



GUARDIANS





TSP Handouts Rev A

USEFUL DEFINITIONS

Authority	The power or right to give orders, make decisions, and enforce obedience.
Constitution	A body of fundamental principles or established precedents according to which a state or other organization is acknowledged to be governed.
Democracy	The people rule
Jurisdiction	System of official power and the extent of it to make legal decisions and judgements
Maxim	A short, pithy statement expressing a general truth or rule of conduct.
Sovereign	Supreme power or authority
Suffrage	The right to vote

DEMOCRACY

Further reading: [Democracy Defined – A Manifesto by Ken d’Oudney](#)

Democracy is a form of [government](#) in which [the people](#) either have the [authority](#) to choose their governing [legislators](#), or the authority to decide on legislation. Democracy has evolved over time, or perhaps even been usurped. The original form of democracy was [direct democracy](#), in which the people directly [deliberated](#) and decided on legislation. The most common form of democracy today is a ‘[representative](#)’ [democracy](#), where the people elect representatives who deliberate and decide on legislation on the people’s behalf, such as in a [parliamentary](#) (UK) or a [presidential \(US\) democracy](#). A ‘representative’ democracy however is not a true democracy - it is **suffrage**.



democracy

[di'mɒkrəsi]

NOUN

a system of government by the whole population or all the eligible members of a state, typically through elected representatives.

"a system of parliamentary democracy"

synonyms: representative government · elective government · constitutional government · popular government · [self-government](#) · government by the people · [autonomy](#) · [republic](#) · [commonwealth](#)

- a state governed under a system of democracy.
"a multiparty democracy"
- **control of an organization or group by the majority of its members.**
"the intended extension of industrial democracy"
- the practice or principles of social equality.
"demands for greater democracy"

synonyms: [independence](#) · [self-government](#) · [self-determination](#) · [self-legislation](#) · [self rule](#) · [home rule](#) · [sovereignty](#) · [autonomy](#) · [autarky](#) · [self-sufficiency](#) · [individualism](#) · [separation](#) · [non-alignment](#) · [emancipation](#) · [enfranchisement](#) · [manumission](#)

Society is governed by its laws. When the laws are made, judged and executed by the same people there is no democracy. The people's influence has been reduced to the right to vote or to giving consensus. We merely have the right to vote, via election, for who will be in power.

In an earnest democracy the people are free to govern themselves. No singular person or group of people get to determine the law and no one is, by default, above it. The law is an equal playing field. There is a lawful maxim – **Equality under Law.**

In true democracy there is a process of Trial by Jury. If the law is broken the law is tested by the people. The people judge. In true democracy the crime can only be judged if the law is fair and proportionate. For example (although we know this would never happen) hypothetically if there was a "law" that attempted to remove someone's inherent rights, a jury's first duty would be to determine if the "law" was fair.

The "law" would be judged; not the offence that contravened that "law". This would remove the ability for a corrupt law to be continue to be used. This creates a democratic safety net so that no law can be introduced that is unfair, inequitable or unreasonable. If the jurors or judges in that Court de Jure, having applied their individual natural instincts and conscience, determined that the "law" was unfair,



then this process (known as Annulment by Jury) would dismiss the “law” itself and by association the instance of the offence or crime. Thus, the power to enact an unfair law and to punish the people under it is removed from the people who created the law.

CONSTITUTION AND COMMON LAW

Further reading: [Layman’s Guide to the English Constitution – Albert Burgess](#)

America has one constitutional document. In Great Britain we have a number of historical texts that document the principles of law and the way that it has developed. They are:

