/wiki/Earl_Marshal

GARTER PRINCIPAL KING OF ARMS

“The Garter Principal King of Arms (also Garter King of Arms or simply Garter) is the senior King of Arms, and the senior Officer of Arms of the College of Arms, the heraldic authority with jurisdiction over England, Wales and Northern Ireland. The position has existed since 1415.

Garter is responsible to the Earl Marshal for the running of the college. He is the principal adviser to the sovereign of the United Kingdom with respect to ceremonial and heraldry, with specific responsibility for England, Wales and Northern Ireland, and, with the exception of Canada, for Commonwealth realms of which the King is Sovereign. He also serves as the King of Arms of the Order of the Garter and his seal and signature appear on all grants of arms made by the college.

On the death of the British monarch it is the Garter's duty to proclaim the new monarch. Initially, the Accession Council meets at St James's Palace in central London to declare the new monarch from the deceased monarch's line. Once the new monarch has made a sacred oath before the council, Garter King of Arms steps out into the Proclamation Gallery which overlooks Friary Court to proclaim the new monarch.

The current Garter Principal King of Arms is David White.”

179. https://en.wikipedia.org/wiki/Garter_Principal_King_of_Arms

GAZETTEERS

“Gazetteers are often categorized by the type, and scope, of the information presented. World gazetteers usually consist of an alphabetical listing of countries, with pertinent statistics for each one, with some gazetteers listing information on individual cities, towns, villages, and other settlements of varying sizes. Short-form gazetteers, often used in conjunction with computer mapping and GIS systems, may simply contain a list of place-names together with their locations in latitude and longitude or other spatial

referencing systems (e.g., British National Grid reference). Short-form gazetteers appear as a place–name index in the rear of major published atlases. Descriptive gazetteers may include lengthy textual descriptions of the places they contain, including explanation of industries, government, geography, together with historical perspectives, maps and/or photographs. Thematic gazetteers list places or geographical features by theme; for example fishing ports, nuclear power stations, or historic buildings. Their common element is that the geographical location is an important attribute of the features listed.

Gazetteer editors gather facts and other information from official government reports, the census, chambers of commerce, together with numerous other sources, and organise these in digest form.”

180. <https://en.wikipedia.org/wiki/Gazetteer>

CANADA GAZETTE

“The Canada Gazette (French: Gazette du Canada) is the official government gazette of the Government of Canada. It was first published on October 2, 1841. While it originally published all acts of the Parliament of Canada, it later also published treaties, hearing and tribunals, proclamations and regulations, and various other official notices as required. At one time it contained information on bankruptcies. It has been administered by Public Works and Government Services Canada and the King's Printer for Canada since 1841. The Gazette is most often read to find new acts, regulations and proclamations.

While not always widely read by the public, publication in the Gazette is considered official notice to all Canadians. After a regulation has been approved by the Privy Council Office and then the Cabinet of Canada, the regulation is published in the Gazette. If a regulation has not been published in the Gazette, a person cannot be convicted of the offence.

Canada's provinces all have their own equivalents of the Gazette.”

181. https://en.wikipedia.org/wiki/Canada_Gazette

“The Canada Gazette is the official newspaper of the Government of Canada. Learn about new statutes, new and proposed regulations, administrative board decisions and public notices.”

182. <https://www.gazette.gc.ca/accueil-home-eng.html>

OLIGARCHY

“Oligarchy is a conceptual form of power structure in which power rests with a small number of people. These people may or may not be distinguished by one or several characteristics, such as nobility, fame, wealth, education, or corporate, religious, political, or military control.

Throughout history, power structures considered to be oligarchies have often been viewed as tyrannical, relying on public obedience or oppression to exist. Aristotle pioneered the use of the term as meaning rule by the rich, for which another term commonly used today is plutocracy. One of the first oligarchies in history is that of Sparta, which developed the concept alongside its rival Athens, and essentially provided a counterpoint to Athenian democracy. In the early 20th century Robert Michels developed the theory that democracies, like all large organizations, tend to turn into oligarchies. In his "Iron law of oligarchy" he suggests that the necessary division of labor in large organizations leads to the establishment of a ruling class mostly concerned with protecting their own power.”

183. <https://en.wikipedia.org/wiki/Oligarchy>

ELITE CAPTURE

“Elite capture is a form of corruption whereby public resources are biased for the benefit of a few individuals of superior social status in detriment to the welfare of the larger population. Elites are groups of individuals who, because of self-ratifying factors such as social class, asset ownership, religious affiliations, political power, historic discrimination among social groups, political party affiliation, or economic position, have decision-making power in processes of public concern. This specific form of corruption occurs when elites use public funds, originally intended to be invested in services that benefit the larger population, to fund projects that would only benefit them. This form of corruption is differentiated from outright criminal corruption such as embezzlement, misappropriation, or other diversion of funds by a public official.

Elite capture is related to information asymmetry, inefficient regulation or inefficient allocation of resources. This causes a siphoning of resources by elite middlemen through legal practices such as noncompetitive tender of contracts, excessive pricing and overcharging, which result in fewer and fewer proportion of a government project's budget being spent on the declared mission. This causes a biased distribution of a public good or a service, resulting a situation wherein certain segments of the

population experience reduced access to these public goods. In this context, as long as there is elite capture, the welfare impact will not be Pareto Optimal nor equitable.”

184. https://en.wikipedia.org/wiki/Elite_capture

STATE CAPTURE

“State capture is a type of systemic political corruption in which private interests significantly influence a state's decision-making processes to their own advantage. The classical definition of state capture refers to the way formal procedures (such as laws and social norms) and government bureaucracy are manipulated by government officials, state-backed companies, private companies or private individuals, so as to influence state policies and laws in their favour.

State capture seeks to influence the formation of laws, in order to protect and promote influential actors and their interests. In this way it differs from most other forms of corruption which instead seek selective enforcement of already existing laws.

State capture is not necessarily illegal, depending on determination by the captured state itself, and may be attempted through private lobbying and influence. The influence may be through a range of state institutions, including the legislature, executive, ministries, and the judiciary, or through a corrupt electoral process. It is similar to regulatory capture but differs in the scale and variety of influenced areas and, unlike regulatory capture, the private influence is never overt.

A distinguishing factor from corruption is that, though in cases of corruption the outcome (of policy or regulatory decision) is not certain, in cases of state capture the outcome is known and is highly likely to be beneficial to the captors of the state. In 2017, a group of South African academics further developed the concept in a report on state capture in South Africa, titled "Betrayal of the Promise Report". The analysis emphasised the political character of state capture, arguing that in South Africa a power elite violated the Constitution and broke the law in the service of a political project, which they believed unachievable in the existing constitutional/legal framework.”

185. https://en.wikipedia.org/wiki/State_capture

COMMONWEALTH OF NATIONS - “A COMMON FUTURE”

- Communiqué, Leaders Statement and Declarations on Delivering a Common Future

RELIGIOUS PERSECUTION BY THE SYSTEM OF NOBILITY: POLITICAL REPRESSION, SPIRITUAL OPPRESSION AND RESULTING GLOBAL TYRANNY

- Foreign Ministers meet ahead of CHOGM to discuss post-COVID recovery, sustainable development
- Only by coming together as a Commonwealth family, can we achieve gender equality: the final day of the Commonwealth Women’s Forum
- Youth delegates deliver key asks to Heads of State at landmark in-person meeting
- Increased taxes for industrial polluters and more support for youth-led start-ups among recommendations for governments from youth
- Ministers call for greater international action to strengthen the resilience of Small States
- Commonwealth leaders come together to respond to increase in violence against women and girls
- Commonwealth leaders line up to support action on ‘living lands’

186. <https://thecommonwealth.org/chogm>

ORDER OF ST. GEORGE - COMMONWEALTH

“The Most Distinguished Order of Saint Michael and Saint George is a British order of chivalry founded on 28 April 1818 by George IV, Prince of Wales, while he was acting as prince regent for his father, King George III.

