

Book 2 - The Hidden History of Law

53 B.C.-1629 A.D.:

**The Origins of the International Banking System,
The Imperial Conquest of Indigenous Europe,**



The Seal of The Soldier of Christ

The Colonization of Pre-American Eastern United States

And The Introduction of The Trans-Atlantic Slave Trade



“King James VI” of Scotland inherited the throne of England to become “King James I” of England. Portrait by Daniel Mytens, 1621.

**James Stuart (1566-1625)
was crowned
“King James VI of Scotland”
on July 24th, 1567
at the age of 13 months old.**

*His mother (“Mary, Queen of Scots”) was compelled to abdicate (rule) in his favor² along with four regents (from the Latin *regens*, “[one] ruling”) who governed during his minority, which ended officially in 1578. He did not gain full control of his government until 1583. James was the great-great-grandson of Henry VII through both his parents, uniquely positioning him eventually, in 1603, to accede to all three thrones: Scotland, England, AND Ireland, when he would succeed the last Tudor (Welsh)³ monarch of England & Ireland, Elizabeth I, whom had no children: this made James “next in line” according to the law of *The Divine Rite of Kings* (see page 94).*

The Latin term *Scotti* refers to the Gaelic-speaking people of Ireland, & the Irish who settled in western Scotland. In early medieval times Ireland was known not only as “Éire” but also as *Scotia*, a name the Romans used at times to refer to Ireland as well as Scotland. By the end of the 11th century it generally referred to Scotland, which had become Gaelicised by settlers from Ireland, from where the name Scotland. Thus, the “Scots” missionaries who were so influential in the early Church history of Germany included men from both Ireland & Scotland.⁴

- 1 **National Portrait Gallery in London:** https://en.wikipedia.org/wiki/National_Portrait_Gallery,_London
- 2 **By the normal rules of succession James had the best claim to the English throne, as the great-great-grandson of Henry VII. However, Henry VIII's will had passed over the Scottish line of his sister Margaret in favour of that of their younger sister Mary Tudor. In the event, Henry's will was disregarded.** Stewart, pp. 159–161; Willson, pp. 138–141.
- 3 **The Official Website of The British Monarchy, *The Tudors*:** <http://www.royal.gov.uk/HistoryoftheMonarchy/KingsandQueensofEngland/TheTudors/TheTudors.aspx>
- 4 **Ott, Michael (1912). "Schottenklöster". *The Catholic Encyclopedia* 13. New York: Robert Appleton Company. Retrieved 19 February 2013:** <http://www.newadvent.org/cathen/13589b.htm>

1597-1598: James *Authors & Institutes* “The Divine Rite of Kings”:

The “divine right” is a political & religious doctrine of *laws & bylaws* which reinforce royal & political legitimacy: *James wrote extensively on this topic* in his book . It asserts that a monarch is subject to no earthly authority, deriving the right to rule directly from the will of God. The king is thus *not subject to the will of his people*, the aristocracy (*small, privileged ruling “wealthy class” of primarily inherited, then politically-maintained wealth*), or any other estate of the realm, including (*especially in Protestant countries*) the Catholic Church.

The Divine Rite of Kings has been especially favored & promoted by unjust kings, as the doctrine states that “only *God* can judge an unjust king”. The doctrine implies that **any attempt to depose the king or restrict his powers runs contrary to the will of God, & may constitute a sacrilegious** (*violation of anything sacred or held sacred*) **act, punishable by death**. The remote origins of the theory are rooted in the ancient idea that God had bestowed earthly power *on the king*, just as God had given *spiritual* power & authority to the church— *centering on the pope*. The immediate author of the theory was French jurist & political philosopher Jean Bodin (1530–1596), *a member of the Parliament of Paris & professor of law in Toulouse*, who is well-known for interpreting Roman law.