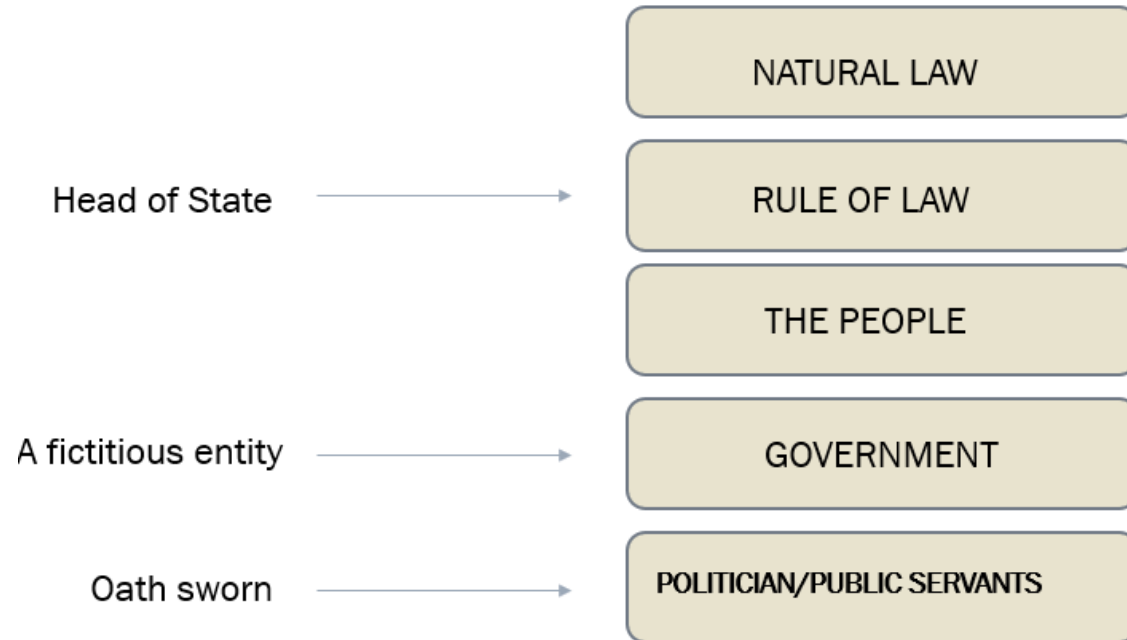
- Charter of the Forest
- Charter of Liberties
- Magna Carta - 1215
- Great Remonstrance
- Bill of Rights

An understanding of the historical context of our constitution allows the concept of a parliament that is sovereign to be challenged. In democracy the people are sovereign and are above the government in power. The law of nature and the universe are uncontested. From this all man-made law is derived. Common Law is an expression of natural law. Beneath Common Law are the unnatural, state laws that are man-made, followed by rules, guidelines and policy (which normally exists only in Companies or Corporations).

Many people believe that Common Law is Magna Carta. This is fallacious. Magna Carta is only one of the British constitutional documents that codifies the rights of men and women. Magna Carta was signed by a despotic and tyrannical monarch in 1215 as a response to landowners and barons, advising him that his behaviour was unacceptable and would result in civil unrest if it continued. They petitioned him to agree to certain conditions, in perpetuity or until the people agreed for them to be changed. Many have been repealed and replaced over the past 800 years. The most important remaining Article is Article 61, the Security Clause.



THE HIERACHY OF LAW



Common Law is the law of the land. It is the highest authority of the land, second only to the jurisdiction of the Creator. It stands above any commercial or man-made rule.

Common Law aims for lawful remedies that are recognised in the Courts consisting of a jury of peers.

The tenets of common law are:

- Cause no harm
- Cause no loss
- Cause no injury
- Be honourable in your contracts
- Keep the peace



YOUR RIGHTS UNDER NATURAL LAW

Your rights are given to you at birth, they are inherent and not given to you by any other man. They cannot be removed or reduced unless by proper process of law, for instance if you breach the law. Your rights cannot be removed or waived unless that happens by informed consent. If someone removed your rights without your full consent then that is fraud. The fraud itself is a crime. Your birth-rights are shown in the Appendix A.

Some of these birth-rights have been enshrined in man-made law. For instance, Article 10 of the European Convention on Human Rights provides the right to freedom of expression and information and Article 11 corresponds to Article 10 of the European Convention on Human Rights, which reads as follows:

1. Everyone has the right to freedom of expression. This right shall include freedom to hold opinions and to receive...
2. The exercise of these freedoms, since it carries with it duties and responsibilities, may be subject to such...