It is named in honour of two military saints, Michael and George.

The Order of St Michael and St George was originally awarded to those holding commands or high position in the Mediterranean territories acquired in the Napoleonic Wars, and was subsequently extended to holders of similar office or position in other territories of the British Empire. It is at present awarded to men and women who hold high office or who render extraordinary or important non-military service to the United Kingdom in a foreign country, and can also be conferred for important or loyal service in relation to foreign and Commonwealth affairs.

187. https://en.wikipedia.org/wiki/Sacred_Military_Constantinian_Order_of_Saint_George

ORDER OF THE BRITISH EMPIRE

“The Most Excellent Order of the British Empire is a British order of chivalry, rewarding contributions to the arts and sciences, work with charitable and welfare organisations, and public service outside the civil service. It was established on 4 June 1917 by King George V and comprises five classes across both civil and military divisions, the most

senior two of which make the recipient either a knight if male or dame if female. There is also the related British Empire Medal, whose recipients are affiliated with, but not members of, the order.

Recommendations for appointments to the Order of the British Empire were originally made on the nomination of the United Kingdom, the self-governing Dominions of the Empire (later Commonwealth) and the Viceroy of India. Nominations continue today from Commonwealth countries that participate in recommending British honours. Most Commonwealth countries ceased recommendations for appointments to the Order of the British Empire when they created their own honours.”

188. https://en.wikipedia.org/wiki/Order_of_the_British_Empire

OTHER ORDERS HEADED BY THE UK MONARCH

“The prime mover in the establishment of the Order of the Bath was John Anstis, Garter King of Arms, England's highest heraldic officer. Sir Anthony Wagner, a recent holder of the office of Garter, wrote of Anstis's motivations:

It was Martin Leake's opinion that the trouble and opposition Anstis met with in establishing himself as Garter so embittered him against the heralds that when at last in 1718 he succeeded, he made it his prime object to aggrandise himself and his office at their expense. It is clear at least that he set out to make himself indispensable to the Earl Marshal, which was not hard, their political principles being congruous and their friendship already established, but also to Sir Robert Walpole and the Whig ministry, which can by no means have been easy, considering his known attachment to the Pretender and the circumstances under which he came into office. ... The main object of Anstis's next move, the revival or institution of the Order of the Bath was probably that which it in fact secured, of ingratiating him with the all-powerful Prime Minister Sir Robert Walpole.

The use of honours in the early eighteenth century differed considerably from the modern honours system in which hundreds, if not thousands, of people each year receive honours on the basis of deserving accomplishments. The only honours available at that time were hereditary (not life) peerages and baronetcies, knighthoods and the Order of the Garter (or the Order of the Thistle for Scots), none of which were awarded in large numbers (the Garter and the Thistle are limited to 24 and 16 living members respectively.) The political environment was also significantly different from today:

The Sovereign still exercised a power to be reckoned with in the eighteenth century. The Court remained the centre of the political world. The King was limited in that he had to choose Ministers who could command a majority in Parliament, but the choice remained his. The leader of an administration still had to command the King's personal confidence and approval. A strong following in Parliament depended on being able to supply places, pensions, and other marks of Royal favour to the government's supporters.

The attraction of the new Order for Walpole was that it would provide a source of such favours to strengthen his political position. He made sure that most of the 36 new honorees were peers and MPs who would provide him with useful connections. George I having agreed to Walpole's proposal, Anstis was commissioned to draft statutes for the Order of the Bath. As noted above, he adopted the motto and badge used by the Knights of the Bath, as well as the colour of the riband and mantle, and the ceremony for creating a knight. The rest of the statutes were mostly based on those of the Order of the Garter, of which he was an officer (as Garter King of Arms). The Order was founded by letters patent under the Great Seal dated 18 May 1725, and the statutes issued the following week.

The Order initially consisted of the Sovereign, a Prince of the blood Royal as Principal Knight, a Great Master and thirty-five Knights Companion. Seven officers (see below) were attached to the Order. These provided yet another opportunity for political patronage, as they were to be sinecures at the disposal of the Great Master, supported by fees from the knights. Despite the fact that the Bath was represented as a military Order, only a few military officers were among the initial appointments (see List of Knights Companion of the Order of the Bath). They may be broken down into categories as follows (note that some are classified in more than one category):

Members of the House of Commons: 14
The Royal Household or sinecures: 11
Diplomats: 4
The Walpole family, including the Prime Minister: 3
Naval and Army officers: 3
Irish peers: 2
Country gentlemen with Court appointments: 2

The majority of the new Knights Companions were knighted by the King and invested with their ribands and badges on 27 May 1725. Although the statutes set out the full medieval ceremony which was to be used for creating knights, this was not performed, and indeed was possibly never intended to be, as the original statutes contained a provision allowing the Great Master to dispense Knights Companion from these requirements. The original knights were dispensed from all the medieval ceremonies with the exception of the Installation, which was performed in the Order's Chapel, the Henry VII Chapel in Westminster Abbey, on 17 June. This precedent was followed until 1812, after which the Installation was also dispensed with, until its revival in the twentieth century. The ceremonies however remained part of the Statutes until 1847.

Although the initial appointments to the Order were largely political, from the 1770s appointments to the Order were increasingly made for naval, military or diplomatic achievements. This is partly due to the conflicts Britain was engaged in over this period. The Peninsular War resulted in so many deserving candidates for the Bath that a statute was issued allowing the appointment of Extra Knights in time of war, who were to be additional to the numerical limits imposed by the statutes, and whose number was not subject to any restrictions. Another statute, this one issued some 80 years earlier, had also added a military note to the Order. Each knight was required, under certain circumstances, to supply and support four men-at-arms for a period not exceeding 42 days in any year, to serve in any part of Great Britain. This company was to be captained by the Great Master, who had to supply four trumpeters, and was also to appoint eight officers for this body. However, the statute was never invoked.

189. https://en.wikipedia.org/wiki/Order_of_the_Bath

190. https://en.wikipedia.org/wiki/Order_of_the_Thistle

ORDER OF THE STAR - FRENCH - ORDER OF THE GARTER

“The Order of the Star (French: Ordre de l'Étoile) or Company of the Star was an order of chivalry founded on 6 November 1351 by John II of France in imitation of the Order of the Garter founded in 1348 by Edward III of England. The inaugural ceremony of the order took place on 6 January 1352 at Saint-Ouen, from which it is sometimes called the Order of Knights of the Noble House of Saint Ouen.”

191. [https://en.wikipedia.org/wiki/Order_of_the_Star_\(France\)](https://en.wikipedia.org/wiki/Order_of_the_Star_(France))

ORDER OF ST. JANURIARIUS

“The order continues to be awarded today by the two claimants to the headship of the royal House of Bourbon-Two Sicilies, Prince Pedro, Duke of Calabria and Prince Carlo, Duke of Castro.

Since 1960, the order has been awarded sparingly and total membership has not exceeded eighty, most of the knights being members of royal houses, senior officers of the Sacred Military Constantinian Order of Saint George, or Italian grandees.”