The Scots' textbooks of *the divine right of kings* were written in 1597–98 by James VI & I before his accession to the English throne. In his *Basilikon Doron*, a manual on “*the powers of a king, who inherits from the God the burden of government, whereof he must be countable*” he wrote:

“The state of monarchy is the supremest thing upon earth, for kings are not only God's lieutenants upon earth & sit upon God's throne, but even by God himself they are called gods. There be three principal [comparisons] that illustrate the state of monarchy... In the Scriptures kings are called gods, & so their power after a certain relation compared to the Divine power. Kings are also compared to fathers of families; for a king is truly *parens patriae* [parent of the country], the politic father of his people. And lastly, kings are compared to the head of this microcosm of the body of man.”⁸

Kings are justly called gods, for that they exercise a manner or resemblance of divine power upon earth: for if you will consider the attributes to God, you shall see how they agree in the person of a king. God hath power to create or destroy, *make or unmake at his pleasure*, to give life or send death, *to judge all* & to be *judged nor accountable to none*; to raise low things & to make high things low at his pleasure, & to God are both souls & body due. And the like power have kings: they make & unmake their subjects, they have power of raising & casting down, of life & of death, judges over all their subjects & in all causes & yet accountable to none but God only...

8 A speech to parliament (1610).

I conclude then this point touching the power of kings with this axiom of divinity, that as to dispute what God may do is blasphemy— so is it *sedition* (an insurrectionary movement tending towards treason) in subjects to dispute what a king may do in the height of his power. But just kings will ever be willing to declare what they will do, if they will not incur the curse of God. I will not be content that my power be disputed upon; but I shall ever be willing to make the reason appear of all my doings, & rule my actions according to my laws... I would wish you to be careful to avoid three things in the matter of grievances:

First, that you do not meddle with the main points of government; that is my craft... to meddle with that were to lesson me... I must not be taught my office.

Secondly, I would not have you meddle with such ancient rights of mine as I have received from my predecessors. All novelties are dangerous as well in a politic as in a natural body. & therefore I would be loath to be quarreled in my ancient rights & possessions, for that were to judge me unworthy of that which my predecessors had & left me.

And lastly, I pray you beware to exhibit for grievance anything that is established by a settled law. You know I will never give a plausible answer; for it is an undutiful part in subjects to press their king, wherein they know beforehand

James' assertion that the only authority over him was God – & sometimes rather bizarre – for instance, his order that the lower classes should not be allowed to play bowls (“boccie ball” & other yard games). He warned against the dangers of passive smoking, cultivating friendships with Spaniards, & he also called for the protection of forests.



Portrait of James Stuart attributed to John de Critz, c. 1606

1589: Danish & Scottish Royal Families Institute *En Mass Witch Hunts*:

The witch hunts that swept across Europe between 1450 & 1750 are one of the most controversial & terrifying phenomena in history, resulting in the trial of around 100,000 people (most of them women), with a little under *half* of whom were put to death. King James became known to be, however, the most notorious royal witch-hunter of all time. A holocaust of their time, historians have long attempted to explain why & how the European witch craze that spread around Europe between the 15th & 18th centuries took such rapid & enduring hold.

One of the most active centers of witch-hunting was Scotland, where up to 4,000 people were publicly burned. This was striking for such a small country, & was more than double the execution rate in England. James approved of burning anyone who held a theory, belief, or knowledge of history which was incompatible with strict Biblical teachings; they would be accused of being “heretics” or “blasphemers”—punishable by *death*.

His obsession with witchcraft can be traced back to his childhood, when the exceptionally violent public execution of his Catholic mother, *Mary, Queen of Scots*, seems to have inspired a dark fascination with magic. **“His Highness told me her death was visible in Scotland before it did really happen,”** related Sir John Harington many years later, being, as he said, **“spoken of in secret by those whose power of sight presented to them a bloody head dancing in the air.”**

Two years after her execution, in 1589, Anne of Denmark nearly lost her life in a violent tempest when she set sail across the North Sea to meet her new husband. James resolved to sail to Denmark & collect her in person, but on their return voyage, the royal fleet was battered by more storms, & one of the ships was lost.¹⁷ Authorities wanted to investigate the cause of the storm &



1556: The Inscription of the Etching reads: *The Burning of Katherine Cawches, and her two Daughters in the Isle of Garnesy*: <http://www.careyroots.com/a20.html>

accused the minister of finance, Christoffer Valkendorff, of having equipped the fleet so poorly it was not able to withstand the storm. He defended himself by saying the storm had been caused by witches in the house of Karen the Weaver, who “sent little demons in empty barrows who had climbed up the keels of the ships & caused the storm”. Karen was arrested in July, & admitted having caused the storm with other women, whom she named, one of which being Anna Koldings, who named five other women as witches, including Malin, the wife of the mayor of Copenhagen. They were all arrested. Koldings was judged guilty & burned at the stake along with twelve other women¹⁸