Consider how recent government policy has reduced or waived our rights!

DECEPTION FROM BIRTH

Further viewing: Youtube – The Strawman the Nature of the Cage

We have been trespassed upon since birth. We have unwittingly been defrauded of our birth-right to freedom - the deception is meant to continue throughout our life. Our standing under natural and common law have been diminished by man-made laws.

Let's examine how this deliberate deceit has happened.

At birth your parents attribute a name to you. They give you a name, for instance John, Jane or Beyonce.

Shortly after we are born our parents are dutifully encouraged to visit a Registry Office to register the birth. When an item of property is registered with the State, the ownership of that property is transferred. This is the same whether the property is a car, a house or indeed off-spring (a baby). The word 'Regis' comes from the Latin "of the king".

You become a piece of property and the Birth Certificate is a receipt, a Bill of Lading for the property. Your standing in common law is diminished by the unlawful conversion of you from being a flesh and blood man or woman into being a state-owned chattel – your rights are transferred to the State. This is done by a process of incorporation.

The process is similar to a business owner who registers their business to create a separate legal identity to limit liability by becoming a corporation. Birth Registration contractually passes your rights to your new owners, the State. You take a title of office within their corporation, you get given a title (Miss, Mr)



and your surname is attached to you. You attain a new status, you become a PERSON. The PERSON is a fictitious entity, a legal fiction. It is often referred to as the STRAWMAN.

PERSON is a legal term. According to Black's Law Dictionary (the dictionary for the legal profession, which defines their language known as LEGALESE) a PERSON is defined as a corporation. (corp – oration = dead speak = speak for the dead). The Strawman has few rights and is owned by the Crown. When the PERSON is being handled by an Administrative Court (a place of commerce) some presumptions are made by the legal officials. They are shown in the Appendix D.

At the point that your Birth Certificate is created - Abracadabra! you are no longer a man or a woman standing under the law the land. Instead, you are now a PERSON who is made to believe that they are subject to all the LEGISLATION that has been created via ACTS of Parliament. You are made to believe that you stand under their jurisdiction. This jurisdiction is Maritime Law - the law of the sea, not the law of the land. Maritime Law is the law of contract and commerce. It embodies the transition of cargo over water. You are classed as 'goods in transit'.

In this process your transfer from being free to being enslaved is not done with consent from either you or your parents. It is done without disclosure of the implications - it is done fraudulently to enable you to fall under their jurisdiction. Without this unlawful conversion they only have the power that you willingly give to them. Their law of the sea, and all the rules that fall under it, are only given the force of law if you give your consent.

Because, like all other commercial transactions it is a contract that has to be willingly entered into by both parties with agreement and a meeting of minds. This is covered by another Maxim in Law - Consensus Facit Legem – consensus makes the law. Would you willingly agree to give away all your inalienable rights and instead beg for status and rights and privileges from other man or woman?

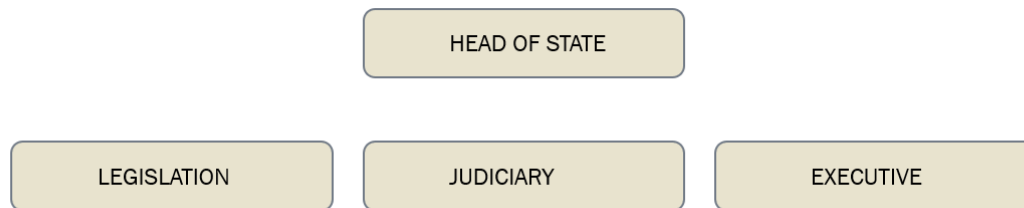
LAWFUL VS LEGAL

These two words get interchanged but have very different scope. Legal and lawful are not the same. If you act unlawfully then you break the law. The law, as defined above, is causing no harm, loss or injury, keeping the peace and remaining in honour. If you break the law then you trespass or wrong another and they suffer a loss. That loss or that breaking of the law is a CRIME. It always creates a victim. If there is no victim there is no crime. This principle is known as CORPUS DELECTI – it refers to the occurrence of a crime where there is some factual evidence that a crime has been committed (e.g. A broken window, a body, a stolen vehicle). Without a body of evidence there is no crime and no law has been broken. For a loss to have been suffered or a wrong to be committed, a wo/man must be able to make a claim.