[https://en.wikipedia.org/wiki/Order_of_Saint_Januarius.](https://en.wikipedia.org/wiki/Order_of_Saint_Januarius)”

192. https://en.wikipedia.org/wiki/Order_of_Saint_Januarius

SACRED MILITARY CONSTANTINIAN ORDER OF ST. GEORGE

“The Sacred Military Constantinian Order of Saint George (SMOCG) (Italian: Sacro Militare Ordine Costantiniano di San Giorgio, Spanish: Sagrada Orden Militar Constantiniana de San Jorge), also historically referred to as the Imperial Constantinian Order of Saint George and the Order of the Constantinian Angelic Knights of Saint George, is a dynastic order of knighthood of the House of Bourbon-Two Sicilies. Currently, the grand magistracy of the order is disputed among the two claimants to the headship of the former reigning House of Bourbon-Two Sicilies as heirs of the House of Farnese, namely Prince Pedro and Prince Carlo. The order was one of the rare orders confirmed as a religious-military order in a 1718 papal bull owing to a notable success in liberating Christians in the Peloponnese. Together with the Sovereign Military Order of Malta and the Order of Saints Maurice and Lazarus (confirmed by papal bull in 1572) it is one of the three international Catholic Orders that still has this status today. Although it is not an order of chivalry under patronage of the Holy See, membership is restricted to practising Catholics.

Though the order is alleged to have been founded in its original form by Constantine the Great in Antiquity and then restored under later Byzantine emperors, the actual origin of the order can be traced to the 16th century, when it was founded by an Albanian family by the name Angelo Flavio Comneno. Though this family, extinct in 1698, claimed to be connected to the Byzantine Komnenos and Angelos dynasties, such a familial connection cannot be proven. The order being connected to the Byzantine Empire is fantasy as chivalric orders were completely unknown in the Byzantine world, so much of the alleged history of the order was invented much later. Outside the generally recognized line of grand masters from its origin in the 16th century to the present day, there have been many people claiming to be grand masters who have been forgers and

title-seekers hoping to gain support for invented lines of descent from ancient and medieval nobility.

The Italian Republic recognises the order as an Order of Chivalry under Law n° 178 of 1951 authorises the Italian citizens awarded with the Constantinian decoration to show them as authoritatively recognised also by the Italian State Council in its decision number 1869/81. Therefore those citizens lawfully awarded with Constantinian decorations can ask to use them on the territory of the Italian Republic by Presidential Decree or Decree of the Ministry of Foreign Affairs. By Decree of the President of the Republic, in 1973 the National Italian Association of the Knights of the Sacred Military Constantinian Order of St. George. The order is on the Orders, decorations, and medals of Italy list.”

193. https://en.wikipedia.org/wiki/Sacred_Military_Constantinian_Order_of_Saint_George

CONSTANTINIAN ORDER & SOVEREIGN MILITARY ORDER OF MALTA

“The Constantinian Order enjoys an excellent relationship with the Sovereign Military Order of Malta and this dates back to the time when the Kingdom of the Two Sicilies historically enjoyed a close relationship with the island of Malta, with which it maintained a treaty granting military protection. **Since 1878, every Prince and Grand Master of the Order of Malta has been a senior member of the Constantinian Order.**

His Eminent Highness Prince Fra’ Giacomo Dalla Torre del Tempio di Sanguinetto was the 80th Grand Master of the Sovereign Military Order of Malta from May 2nd 2018 until April 29th 2020.

His Royal Highness Prince Charles of Bourbon Two Sicilies, Duke of Castro, as Head of the Royal House and Grand Master of the Dynastic Orders, appointed him as Baillif Knight Grand Cross of Justice in May 1995 and on the occasion of his election as Grand Master of the Order of Malta, Fra’ Giacomo Dalla Torre del Tempio di Sanguinetto was granted the Royal Order of Saint Januarius and the Constantinian Collar.”

194. <https://constantinianorder.net/the-sovereign-military-order-of-malta/?lang=en>

ROYAL VICTORIAN ORDER

“The Royal Victorian Order (French: Ordre royal de Victoria) is a dynastic order of knighthood established in 1896 by Queen Victoria. It recognises distinguished personal

service to the British monarch, Canadian monarch, Australian monarch, or New Zealand monarch, members of the monarch's family, or to any viceroy or senior representative of the monarch. The present monarch, King Charles III, is the sovereign of the order, the order's motto is Victoria, and its official day is 20 June. The order's chapel is the Savoy Chapel in London.

There is no limit on the number of individuals honoured at any grade, and admission remains at the sole discretion of the monarch, with each of the order's five grades and one medal with three levels representing different levels of service. While all those honoured may use the prescribed styles of the order – the top two grades grant titles of knighthood, and all grades accord distinct post-nominal letters – the Royal Victorian Order's precedence amongst other honours differs from realm to realm and admission to some grades may be barred to citizens of those realms by government policy.”

195. https://en.wikipedia.org/wiki/Royal_Victorian_Order

ORDER OF ST. JOHN - GOVERNOR GENERAL, PRIOR - LIEUTENANT GOVERNORS, “KNIGHTS/DAMES OF JUSTICE”

“The Order of St John, short for Most Venerable Order of the Hospital of Saint John of Jerusalem (French: l'ordre très vénérable de l'Hôpital de Saint-Jean de Jérusalem) and also known as St John International, is a British royal order of chivalry constituted in 1888 by royal charter from Queen Victoria and dedicated to St John the Baptist.

The order is found throughout the Commonwealth of Nations, Hong Kong, the Republic of Ireland, and the United States of America, with the worldwide mission "to prevent and relieve sickness and injury, and to act to enhance the health and well-being of people anywhere in the world." The order's approximately 25 000 members, known as confrères, are mostly of the Protestant faith, though those of other Christian denominations or other religions are accepted into the order. Except via appointment to certain government or ecclesiastical offices in some realms, membership is by invitation only and individuals may not petition for admission.”

The governor general serves as the prior and chief officer in Canada, while lieutenant governors act as the vice-priors, overseeing the administration of the order in their respective province. These individuals thus automatically become Knights or Dames of Justice upon their assuming viceregal office.”

196. [https://en.wikipedia.org/wiki/Order_of_Saint_John_\(chartered_1888\)#As_Prior](https://en.wikipedia.org/wiki/Order_of_Saint_John_(chartered_1888)#As_Prior)

ALLIANCE OF THE ORDERS OF ST. JOHN

“The Alliance was formed in 1961 to encourage closer collaboration between its member orders in matters of common concern, and comprises:

The Johanniterorden (Balley Brandenburg des Ritterlichen Ordens Sankt Johannis vom Spital zu Jerusalem, or the "Bailiwick of Brandenburg of the Chivalric Order of Saint John of the Hospital of Jerusalem"), based in Germany, as well as the non-German commanderies affiliated with the Bailiwick of Brandenburg, of which four have an autonomous status:

- the Johanniter Ridderskapet i Finland, based in Finland,
- the Association des Chevaliers de St. Jean, based in France,
- the Kommende der Johanniterritter in der Schweiz, based in Switzerland, and
- the Johannita Rend Magyar Tagozata, based in Hungary.
- The Johanniter Orde in Nederland, based in The Netherlands.
- The Johanniterorden i Sverige, based in Stockholm, Sweden.
- The Most Venerable Order of the Hospital of St John of Jerusalem, based in the United Kingdom.

The Johanniter Orde in Nederland and the Johanniterorden i Sverige were formerly commanderies of the Bailiwick of Brandenburg. They became independent orders under the respective monarchs in 1946.

As John Brooke-Little (when Norroy and Ulster King of Arms) later put into writing, the principal impetus for the concordat of 1961 was not ecumenism or brotherhood: it was signed because none of the few remaining legitimate orders of Saint John could effectively shield themselves from the claims of the self-styled orders while the legitimate orders continuously debated among themselves which of them was legitimate. This concordat led to the establishment of the Alliance of the Orders of St. John.

The presidency of the Alliance rotates between the four Orders of Saint John.”