17 History Extra, “*Shakespeare's Macbeth and King James's witch hunts*”:

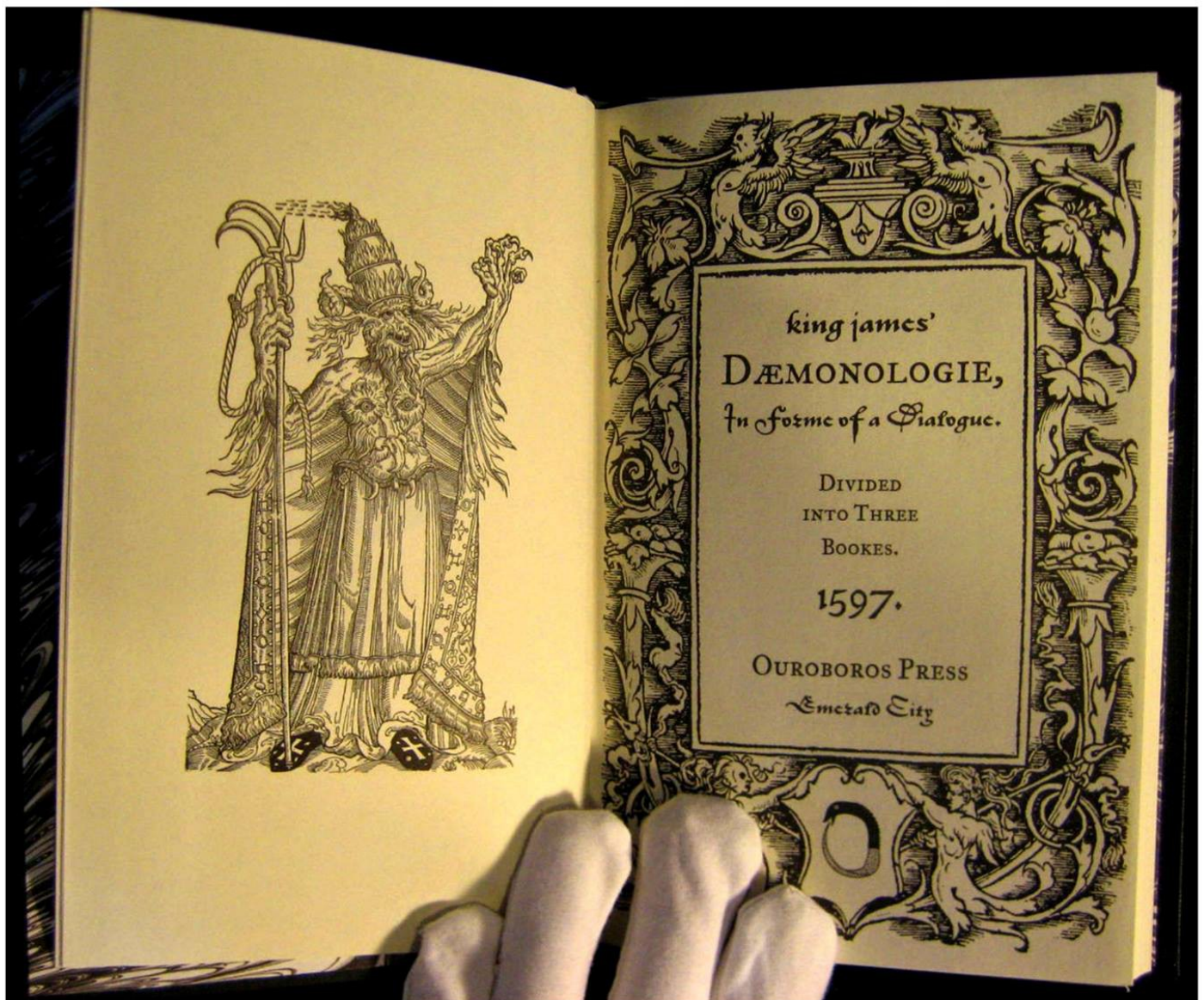
<http://www.historyextra.com/article/culture/shakespeare-macbeth-king-james-witch-hunts>

18 Anne of Denmark, Ethel Carleton Williams. Longman, 1970.

James of Scotland Publishes *DAEMONOLOGUE*, Expands Persecutions:

As soon as the North Berwick trials ended, James commissioned *Newes from Scotland*, a pamphlet that relayed the whole saga in language aimed at intensifying popular fear of witches, & in 1597 James became the only monarch in history to publish a treatise on witchcraft, called *Daemonologie* (literally, ‘the science of demons’).