If you break legislation (the made-man rules) then you create an 'offence'. For instance, you commit an offence if you drive at 35mph in a 30mph speed limit even if there is no injury to another. You break legislation. In fact, to refer to a statute, act or code as 'law' is fraud by misrepresentation and malfeasance in a public office.



Legislation is written by men against an artificial PERSON. The outcome is some punitive action, usually a financial penalty administered via the administrative Magistrates Court. This court is not a Court of Law. Your misdemeanour is judged by one person. The legislation is created, judged and executed by three institutions.



These organisations are all corporations, operating under Maritime/Admiralty laws and governed by the British Admiralty Register (BAR) Guild. The corporations are businesses - they exist to trade and to make a profit. For them to enforce their rules they have to get us to agree. These rules merely have the colour of law through consent.

They offer us their rules, and we have the freedom of choice to consent to them or not. Consent is either implied or expressed. An offer needs an agreement or consent to be a lawfully binding contract between the interested parties. Consent can be expressed or implied.

- Implied consent can happen when someone does not refuse something that is on offer.
- Additionally, being made to do something that you do not want to do but have no choice gives implied consent just by complying.

In some instances, a contract is created fraudulently – when you are tricked into agreement, you make a contract. You make the agreement by being deceived into using the language of legislation as defined by Black's Law Dictionary. For instance, when one of these corporations asks you if you "Understand" they are asking you if you 'stand under' their jurisdiction! If you answer 'Yes' then you have just made a contract.

Consider how much of what we do is done merely because we comply and unwittingly consent to legislation. Consider how much we are financially defrauded and punished via the instruments of legislation and how much of the legislation that we live by is for financial gain. Council Tax, Income Tax, TV Licence...the list is endless. Every time we have to apply to the State for permission to freely exercise our right at our expense we have been defrauded.



POLICE (POLICY) OFFICER vs POLICE CONSTABLE

Police Constables are sworn to act as public servants. They take an oath to uphold law and order and to protect property (cars, bodies, homes etc). When they act under their oath they are there to maintain the law of the land, our common law, our unalienable rights. They are warranted to do so. The Police Constables police by Consent. See Appendix B.

In contrast, Police (Policy) Officers act outside of their oath and their sworn responsibilities - they enforce legislation. They issue fines for the businesses that they work for (the Courts and the State). They only have jurisdiction over us that we grant them when we recognise their authority to do so. As their corporations get greedier and more ruthless, the Police Officers are tasked with enforcing more of the corporate policies in order to generate more income at the expense of those that pay.

MONEY, DEBT AND THE TRUSTS

You were born to enjoy the gifts of the world - you were granted freedoms. You were credited with the land, the earthly resources and your ability to use them to enable you to survive. The natural wealth of this world was granted to us all equally. You had a claim on the world when you entered into it and you had a right to enjoy all of the assets that you were given. When your surname was attached to you at birth you became a debtor. A debtor is someone who owes, someone who has a duty to repay.

In 1933 The United States was bankrupted. The assets had been taken over by private banks. In fact, 97% of the money supply is owned by private banks. Our labour backs the debts that our governments incur by borrowing money from them. We are debt slaves. All we own of this earth's wealth that was created for us to enjoy collectively has been syphoned off for the few. Let's explore some ways that this has happened.