197. https://en.wikipedia.org/wiki/Alliance_of_the_Orders_of_Saint_John_of_Jerusalem

POPE ISSUES NEW CONSTITUTION FOR ORDER OF MALTA

RELIGIOUS PERSECUTION BY THE SYSTEM OF NOBILITY: POLITICAL REPRESSION, SPIRITUAL OPPRESSION AND RESULTING GLOBAL TYRANNY

“The pope issued the decree and promulgated the new constitution and code "to safeguard the unity and greater good" of the Sovereign Order of Malta.

Canadian Fra' John T. Dunlap, the lieutenant of the grand master of the Sovereign Order of Malta and head of the provisional government of the order, said in a written statement, "The Order of Malta welcomes the paternal actions of His Holiness which demonstrate the great love the pontiff has for our order."

"In his careful review of the various proposals put before him these last months, the pope has determined a path forward that promises to ensure the order's future, both as a religious institute and a sovereign entity," he wrote in a statement published on the order's website.

The pope appointing a provisional government "is the first step in a clear blueprint for more efficient, streamlined governance for the order," he wrote, adding that the general chapter will allow for them to vote on "a regularized government in conformity with its new constitution."

198. <https://www.ncronline.org/vatican/pope-issues-new-constitution-code-order-malta>

CONSTANTINIAN ORDER - COLLEGE OF CARDINALS

“Nowadays lots of Cardinals are members of the Constantinian Order of St. George as Bailiff Knights Grand Cross of Justice. They accepted to play an important spiritual role for the Knights and Dames of a national delegation of the Order as well. One cardinal is also chosen by the Grand Master to serve as Grand Prior, that is the spiritual head of our worldwide Order.”

199. <https://constantinianorder.net/constantinian-order-and-college-of-cardinals/?lang=en>

CONSTANTINIAN ORDER - DIOCESAN OF BISHOPS

“Today many diocesan and titular archbishops throughout Italy and overseas are senior ecclesiastical members of the Constantinian Order of St George and play an important spiritual role on both a local as well as international level within the Order.”

200. <https://constantinianorder.net/constantinian-order-and-diocesan-bishops/?lang=en>

CONSTANTINIAN ORDERS - UNITED NATIONS

“The Economic and Social Council of the United Nations Organization, in the General Session of July 2011 in Geneva, adopted the recommendation of the Committee for Non-Governmental Organizations based in New York to grant the Sacred Military Constantinian Order of Saint George, Consultative Status starting on 1 August 2011.

This move followed the United Nations committee’s appreciation of the many humanitarian activities undertaken by the Order throughout the world in favour of those less fortunate in society. These include the assistance given by the Order to hospitals and care institutions such as the Hospital “Bambin Gesù” in Rome, the Civil Hospital in Nice, Princess Grace Hospital in Monaco, and projects now being finalised for the construction of a molecular biology laboratory in the American Hospital of Paris and a pioneering initiative at the Agostino Gemelli University Polyclinic in Rome.

In addition, particular appreciation was given to the construction of the Hospital of the Catholic Diocese of Hoima in Uganda, thanks to the important contributions of the Constantinian Delegations of Sicily and Switzerland. Apart from the Sovereign Military Order of Malta, which has a special international status, the Sacred Military Constantinian Order of Saint George is the only Italian based Order of Chivalry to be awarded this special recognition by the United Nations which authorises it to entertain relations with the Secretary General of the United Nations, the General Assembly and all other U.N. Agencies and Institutions in the world and the 193 UN Member States.”

201. <https://constantinianorder.net/the-united-nations/?lang=en>

CONSTANTINIAN AND ROYAL ORDER OF FRANCIS I IN GREAT BRITAIN

“The delegation membership in Britain today includes royalty, peers of the realm, judges and lawyers, members of parliament, authors, charity workers, diplomats, businessmen, ministers, civil leaders, interfaith campaigners, military leaders and senior clergy. Among them are 79th Prince Grand Master of the Order of Malta, HMEH Frà Matthew Festing, Sister Ellen Flynn former CEO of the Passage Homeless Centre, the late Dowager Marchioness of Salisbury (medallist), the Duchess of Norfolk, the current and former Chief Ministers of Gibraltar the Hon Fabian Picardo and Sir Peter Caruana, QC, the Lord High Constable of Scotland, the Earl of Erroll (medallist), former Chief of the Defence Staff Field Marshal the Lord Guthrie of Craigiebank, former Attorney General and Secretary General of the Commonwealth Alderman Baroness Scotland of Asthal, QC, Professor Lord Alton of Liverpool, Chief Executive of the St John Eye Hospital in Jerusalem Brigadier Thomas Ogilvie-Graham, several ambassadors accredited to the Court of St James’s and MEP pro-life campaigner and entertainer Ann Widdecombe.

The senior dame of the Delegation in Britain is HRH Princess Michael of Kent who was invested into the Constantinian Order in 1996.

Since 2017, His Eminence Vincent, Cardinal Nichols, Archbishop of Westminster is the Prior of the British and Irish Delegation who is a longstanding delegation member having been invested into the Order in 1990 and later promoted in grade in 2000 and 2014. The previous delegation prior was His Eminence Cormac, Cardinal Murphy-O'Connor, Archbishop emeritus of Westminster.

His Grace the Most Rev George Stack, Archbishop of Cardiff, is the Sub-Prior.

In 2012 HE Archbishop Antonio Mennini was invested into the Order at the start of his term as Apostolic Nuncio to the Court of St James's.

Within the Royal Order of Francis I, which is not exclusively Roman Catholic in nature, are British and foreign royalty, a former prime minister, charity workers, artists, cabinet ministers, barristers, academics, inter-faith leaders, businessmen and members of parliament.

Among them are HRH Prince Michael of Kent, two former Archbishops of Canterbury, Lord Williams of Oystermouth and Lord Carey of Clifton, the Greek Orthodox Archbishop Gregorios of Thyateira and Great Britain and Syrian Orthodox Archbishop Athanasius Toma Dawod, Vivian Wineman, former President of the Board of Deputies of British Jews, inter-faith leader the late Sir Sigmund Sternberg and his son Michael Sternberg QC, HRH The Princess Elena of Romania, HRH Princess Katarina of Yugoslavia, Gerald 6th Duke of Westminster, Lord Denman, Lord Lingfield, chef Albert Roux, as well as a number of current and past Ambassadors and High Commissioners accredited to the Court of St James's including Argentina, Italy, Ireland, Poland, Dominica, Colombia, Hungary, Slovakia, Albania, Kosovo, Andorra and the Holy See. The former Prime Minister Baroness (Margaret) Thatcher was also a member."

202. <https://www.constantinian.org.uk/the-order-in-great-britain/>

ORDER OF THE GOLDEN FLEECE - AUSTRIA - SPAIN

The Distinguished Order of the Golden Fleece (Spanish: Insigne Orden del Toisón de Oro, German: Orden vom Goldenen Vlies) is a Catholic order of chivalry founded in Bruges by Philip the Good, Duke of Burgundy, in 1430, to celebrate his marriage to

Isabella of Portugal. Today, two branches of the order exist, namely the Spanish and the Austrian Fleece; the current grand masters are Felipe VI, King of Spain and Karl von Habsburg, head of the House of Habsburg-Lorraine, respectively. The Grand Chaplain of the Austrian branch is Cardinal Christoph Schönborn, Archbishop of Vienna.