As well as to convince the doubters of the existence of witchcraft, the purpose of *Daemonologie* was to inspire those who persecuted witches with new vigor & determination. James described witchcraft as “high treason against God”, which meant that absolutely *horrendous forms of torture* were justifiable in wringing confessions from the accused. Cases of witchcraft multiplied at an alarming rate following the release of these publications.²⁷



Balkan's Arcane Bindings, "Daemonologie of King James":

<http://balkansarcanebindings.blogspot.com/2014/05/the-daemonologie-of-king-james.html>

²⁷ History Extra, “*Shakespeare's Macbeth and King James's witch hunts*”:

<http://www.historyextra.com/article/culture/shakespeare-macbeth-king-james-witch-hunts>

1604: King James Commissions the Making of *The King James Bible*:

As the coronation procession (*ceremony & festival for his crowning*) of King James of Scotland wound its way southward, Puritan leaders presented the king with the Millenary Petition (*so-called because it allegedly bore the signatures of a thousand Puritan ministers*).³¹ English Puritans in 1603 had high hopes that the new Scottish king would push the Church of England nearer to *Protestant Calvinism*,³² a theological system developed by John Calvin developed from Martin Luther's 'doctrine of justification', which professed *that humanity can become saved by faith & the grace of God alone, & also the 'doctrine of predestination'— that God has "freely & unchangeably ordains whatever comes to pass"*.



King James and Puritans at Hampton Court (1604), artist uncited, posted by Robert Arakaki: <http://blogs.ancientfaith.com/orthodoxbridge/should-protestants-make-the-sign-of-the-cross-a-response-to-pastor-doug-wilson/>

In response, the king called together the Hampton Court Conference, held *January 14th, 1604*, where Puritans requested a new *English translation* of the Bible be commissioned.

The king surprised the assembly by approving the request, but he did so with a scornful put-down of the Geneva Bible (the Puritans' preferred-translation), *and* of the whole tradition of English Bible translation. The king's famous stated that he **"could never yet see a Bible well translated in English, but the worst of all his Majesty thought the Geneva to be."**

The forty-seven men who did the translation were chosen solely on the basis of their scholarly ability. They were "the best of the best" that England had to offer in Hebrew & Greek language studies, & biblical scholarship, & they were *also* clerics in the Church of England, but all viewpoints within that church were represented, from high church Anglo-Catholics to low-church Puritans. Approximately a fourth of the translators were Puritans.

31 **Alliance of Confessing Evangelicals:** <http://www.reformation21.org/articles/what-makes-the-king-james-version-great.php>

32 **HistoryToday, "The Hampton Court Conference":** <http://www.historytoday.com/richard-cavendish/hampton-court-conference>

The King James Version *Omitted* Key Symbolism:

Book of Armagh: aka 'Codex Ardmachanus' or 'Canon of Patrick' is an Old Irish manuscript written mainly in Latin, *now located* within the Library of Trinity College, Dublin (MS 52). It is valuable for containing early texts relating to St Patrick *and* some of the oldest surviving specimens of Old Irish.



A scribe named Ferdomnach of Armagh (died 845 or 846). wrote the first part of the book in 807 or 808, for St. Patrick's heir (comarba) Torbach. Two other scribes are known to have assisted him.

According to legend, St. Patrick brought the celebrated Bachal Isu, or Staff Of Jesus along with his Book of Gospels, known as the *Book of Armagh*, to Armagh Cathedral in Ulster, which he had recently founded. The staff was said to have been given to St. Patrick by a hermit on an island located in the Etruscan Sea, who had received it from Jesus Christ. Jesus allegedly informed the hermit to give it to Patrick when he inevitably arrived.³⁵

The manuscript contains a drawing of *each* of the four Evangelists' symbols: the *man* (Matthew), *lion* (Mark), *eagle* (John), & *ox* (Luke).