IN GOD WE TRUST



The First Crown

In 1302, Pope Boniface declared himself King of the World. As such all souls belonged to him. To connect with your creator, it had to be via the papacy. To achieve eternal salvation, it was necessary to submit to the Pope. The papal bull reads “Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff.” Boniface claimed ownership of the whole planet and everything on it by conveying it to himself in trust. In celebration he commissioned the Triple Crown of Ba’al, aka the Papal Tiara and Triregnum.

The Second Crown

In 1481, Sixtus IV created another Aeterni Regis - meaning “Eternal Crown” or Crown of Aragon - granting the highest sovereignty and stewardship of all Roman slaves. The second crown is represented by the 2nd Cestui Que Vie Trust, created when a child is born and, by the sale of the birth certificate as a Bond to the private central bank of the nation, depriving us of ownership of our flesh and condemning us to perpetual servitude, as a Roman person, or slave.

The Third Crown of the Ecclesiastical See

In 1537, Pope Paul III created the papal bull Convocation, the final testamentary deed and will of a testamentary trust, which claimed all “lost souls”, lost to the See. The Venetians assisted in the creation of the 1st Cestui Que Vie Act of 1540, to use this papal bull as the basis of the Ecclesiastical authority of Henry VIII. This Crown was secretly granted to England in the collection and “reaping” of lost souls. The Crown was lost in 1816, due to the deliberate bankruptcy of England, and granted to the Temple Bar



which became known as the Crown Bar, or simply the Crown. The Bar Associations have since been responsible for administering the “reaping” of the souls of the lost and damned, including the registration and collection of Baptismal certificates representing the souls collected by the Vatican and stored in its vaults.

This 3rd Crown is represented by the 3rd Cestui Que Vie Trust, which is created when a child is baptized. The registrar is granted the Baptismal certificate or title to the soul. Without legal title over one’s own soul, we will be denied legal standing and will be treated as things—cargo without souls—upon which the BAR is now legally able to enforce Maritime law.

In 1455, Pope Nicholas V created the first Testamentary Trust via the Romanus Pontifex, whereby the right of use of all land as Real Property, from the Express Trust Unam Sanctam, to the control of the Pontiff was granted “For a perpetual remembrance.” Thus claiming all land as “crown land”. This 1st Crown is represented by the 1st Cestui Que Vie Trust, created when a child is born. It deprives us of all beneficial entitlements and rights on the land.

They claimed dominion of all the things our Creator entrusted us with. Land, Body and Soul.

Thank goodness they haven’t managed to get our minds.

CLAIM BACK YOUR SOVERIGN POWERS – THE STEPS

1. Know who you are
2. Understand your rights
3. Exercise them
4. Stand under Common Law
5. Join us and help us to educate others and do the same



APPENDIX A

YOUR UNALIENABLE RIGHTS

Unalienable Rights are the Inherent, Sovereign, Natural Rights that existed before the creation of the State and which, being antecedent to and above the State, can never be taken away, diminished, altered nor liened upon by the State, being subject only to the Due Process of the Common Law. Nor can any Unalienable Right be fundamentally removed – whether mistakenly by contract through non-disclosure, which is fraud and unenforceable in Law, or knowingly by renunciation, which is contrary to Natural Law.

The Original, Permanent, Unalienable Rights of every Man or Woman include:

The Right to Life, Freedom, Health and the Pursuit of Happiness

The Right to Contract or Not to Contract, which is unlimited

The Right to Earn a Living by being Compensated with Wages, a Salary, or any trade Goods, in a Fair Exchange for one's Work

The Right to Travel in the Ordinary Course of one's Life and Business

The Right to Privacy and Confidentiality, free from Unwarranted Invasion

The Right to Control and Hold one's Property lawfully without Trespass

The Right to Self-Defence when threatened with Harm, Loss or deceit

The Right to Due Process of Law, with Notice and Opportunity to Defend

The Right to be Presumed Innocent, suffering No Detention, Arrest, Search nor Seizure, without Reasonable Cause