The separation of the two existing branches took place as a result of the War of the Spanish Succession. The grand master of the order, Charles II of Spain (a Habsburg), had died childless in 1700, and so the succession to the throne of Spain and the Golden Fleece initiated a global conflict. On one hand, Charles, brother of the Holy Roman Emperor, claimed the crown as an agnatic member of the House of Habsburg, which had held the throne for almost two centuries. However, the late king had named Philip of Bourbon, his sister's grandchild, as his successor in his will. After the conclusion of the war in 1714, Philip was recognized as King of Spain, but the hitherto Spanish Netherlands, the old Burgundian territories, fell to the Austrian Habsburgs. Thus the two dynasties, namely the Bourbons of Spain and the Habsburgs of Austria, have ever since continued granting the separate versions of the Golden Fleece.

The Golden Fleece has been referred to as the most prestigious and historic order of chivalry in the world. De Bourgoing wrote in 1789 that "the number of knights of the Golden Fleece is very limited in Spain, and this is the order, which of all those in Europe, has best preserved its ancient splendour". Each collar is solid gold and is estimated to be worth around €50,000 as of 2018, making it the most expensive chivalrous order. Current knights of the order include Emperor Akihito of Japan, former Tsar Simeon of Bulgaria, and Queen Beatrix of the Netherlands, amongst 13 others. Knights of the Austrian branch include 33 noblemen and princes of small territories in Central Europe, most of them of German or Austrian origin."

203. https://en.wikipedia.org/wiki/Order_of_the_Golden_Fleece

204. [https://en.wikipedia.org/wiki/Order_of_the_Golden_Fleece_\(Georgia\)](https://en.wikipedia.org/wiki/Order_of_the_Golden_Fleece_(Georgia))

205. https://en.wikipedia.org/wiki/List_of_Knights_of_the_Golden_Fleece

QUEEN ELIZABETH II - ALLEGED KNIGHT - ORDER OF THE GOLDEN FLEECE (SPANISH)

1988 - Queen Elizabeth II of the United Kingdom - alleged to be the 1,189th Knight

206. https://en.wikipedia.org/wiki/List_of_Knights_of_the_Golden_Fleece#20th_Century

207. <https://geneall.net/en/title/25513/knights-of-the-order-of-the-golden-fleece-spanish/>

ORDER OF ST. MICHAEL - FRENCH - GOLDEN FLEECE

“The Order of Saint Michael (French: Ordre de Saint-Michel) is a French dynastic order of chivalry, founded by King Louis XI of France on 1 August 1469, in competitive response to the Order of the Golden Fleece founded by Duke Philip the Good of Burgundy, Louis' chief competitor for the allegiance of the great houses of France, the dukes of Orléans, Berry, and Brittany. As a chivalric order, its goal was to confirm the loyalty of its knights to the king. Originally, there were a limited number of knights, at first thirty-one, then increased to thirty-six including the king. An office of Provost was established in 1476. The Order of St Michael was the highest Order in France until it was superseded by the Order of the Holy Spirit.

Although officially abolished by the government authorities of the July Revolution in 1830 following the French Revolution, its activities carried on. It is still recognised by the International Commission on Orders of Chivalry.”

208. https://en.wikipedia.org/wiki/Order_of_Saint_Michael

FREEMASONRY - ORDER OF THE GARTER - ORDER OF THE GOLDEN FLEECE

“It is most probable that the inclusion of the Order of the Garter and the Order of the Golden Fleece within the rituals of Freemasonry is merely an attempt to represent Freemasonry’s general antiquity and honor. There is little debate that these two orders are the most successful and diligent orders of all knighthood. If this was the purpose of the originators of the ritual, it is very unlikely that the Star mentioned is in reference to the Order of the Star, since that order ended in disgrace. It is most likely that Coil (1961) had the right idea in his Masonic Encyclopedia, and it is the vestment of the Order of the Garter to which the ritual refers. The Roman Eagle is most probably referring the standard of the Roman Empire. The Roman Empire was the largest and most powerful civilization in the ancient world. Its standard is an image of power and prestige. By connecting it to the Fraternity of Freemasonry, a great deal of dignity is transposed upon the Craft. The statement that Freemasonry is more honorable than the order of the Garter and Golden Fleece is a self-imposed proclamation of importance and greatness. As afore explained, the Garter is the most noble and prestigious class of knighthood and honors in all the United Kingdom and the Order of the Golden Fleece is one of the most widely recognized chivalric organization in the world. The original writers of the ritual are obviously attempting to reflect an ambiance of ancient and regal importance upon Freemasonry.”

209. http://www.themasonictrowel.com/Articles/Symbolism/comprehensive_files/short_symbolism/the_golden_fleece_and_the_star_and_gater.htm

UNITED NATIONS - SPECIAL RAPPORTEUR ON FREEDOM OF RELIGION AND BELIEF - IN COLLUSION WITH WORLD COUNCIL OF CHURCHES

“The Special Rapporteur on freedom of religion or belief is an independent expert appointed by the UN Human Rights Council. The Special Rapporteur has been mandated through Human Rights Council resolution 6/37, to promote the adoption of measures that ensure the promotion and protection of the right to freedom of religion or belief (FoRB); to identify existing and emerging obstacles to the enjoyment of the right to freedom of religion or belief and present recommendations to overcome such obstacles; to examine incidents and governmental actions that are incompatible with the provisions of the 1981 Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief and to recommend remedial measures as appropriate; and to continue to apply a gender perspective, inter alia, through the identification of gender-specific abuses, in the reporting process, including in information collection and in recommendations.

About partner organizations

The World Council of Churches (WCC) through its Commission of the Churches on International Affairs has been engaged during the past seven decades in issues relating to freedom of religion or belief. The main reason for creating the Commission prior to the WCC was to bring the voice of churches and the ecumenical family at large in the drafting process of major international instruments. The first Director of the Commission, Frederick O. Nolde was one of the drafters of Article 18 of the Universal Declaration of Human Rights.

Finnish Ecumenical Council (FEC) works to promote the realization of freedom of religion or belief globally. During a two-year human rights campaign, FEC started collaborating with the Finnish Ministry for Foreign Affairs (MFA) on issues of freedom of religion or belief. Noting the need for information and training, FEC at the request of the MFA organised a training seminar in September 2016 on “Religion and Foreign Policy from the perspective of freedom of religion or belief”. The decision for such a focus was to equip foreign policy actors with better understanding of religions and religious freedom so that they can respond appropriately to challenges of freedom of religion or belief.”

210. [https://www.ohchr.org/sites/default/files/Documents/Issues/Religion/Workshop Religion.pdf](https://www.ohchr.org/sites/default/files/Documents/Issues/Religion/Workshop%20Religion.pdf)

TRANSHUMANISM

“While many transhumanist theorists and advocates seek to apply reason, science and technology for the purposes of reducing poverty, disease, disability and malnutrition around the globe, transhumanism is distinctive in its particular focus on the applications of technologies to the improvement of human bodies at the individual level. Many transhumanists actively assess the potential for future technologies and innovative social systems to improve the quality of all life, while seeking to make the material reality of the human condition fulfill the promise of legal and political equality by eliminating congenital mental and physical barriers.

Transhumanist philosophers argue that there not only exists a perfectionist ethical imperative for humans to strive for progress and improvement of the human condition, but that it is possible and desirable for humanity to enter a transhuman phase of existence in which humans enhance themselves beyond what is naturally human. In such a phase, natural evolution would be replaced with deliberate participatory or directed evolution.

Some theorists such as Ray Kurzweil think that the pace of technological innovation is accelerating and that the next 50 years may yield not only radical technological advances, but possibly a technological singularity, which may fundamentally change the nature of human beings. Transhumanists who foresee this massive technological change generally maintain that it is desirable. However, some are also concerned with the possible dangers of extremely rapid technological change and propose options for ensuring that advanced technology is used responsibly. For example, Bostrom has written extensively on existential risks to humanity's future welfare, including ones that could be created by emerging technologies.[68] In contrast, some proponents of transhumanism view it as essential to humanity's survival. For instance, Stephen Hawking points out that the "external transmission" phase of human evolution, where knowledge production and knowledge management is more important than transmission of information via evolution, may be the point at which human civilization becomes unstable and self-destructs, one of Hawking's explanations for the Fermi paradox. To counter this, Hawking emphasizes either self-design of the human genome or mechanical enhancement (e.g., brain-computer interface) to enhance human intelligence and reduce aggression, without which he implies human civilization may be

too stupid collectively to survive an increasingly unstable system, resulting in societal collapse.