Book of Dimma: 8th century Irish pocket Gospel Book originally from the Abbey of Roscrea, founded by St. Cronan in the County Tipperary, Ireland. In addition to the four Gospels, in between the Gospels of Luke & John, it has an order for *The Unction & Communion of the Sick* (a type of ceremony). The book was signed by its scribe, Dimma MacNathi, at the end of each of the Gospels. The illumination of the manuscript is limited to illuminated initials, three Evangelist portrait pages, & one page with an Evangelist's symbol.



The legend for writing the Book was that the Scribe Dimma replied he had but only a day for writing. After forty days and forty nights without food, drink or sleep, he finished the book, however he believed that he had been writing for only one day!³⁶

Shown At Left: The symbol of *John*, folio 104v.

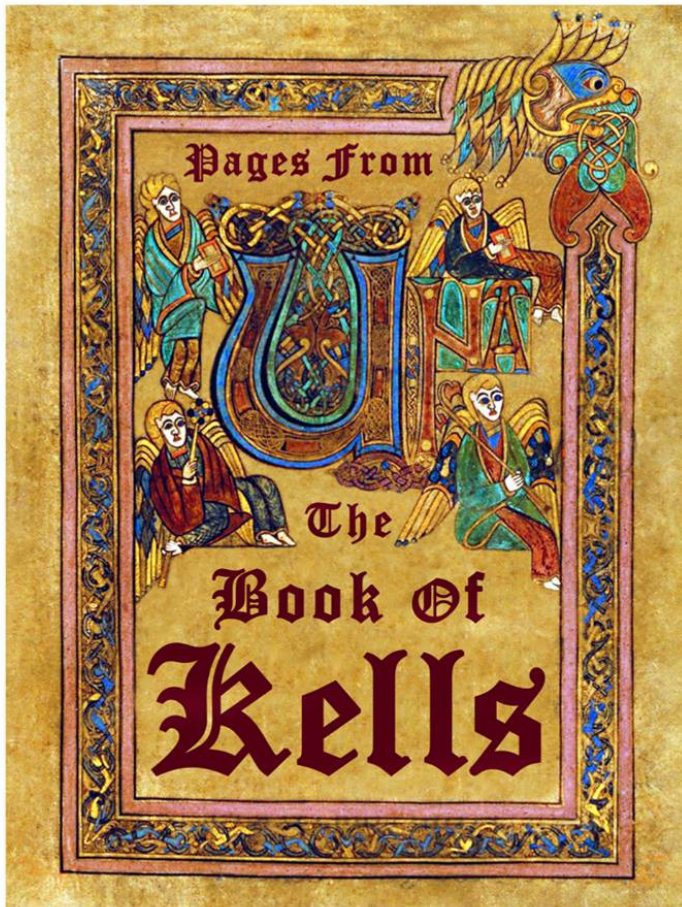
³⁵Ronan, Miles V., "St. Patrick's Staff and Christ Church," *Dublin Historical Record*, published by Old Dublin Society, 5.4 (Jun-Aug 1943): 125: http://www.jstor.org/stable/30080047?seq=1#page_scan_tab_contents

The Book of Kells: An illuminated book in Latin, containing the four Gospels of the New Testament together with various prefatory texts & tables.

A masterwork of Western calligraphy & widely regarded as Ireland's finest national treasure, it is believed to have been created ca. 800 AD. The illustrations & ornamentation surpass that of other Insular Gospel. Figures of humans, animals, & mythical beasts together with Celtic knots & interlacing patterns in vibrant colors made from iron gall ink, *derived from a wide range of substances*— many of which were imports from distant lands. Today it is on permanent display at Trinity College Library in Dublin. Unlike *several* later versions including the King James Bible, the Book of Kells contains *key symbolism* which appear to directly relate to various European Coats of Arms.



Folio 27v contains the symbols of the Four Evangelists (Clockwise from top left): a man (Matthew), a lion (Mark), an eagle (John), & an ox (Luke).



Note: These pages contain *select* pieces of art from these books, which contain *hundreds* of pages of encoded art within their entirety. The entire books, *along with several other early versions of the Bible* may be found on the Trinity College's "Early Irish Manuscripts Project" website, located at:

www.tcd.ie/library/early-irish-mss/early-irish-ms-project/

These Symbols Re-Appear Historically Throughout *Several Nations, States, Coats of Arms, & Private Organizations:*

Coin struck during the reign of Macedonian King Amyntas III, descendant of Alexander The Great, 392 to 370 BC:

Left: Head of Herakles wearing a lion skin.