The Right to Remain Silent when accused, to avoid Self-Incrimination

The Right to Equality in the eyes of the Law, and to Equal Representation

The Right to Trial by Jury, being an Impartial Panel of one's Peers

The Right to Appeal in Law against Conviction or Sentence, or both

The Right to Expose Knowledge necessary to one's Rights and Freedoms

The Right to Peaceful Association, Assembly, Expression and Protest



The Right to Practise a Religion and to have Beliefs of one's choosing
The Right to Love and to Consensual Marriage with Children as a family
The Right to Security from Abuse, Persecution, Tyranny and War
The Right to Refuse to Kill under command, by reason of Conscience
The Right to Live in Peace and be left alone when Law-Abiding
The most critical failure of The People is their failure to ensure the teaching of, and the common knowledge of their Unalienable Rights. If you do not know your rights, then you effectively have none. By the path of ignorance, whether by apathy or deception, The People arrive in a state of exploitation, oppression and tyranny.



APPENDIX B

POLICING BY CONSENT

When saying 'policing by consent', the Home Secretary was referring to a long-standing philosophy of British policing, known as Robert Peel's 9 Principles of Policing. However, there is no evidence of any link to Robert Peel and it was likely devised by the first Commissioners of Police of the Metropolis (Charles Rowan and Richard Mayne). The principles - which were set out in the 'General Instructions' that were issued to every new police officer from 1829 - were:

1. To prevent crime and disorder, as an alternative to their repression by military force and severity of legal punishment.
2. To recognise always that the power of the police to fulfil their functions and duties is dependent on public approval of their existence, actions and behaviour and on their ability to secure and maintain public respect.
3. To recognise always that to secure and maintain the respect and approval of the public means also the securing of the willing co-operation of the public in the task of securing observance of laws.
4. To recognise always that the extent to which the co-operation of the public can be secured diminishes proportionately the necessity of the use of physical force and compulsion for achieving police objectives.
5. To seek and preserve public favour, not by pandering to public opinion; but by constantly demonstrating absolutely impartial service to law, in complete independence of policy, and without regard to the justice or injustice of the substance of individual laws, by ready offering of individual service and friendship to all members of the public without regard to their wealth or social standing, by ready exercise of courtesy and friendly good humour; and by ready offering of individual sacrifice in protecting and preserving life.
6. To use physical force only when the exercise of persuasion, advice and warning is found to be insufficient to obtain public co-operation to an extent necessary to secure observance of law or to restore order, and to use only the minimum degree of physical force which is necessary on any particular occasion for achieving a police objective.
7. To maintain at all times a relationship with the public that gives reality to the historic tradition that the police are the public and that the public are the police, the police being only members of the public who are paid to give full time attention to duties which are incumbent on every citizen in the interests of community welfare and existence.
8. To recognise always the need for strict adherence to police-executive functions, and to refrain from even seeming to usurp the powers of the judiciary of avenging individuals or the State, and of authoritatively judging guilt and punishing the guilty.
9. To recognise always that the test of police efficiency is the absence of crime and disorder, and not the visible evidence of police action in dealing with them.



Essentially, as explained by the notable police historian Charles Reith in his 'New Study of Police History' in 1956, it was a philosophy of policing 'unique in history and throughout the world because it derived not from fear but almost exclusively from public co-operation with the police, induced by them designedly by behaviour which secures and maintains for them the approval, respect and affection of the public'.

It should be noted that it refers to the power of the police coming from the common consent of the public, as opposed to the power of the state.



APPENDIX C

The Seven Principles of Public Life

The Seven Principles of Public Life (also known as the Nolan Principles) apply to anyone who works as a public office-holder. This includes all those who are elected or appointed to public office, nationally and locally, and all people appointed to work in the Civil Service, local government, the police, courts and probation services, non-departmental public bodies (NDPBs), and in the health, education, social and care services. All public office-holders are both servants of the public and stewards of public resources. The principles also apply to all those in other sectors delivering public services.

Selflessness

Holders of public office should act solely in terms of the public interest.