While many people believe that all transhumanists are striving for immortality, it is not necessarily true. Hank Pellissier, managing director of the Institute for Ethics and Emerging Technologies (2011–2012), surveyed transhumanists. He found that, of the 818 respondents, 23.8% did not want immortality. Some of the reasons argued were boredom, Earth's overpopulation and the desire "to go to an afterlife".

<https://en.wikipedia.org/wiki/Transhumanism>

LUCIS TRUST - UNITED NATIONS

“The Lucis Trust has Consultative Status with the Economic and Social Council of the United Nations (ECOSOC) and World Goodwill is recognized by the Department of Global Communications at the United Nations as a Non-Governmental Organisation (NGO). As such the Trust and World Goodwill are part of a community of many hundreds of NGOs that play an active role in the United Nations, particularly in spreading information about the UN and fostering support for UN programs. Since their inception Lucis Trust and World Goodwill have given their support through meditation, educational materials and seminars, by highlighting the importance of the UN's goals and activities as they represent the voice of the peoples and nations of the world. “

211. https://www.lucistrust.org/about_us/support_un

LUCIS TRUST - ALICE AND FOSTER BAILEY

“There are comments on the World Wide Web claiming that the Lucis Trust was once called the Lucifer Trust. Such was never the case. However, for a brief period of two or three years in the early 1920's, when Alice and Foster Bailey were beginning to publish the books published under her name, they named their fledgling publishing company “Lucifer Publishing Company”. By 1925 the name was changed to Lucis Publishing Company and has remained so ever since. Both “Lucifer” and “Lucis” come from the same word root, lucis being the Latin generative case meaning of light. The Baileys' reasons for choosing the original name are not known to us, but we can only surmise that they, like the great teacher H.P. Blavatsky, for whom they had enormous respect, sought to elicit a deeper understanding of the sacrifice made by Lucifer. Alice and Foster Bailey were serious students and teachers of Theosophy, a spiritual tradition which views Lucifer as one of the solar Angels, those advanced Beings Who Theosophy says descended (thus “the fall”) from Venus to our planet eons ago to bring the principle of mind to what was then animal-man. In the theosophical perspective, the descent of

these solar Angels was not a fall into sin or disgrace but rather an act of great sacrifice, as is suggested in the name “Lucifer” which means light-bearer.”

212. https://www.lucistrust.org/arcane_school/talks_and_articles/the_esoteric_meaning_lucifer

UNITED NATIONS - DESTINY OF HUMANITY - AQUARIAN AGE COMMUNITY

“As we know, the Age of Aquarius requires an enlightened public opinion and the new incoming energies will increasingly help us recognize the fact that the Law of the Universe revolves around "love as pure reason.”

And, last but not least, is the current emphasis, begun again, only this last Fall to invigorate the General Assembly. A resolution passed just this past December made some suggestions about how the General Assembly's Authority can be enhanced. It is through the General Assembly—the people's forum—that the energies of Shamballa via the Avatar of Synthesis are working.

It is of course, this reason that the General Assembly is the focus of the meditative stage of the meditation format for "The Spiritual Work of the United Nations and the Liberation of Humanity," that many of us regularly use and that we will also use here this afternoon.

Are the above then guarantees that humanity is steadfastly and surely marching into the golden age of Aquarius and a sign that we can comfortably relax our efforts?

Quite the contrary! The above are welcome and promising seeds, and perhaps even little sprouts, but there are no guarantees and the world situation is yet precarious and the bulk of humanity overburdened with suffering and travail. And, we must be aware that the forces ready to destroy this forward movement also gain their strength from the incoming energies. For thought is pure energy; it is impersonal and—like the sun it pours down upon the flowers and the weeds; upon the worthy and the unworthy, unless definitely and deliberately directed.

And, that is where the magical work of the esoteric community—the weavers in meditation comes in.

Helping us understand the importance of the role of the esoteric workers of the world and the men and women of goodwill, in The Externalisation of the Hierarchy, the Tibetan

Master refers to how the Second World War could have been averted. He states, "had the aspirants and the disciples of the world realised the situation earlier, and had they worked more wholeheartedly, the present catastrophe could have been held within bounds; it could have been retained and the problem worked out upon the inner planes of thought and desire, and could there have been transmuted and the needed readjustments made. But they failed to understand, and the storm broke upon the physical plane." 5

And, in another similar passage, "The present world crisis could be shortened if the spiritually minded people lived up to their inner belief and knowledge."6

Thus, we hold these monthly meditation meetings and we encourage spiritual co-workers to weekly use the meditation outline that seeks to strengthen the work of the UN so that the liberation of humanity may go forward.7

Affirming the difficulty of the task ahead of us, we turn again to the Tibetan Master who so clearly sums up the problem. He states, "The history of the world of thought evidences the fact that men are oft thrilled and enlightened and aided by ideas and by the promise of a developing future, but that when their aid is sought in the materialising of the idea, then their hope and interest fade out on the mental plane, or—if it reaches the world of emotion and of strong desire—the sacrifice required to bring the hope to birth on the physical plane is lacking or too feeble to produce the longed-for result."8

Much vigilance, discipline and dedicated, heartfelt work is required from the spiritual community. Great Forces are awaiting the hour when they can function as the Liberators and the Deliverers of humanity. But the door to Their entrance must be opened by humanity itself and it will be opened by a united act of the spiritual will.

To this end, the New Group of World Servers and the men and women of goodwill are called to stand as a great "army of implacable spiritual will" enabling those who make decisions on behalf of humanity to think with clarity and thus, through this clear thinking affect telepathically the minds of men.9

Through our dedicated efforts we can strive to be a part of that group of aspirants and disciples throughout the world, who can salvage a distressed world and bring light and understanding to humanity.

The constructive attitudes and undertakings in the area of thought and meditation must be assumed individually by every person and eventually by nations as collective wholes. And towards that purpose, let us re-dedicate ourselves to a greater understanding and application of the laws of thought and the science of meditation..

Presented by Ida Urso, Ph.D.”

213. <http://www.aquaac.org/index.php/united-nations/destiny-of-humanity-and-the-united-nations/un-and-destiny-of-humanity>

UNITED NATIONS - SPIRITUAL CAUCUS

“The Spiritual Caucus is a caucus of NGO’s associated with the United Nations. Council members and co-convenors of the Spiritual Caucus at the United Nations serve as unpaid volunteers.”

214. <http://www.spiritualcaucusun.org/about-1.html>

BAHA’I FAITH - UNITED NATIONS

“BIC NEW YORK — The Bahá’í International Community (BIC) launched a statement on the eve of the 75th anniversary of the United Nations, inviting UN officials, ambassadors of member states, non-governmental organizations and other social actors to explore themes concerning humanity’s movement toward universal peace.

The statement, “A Governance Befitting: Humanity and the Path Toward a Just Global Order,” has, in the brief time since its publication in September, already begun to stimulate profound reflection and thoughtful discussion about the role of international structures.

Commenting on the statement, H.E. Alvaro Albacete, Ambassador of Spain and Deputy Secretary General of KAICIID, says, “The idea of global coalitions is very much embedded in the [statement] ... I want to pay tribute to actors very important to forge global coalitions, not only UN member states. And, I want to focus on the importance of religious actors in forging those global coalitions. The role is very important in areas such as development, education, health, and so on.