Integrity

Holders of public office must avoid placing themselves under any obligation to people or organisations that might try inappropriately to influence them in their work. They should not act or take decisions in order to gain financial or other material benefits for themselves, their family, or their friends. They must declare and resolve any interests and relationships.

Objectivity

Holders of public office must act and take decisions impartially, fairly and on merit, using the best evidence and without discrimination or bias.

Accountability

Holders of public office are accountable to the public for their decisions and actions and must submit themselves to the scrutiny necessary to ensure this.

Openness

Holders of public office should act and take decisions in an open and transparent manner. Information should not be withheld from the public unless there are clear and lawful reasons for so doing.

Honesty

Holders of public office should be truthful.

Leadership

Holders of public office should exhibit these principles in their own behaviour. They should actively promote and robustly support the principles and be willing to challenge poor behaviour wherever it occurs.



APPENDIX D

THE 12 PRESUMPTIONS OF LAW

Definitions

1. Presumption:

- Source: [http:// www.oxforddictionaries.com/definition/english/presumption](http://www.oxforddictionaries.com/definition/english/presumption)
- An idea that is taken to be true on the basis of probability:
- As a presumption is a presumption which must be agreed by the parties to be true. THEN and EQUALLY:
- If one party challenges the presumption to be true on the basis of probability, then all that is required to remove the presumption is a formal challenge to that presumption. The presumption then, has no standing or merit in FACT.

2. Probability:

- Source: [http: /www.oxforddictionaries.com/definition/American English/probability](http://www.oxforddictionaries.com/definition/American%20English/probability)
- The extent to which something is probable; the likelihood of something happening or being the case.
- By definition then, a presumption is not substantive as it is only a probability of what may be and therefore has NO substance, in material FACT.

A State Court does not operate according to any true rule of law, but by presumptions (colour) of the law. Therefore. if any such tacit presumptions of the private Bar Guild are not rebutted, they become fact and are therefore said to stand true. There are twelve (12) key presumptions asserted by the private Bar Guilds which if unchallenged stand true, being **Public Record, Public Service, Public Oath, Immunity, Summons, Custody, Court of Guardians, Court of Trustees, Government as Executor/Beneficiary. Agent and Agency, Incompetence, and Guilt:**

The Presumption of Public Record is that any matter brought before a state Court is a matter for the public record when in fact it is presumed by the members of the private Bar Guild that the matter is a private Bar Guild business matter. Unless openly rebuked and rejected by stating clearly that the matter is to be on the Public Record, the matter remains a private Bar Guild matter, completely under private Bar Guild rules;

The Presumption of Public Service is that the members of the Private Bar Guild, who have all sworn a solemn secret absolute oath to their Guild, act as public agents of the Government, or “public officials” by making additional oaths of public office that openly and deliberately contradict their private "superior" oaths to their own Guild. Unless openly rebuked and rejected, the claim stands that these private Bar Guild members are legitimate public servants and therefore trustees under public oath;



The Presumption of Public Oath is that all members of the Private Bar Guild acting in the capacity of "public officials" who have sworn a solemn public oath, remain bound by that oath and therefore bound to serve honestly, impartiality and impartiality and fairly as dictated by their oath. Unless openly challenged and demanded, the presumption stands that the Private Bar Guild members have functioned under their public oath in contradiction to their Guild oath. If challenged, such individuals MUST recuse themselves as having a conflict of interest and cannot possibly stand under a public oath;

The Presumption of Immunity is that key members of the Private Bar Guild in the capacity of "public officials" acting as judges, prosecutors and magistrates who have sworn a solemn public oath in good faith are immune from personal claims of injury and liability. Unless openly challenged and their oath demanded, the presumption stands that the members of the Private Bar Guild (as public trustees acting as judges, prosecutors and magistrates) are immune from any personal accountability for their actions;

The Presumption of Summons is that by custom a summons unrebutted stands and therefore one who attends Court is presumed to accept a position (defendant, juror, witness) and the jurisdiction of the court. Attendance to court is usually via invitation by summons. Unless the summons is rejected and returned, with a copy of the rejection filed prior to choosing to visit or attend, then jurisdiction and position as the accused and the existence of "guilt" stands;