“Today, in the UN, we count on a very innovative body which is the Multi-Faith Advisory Council. It’s the first step as religious voices are heard at the United Nations. And it happens that that body is chaired by the Bahá’í community and its representative, Bani

Dugal. I want to congratulate the Bahá'í Community for the good work that it is doing through that important body at the United Nations.”

Azza Karam, Secretary General of Religions for Peace, says of the statement: “It speaks powerfully to the moment of now and to the needs of every single human being on this earth and every single institution.” She continues: “I am particularly taken by how clear and articulate and eloquent the statement is on the need for us to ... come together. The Bahá'í Faith has always inspired me to understand something that is fundamental to all faith traditions around the world: the acknowledgement ... of the fact that we are all one. ... Our survival on this planet, the planet's survival, is fundamentally dependent on whether or not we will get this simple fact deep into our systems. We thrive when we are one. We self-destruct when we believe that our boundaries matter.”

Fergus Watt, of the coordination group for the UN 2020 campaign, says the statement “focuses on some of the broader international trends that are animating human progress toward a world community.”

Mr. Watt highlights how the concept of unity presented in the statement is one “that embraces diversity of national, legal, cultural, and political traditions, but situated within an ethical basis that reminds us of the shared values that are intrinsic to humans everywhere: an acknowledgment of interdependence, a shared ethic of justice, and a recognition that humanity is one.

“The statement also recognizes that the transformation that is ongoing is a gradual process, it is a step-by-step process, but that every step makes the next possible.”

Sovaida Ma'ani Ewing of the Center for Peace and Global Governance says, “We are becoming aware that being one organism makes us open to global challenges. But we realize that we lack precisely the global decision-making structures needed to tackle these problems. This is why new structures such as a directly-elected international body are needed.”

Richard Ponzio, Director of the Stimson Center's Just Security 2020 Program, highlights the notion of a global civic ethic mentioned in the statement as essential to building toward greater degrees of international cooperation, stating: “Everybody has their own definition of a global civic ethic. It is great to see it referred to in ‘A Governance Befitting,’ and how no issue with that scope and significance has challenged us to come

together and build not only a global structure, institutions, norms, and tools to respond to [global] challenges, but to also have ethical and moral principles that underpin these institutions. That is at the heart of a global civic ethic.”

“The BIC is looking ahead, seeing the coming quarter century—stretching from the United Nations’ 75th anniversary to its centenary—as a critical period in determining the fortunes of humanity. The launch event, which welcomed some 200 attendees across the world, was an invitation to further exploration and one of many contributions the BIC is making to discussions about the need for systems of global cooperation to be strengthened.

Bani Dugal, Principal Representative of the Bahá’í International Community, states: “We hope this is the beginning of a series of conversations that will be part of a movement of change to bring us to the centenary of the UN as a much more evolved world order characterized by equality, unity, lasting peace, and understanding among the governments and peoples of the world. The next 25 years are of critical importance for the life of humanity.”

215. <https://news.bahai.org/story/1461/>

A GOVERNANCE BEFITTING - HUMANITY AND THE PATH TOWARD A JUST GLOBAL ORDER” - QUOTES FROM DOCUMENT

“True peace and tranquility will only be realized when every soul will have become the well-wisher of all mankind.”

“We therefore find ourselves at the threshold of a defining task: purposefully organizing our affairs in full consciousness of ourselves as one people in one shared homeland.”

“A true appreciation for the oneness of humanity contains within it the essential concept of diversity.”

“. . . progress for all is not attainable if material advancement is divorced from spiritual and ethical advancement.”

“For what was once viewed as an idealistic vision of international cooperation has, in light of the obvious and serious challenges facing humanity, become a pragmatic necessity.”

“Collaboration is possible on scales undreamt of in past ages, opening unparalleled prospects for progress.”

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Bahá'í International Community

866 United Nations Plaza, Suite 120

New York, NY 10017, USA

Website: www.bic.org

Email: uno-nyc@bic.org

216. https://www.bic.org/sites/default/files/pdf/un75_20201020.pdf

THE GREAT INVOCATION - UNITED NATIONS

“From the point of Light within the Mind of God

Let light stream forth into the minds of men.

Let Light descend on Earth.

From the point of Love within the Heart of God

Let love stream forth into the hearts of men.

May Christ return to Earth.

From the centre where the Will of God is known

Let purpose guide the little wills of men—

The purpose which the Masters know and serve.

From the centre which we call the race of men

Let the Plan of Love and Light work out

And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

OM

OM

OM

An ancient and sacred mantram, from the Eternal Lighted Records, given to humanity for daily use in 1945, The Great Invocation is distinctive to our unfolding Aquarian Age. It is derived from seven ancient word forms, held in trust by the Masters of Light and Love.

Translated into over 70 languages, and daily used in an act of service to all humanity by countless millions of people of all religions, or of none, The Great Invocation belongs to all of humanity. Men and women of goodwill throughout the world use this pivotal Invocation in their own language.

By using focused, united invocation, men and women of goodwill have the power to affect world events, and when said aloud, with mental intensity and ardent purpose, and especially in group formation, the mantric power of the words and phrases used in The Great Invocation create a rhythmic vibration, invoking spiritual energies that will uplift the quality of life on our planet.

Recognition and relationship in thought with all who use The Great Invocation daily can increase the potency of these beneficent energies, which can lead a suffering and oppressed humanity from darkness to light, from the unreal to the real and from death to immortality.

Many religions believe in a World Teacher or Savior, knowing Him under such names as the Christ, the Lord Maitreya, the Imam Mahdi, the Bodhisattva, the Messiah, and the Kalki Avatar and these terms are used in some of the Christian, Hindu, Muslim, Buddhist and Jewish versions of the Great Invocation.

In the ancient archives, Christ is a term attributed to the One, Who at any given time in the history of humanity, holds the title of the World Spiritual Teacher—the "purified" or "Initiated One."

The word "man" is a derivative of the Sanskrit term Manas, which refers to the mental principle—the positive element that characterizes humanity, the fourth, masculine kingdom relative to the fifth, feminine and therefore receptive, spiritual kingdom of the Soul.

Will you join the millions who daily use The Great Invocation to invoke the needed energies of Light, Love and Power to restore the Plan on Earth?"

217. <https://aquaac.org/index.php/2016-04-04-13-09-06/great-invocation>

ELANOR ROOSEVELT - GREAT INVOCATION

218. https://www.lucistrust.org/the_great_invocation/eleanor_roosevelt_reads_the_great_invocation

PART FOUR - VIABLE REMEDY

DECEPTION

Deception or falsehood is an act or statement that misleads, hides the truth, or promotes a belief, concept, or idea that is not true. It is often done for personal gain or advantage. Deception can involve dissimulation, propaganda and sleight of hand as well as distraction, camouflage or concealment. There is also self-deception, as in bad faith. It can also be called, with varying subjective implications, beguilement, deceit, bluff, mystification, ruse, or subterfuge.

Deception is a major relational transgression that often leads to feelings of betrayal and distrust between relational partners. Deception violates relational rules and is considered to be a negative violation of expectations. Most people expect friends, relational partners, and even strangers to be truthful most of the time. If people expected most conversations to be untruthful, talking and communicating with others would require distraction and misdirection to acquire reliable information. A significant amount of deception occurs between some romantic and relational partners.

Deceit and dishonesty can also form grounds for civil litigation in tort, or contract law (where it is known as misrepresentation or fraudulent misrepresentation if deliberate), or give rise to criminal prosecution for fraud. It also forms a vital part of psychological warfare in denial and deception.”

219. <https://en.wikipedia.org/wiki/Deception>

UNJUST ENRICHMENT

“The English law of unjust enrichment is part of the English law of obligations, along with the law of contract, tort, and trusts. The law of unjust enrichment deals with circumstances in which one person is required to make restitution of a benefit acquired at the expense of another in circumstances which are unjust.

The modern law of unjust enrichment encompasses what was once known as the law of quasi-contract. Its precise scope remains a matter of controversy. Beyond quasi-contract, it is sometimes said to encompass the law relating to subrogation, contribution, recoupment, and claims to the traceable substitutes of misapplied property.

English courts have recognised that there are four steps required to establish a claim in unjust enrichment. If the following elements are satisfied, a claimant has a prima facie right to restitution:

the defendant has been enriched;
this enrichment is at the claimant's expense;
this enrichment at the claimant's expense is unjust; and
there is no applicable bar or defence.

The law of unjust enrichment is among the most unsettled areas of English law. Its existence as a separate body of law was only explicitly recognised in 1991 in *Lipkin Gorman v Karpnale Ltd*. While the law has rapidly developed over the last three decades, controversy continues over the precise structure, scope and nature of the law of unjust enrichment.”

220. https://en.wikipedia.org/wiki/English_unjust_enrichment_law

221. https://en.wikipedia.org/wiki/English_trust_law

CONTRACT LAW

“A contract is an agreement that specifies certain legally enforceable rights and obligations pertaining to two or more mutually agreeing parties. A contract typically involves the transfer of goods, services, money, or a promise to transfer any of those at a future date. In the event of a breach of contract, the injured party may seek judicial remedies such as damages or rescission. A binding agreement between actors in international law is known as a treaty.

Contract law, the field of the law of obligations concerned with contracts, is based on the principle that agreements must be honoured. Like other areas of private law, contract law varies between jurisdictions. In general, contract law is exercised and governed either under common law jurisdictions, civil law jurisdictions, or mixed-law jurisdictions that combine elements of both common and civil law. Common law jurisdictions typically require contracts to include consideration in order to be valid, whereas civil and most mixed-law jurisdictions solely require a meeting of the minds between the parties.

Within the overarching category of civil law jurisdictions, there are several distinct varieties of contract law with their own distinct criteria: the German tradition is characterised by the unique doctrine of abstraction, systems based on the Napoleonic Code are characterised by their systematic distinction between different types of contracts, and Roman-Dutch law is largely based on the writings of renaissance-era

Dutch jurists and case law applying general principles of Roman law prior to the Netherlands' adoption of the Napoleonic Code. The UNIDROIT Principles of International Commercial Contracts, published in 2016, aim to provide a general harmonised framework for international contracts, independent of the divergences between national laws, as well as a statement of common contractual principles for arbitrators and judges to apply where national laws are lacking. Notably, the Principles reject the doctrine of consideration, arguing that elimination of the doctrine "bring[s] about greater certainty and reduce litigation" in international trade. The Principles also rejected the abstraction principle on the grounds that it and similar doctrines are "not easily compatible with modern business perceptions and practice".

Contract law can be contrasted with tort law (also referred to in some jurisdictions as the law of delicts), the other major area of the law of obligations. While tort law generally deals with private duties and obligations that exist by operation of law, and provide remedies for civil wrongs committed between individuals not in a pre-existing legal relationship, contract law provides for the creation and enforcement of duties and obligations through a prior agreement between parties. The emergence of quasi-contracts, quasi-torts, and quasi-delicts renders the boundary between tort and contract law somewhat uncertain.”

222. <https://en.wikipedia.org/wiki/Contract>

223. https://en.wikipedia.org/wiki/Social_contract

RECISSION

In contract law, rescission is an equitable remedy which allows a contractual party to cancel the contract. Parties may rescind if they are the victims of a vitiating factor, such as misrepresentation, mistake, duress, or undue influence. Rescission is the unwinding of a transaction. This is done to bring the parties, as far as possible, back to the position in which they were before they entered into a contract (the status quo ante).

224. [https://en.wikipedia.org/wiki/Rescission_\(contract_law\)](https://en.wikipedia.org/wiki/Rescission_(contract_law))

COURT OF LAW AND EQUITY

“**The court of law and equity** in and for Canada **now existing under the name of the Supreme Court of Canada** is hereby continued under that name, as a general court of appeal for Canada, and as an additional court for the better administration of the laws of Canada, and shall continue to be a court of record.”

225. <https://laws-lois.justice.gc.ca/eng/acts/S-26/page-1.html#h-443161>

MAXIMS OF EQUITY

“Maxims of equity are legal maxims that serve as a set of general principles or rules which are said to govern the way in which equity operates. They tend to illustrate the qualities of equity, in contrast to the common law, as a more flexible, responsive approach to the needs of the individual, inclined to take into account the parties' conduct and worthiness. They were developed by the English Court of Chancery and other courts that administer equity jurisdiction, including the law of trusts. Although the most fundamental and time honored of the maxims, listed on this page, are often referred to on their own as the 'maxims of equity' or 'the equitable maxims', The first equitable maxim is 'equity delights in equality' or equity is equality Like other kinds of legal maxims or principles, they were originally, and sometimes still are, expressed in Latin.”

226. https://en.wikipedia.org/wiki/Maxims_of_equity

EXAMPLES OF MAXIMS:

- He who comes into equity must come with clean hands
- One who seeks equity must do equity
- Equity acts in personam (i.e. on persons rather than on objects)
- Equity looks on that as done which ought to have been done
- Equity will not allow a wrongdoer to profit by a wrong
- Equity will not suffer a wrong to be without a remedy

227. https://www.canlii.org/en/commentary/doc/2012CanLIIDocs85#!fragment/zoupio_Tocpdf_bk_5/BQCwhgziBcwMYgK4DsDWszIQewE4BUBTADwBdoAvbRABwEtsBaAfX2zhoBMAzZgl1TMArAEoANMmylCEAlqJCuAJ7QA5KrERCYXAnmKV6zdt0gAynIIAhFQCUAogBI7ANQCCAOQDC9saTB80KTsliJAA

228. https://en.wikipedia.org/wiki/Maxims_of_equity

EQUITABLE REMEDY

“Equitable remedies were granted by the Court of Chancery in England, and remain available today in most common law jurisdictions. In many jurisdictions, legal and equitable remedies have been merged and a single court can issue either, or both, remedies. Despite widespread judicial merger, the distinction between equitable and legal remedies remains relevant in a number of significant instances. Notably, the United States Constitution's Seventh Amendment preserves the right to a jury trial in civil cases over \$20 to cases "at common law".

Equity is said to operate on the conscience of the defendant, so an equitable remedy is always directed at a particular person, and that person's knowledge, state of mind and motives may be relevant to whether a remedy should be granted or not.

Equitable remedies are distinguished from "legal" remedies (which are available to a successful claimant as of right) by the discretion of the court to grant them. In common law jurisdictions, there are a variety of equitable remedies, but the principal remedies are:

- Injunction
- specific performance
- account of profits
- Rescission
- Rectification
- equitable estoppel
- certain proprietary remedies, such as constructive trusts
- Subrogation
- in very specific circumstances, an equitable lien.
- equitable compensation
- appointment or removal of fiduciary interpleader
- equitable tracing as a remedy for unjust enrichment.”

229. https://en.wikipedia.org/wiki/Equitable_remedy

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Brenda Everall

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RELIGIOUS PERSECUTION BY THE SYSTEM OF NOBILITY: POLITICAL REPRESSION, SPIRITUAL OPPRESSION AND RESULTING GLOBAL TYRANNY

Belleville, Ontario
March 2023

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