The Presumption of Custody is that by custom a summons or warrant for arrest unrebutted stands and therefore one who attends Court is presumed to be a thing and therefore liable to be detained in custody by "Custodians". Custodians may only lawfully hold custody of property and "things" not flesh and blood soul possessing beings. Unless this presumption is openly challenged by rejection of summons and/or at court, the presumption stands that you are a thing and property and therefore are lawfully able to be kept in custody by custodians;

The Presumption of Court of Guardians is the presumption that as you may be listed as a "resident" of a ward of a local government area and have listed on your "passport" the letter P, you are a pauper and therefore under the "Guardian" powers of the government and its agents as a "Court of Guardians". Unless this presumption is openly challenged to demonstrate you are both a general guardian and general executor of the matter (trust) before the court, the presumption stands and you are by default a pauper and a lunatic and therefore must obey the rules of the clerk of guardians (clerk of magistrates' court);

The Presumption of Court of Trustees is that members of the Private Bar Guild presume you accept the office of trustee as a "public servant" and "government employee" just by attending a Roman Court. As such, Courts are always for public trustees by the rules of the Guild and the Roman System. Unless this presumption is openly challenged to state you are merely visiting by "invitation" to clear up the matter and you are not a government employee or public trustee in this instance, the presumption stands and is assumed as one of the most significant reasons to claim jurisdiction - simply because you "appeared";

The Presumption of Government acting in two roles as Executor and Beneficiary is that for the matter at hand, the Private Bar Guild appoints the judge/magistrate in the capacity of Executor while the Prosecutor acts in the capacity of Beneficiary of the trust for the current matter. If the accused does



seek to assert their right as Executor and Beneficiary over their body, mind and soul they are acting as an Executor De Son Tort or a "false executor" challenging the "rightful" judge as Executor. Therefore, the judge/magistrate assumes the role of "true" executor and has the right to have you arrested, detained, fined or forced into a psychiatric evaluation. Unless this presumption is openly challenged to demonstrate that you are both the true general guardian and the general executor of the matter (trust) before the court, questioning and challenging whether the judge or magistrate is seeking to act as Executor De Son Tort, the presumption stands and you are by default the trustee, therefore must obey the rules of the executor (judge/magistrate) or you are an Executor De Son Tort and a judge or magistrate of the private Bar guild may seek the assistance of bailiffs or sheriffs to assert their false claim against you;

The Presumption of Agent and Agency is the presumption that under contract law you have expressed and granted authority to the Judge and Magistrate through the statement of such words as "recognise", "understand" or "comprehend" and therefore agree to be bound to a contract. Therefore, unless all presumptions of agent appointment are rebutted through the use of such formal rejections as "I do not recognise you", to remove all implied or expressed appointment of the judge, prosecutor or clerk as agents, the presumption stands and you agree to be contractually bound to perform at the direction of the judge or magistrate;

The Presumption of Incompetence is the presumption that you are at least ignorant of the law, therefore incompetent to present yourself or to argue properly. Therefore, the judge/magistrate as executor has the right to have you arrested, detained, fined or forced into a psychiatric evaluation. Unless this presumption is openly challenged to the fact that you know your position as executor and beneficiary and actively rebuke and object to any contrary presumptions, then it stands by the time of pleading that you are incompetent then the judge or magistrate can do what they need to keep you obedient;

The Presumption of Guilt is the presumption that as it is presumed to be a private business meeting of the Bar Guild, you are guilty whether you plead "guilty", do not plead or plead "not guilty". Therefore, unless you either have previously prepared an affidavit of truth and motion to dismiss with extreme prejudice onto the public record or call a demurrer. then the presumption is that you are guilty and the private Bar Guild can hold you until a bond is prepared to guarantee the amount that the Guild wants to profit from you.



The Guardians

'restoring law through peace, strength and honour'