Right: Eagle devouring a serpent.



Coin struck during the reign of Philip II of Macedonia 340-328 BC:

Left: Head of Herakles right, wearing lionskin headdress.

Right: Forepart of lion, crescent below.



Coin struck during the reign of Macedonian Ptolemy II Philadelphus 309–246 BCE:

Left: Diademed head of Zeus-Ammon.

Right: Eagle standing on a thunderbolt.



37 WILDWINDS, "Ancient Coinage of Macedonia, Kings, Amyntas III":
http://www.wildwinds.com/coins/greece/macedonia/kings/amyntas_III/i.html

38 WILDWINDS, "Ancient Coinage of Macedonia, Kings, Philip II":
http://www.wildwinds.com/coins/greece/macedonia/kings/philip_II/i.html

39 Reference: Svoronos 446 Photo from Marcantica, "The Virtual Coin Show":
https://www.vcoins.com/en/stores/marcantica/94/product/rare_octobol_of_ptolemy_ii_alexandria_egypt_diademed_head_of_zeusammon_right_eagle_standing_left_on_thunderbolthead_turned_right_letter_e/623216/Default.aspx

Julius Caesar on *The Tribes & Old Empires of Europe*:

“In Gaul (region where France is— “Gaul”, as in “land of Gaelic people”) **there are factions not only in all the states, & in all the cantons** (districts) **and** (in) **their** (administrative) **divisions** (i.e. villages), **but almost in each family, & of these factions those** are the leaders who are considered according to their judgment to possess the greatest influence, upon whose will & determination the management of *all affairs & measures* depends. And that seems to have been instituted in ancient times with this view, that no one of the common people should be in want of support against one more powerful; for none of those leaders suffers his party to be oppressed & defrauded, & if he do otherwise, he has no influence among his party. This same policy exists throughout the whole of Gaul; for all the states are divided into two factions.

The Aedui were the leaders of one faction, the Sequani of the other. Since the latter were less powerful by themselves, inasmuch as the chief influence was from of old among the Aedui, & their dependencies were great, they had united to themselves the Germans & Ariovistus, & had brought them over to their party by great sacrifices & promises. And having fought several successful battles & slain all the nobility of the Aedui, they had so far surpassed them in power, that they brought over, from the Aedui to themselves, a large portion of their dependents & received from them the sons of their leading men as hostages, & compelled them to swear in their public character that they would enter into no design against them. (as in, the Germanic Ariovistus conquered the Gaelic Aedui faction)



Ariovistus (King of the Germans) & Caesar, by P.J.M. Leiger, as preserved on Archetron:
<https://alchetron.com/Ariovistus-937581-W>

Jesus Christ Inspired *Waves of Revolutions* Throughout Europe Which Would Lead to The *Birth* of The Modern Civil Law System:

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them"⁴⁷ His words led a *movement* to which centuries of revolutions & reformations would seek to institute. Renown for *challenging injustices* with *wisdom & love*, he was then publicly murdered before his followers, who, too, would soon become *rounded up & murdered*. Though scripture is quoted on a daily basis, some of Jesus's most challenging quotes are *not*, & even many who claim to represent Christianity, directly exemplify behaviors he stood against. He came at a time when many were facing oppression, *being stoned to death* "in the name of God", & then *publicly challenged such laws* while bearing a strong message of peace & good will to all.

Excerpts from *The Book of Mathew*:

Chapter 5

**3: "Blessed are the poor in spirit,
for theirs is the kingdom of heaven.**

**4: Blessed are those who mourn,
for they will be comforted.**

**5: Blessed are the meek,
for they will inherit the earth.**

**6: Blessed are those who hunger & thirst for righteousness,
for they will be filled.**

**7: Blessed are the merciful,
for they will be shown mercy.**

**8: Blessed are the pure in heart,
for they will see God.**

**9: Blessed are the peacemakers,
for they will be called Children of God.**

**10: Blessed are those who are persecuted because of righteousness,
for theirs is the kingdom of heaven.**

**11: Blessed are you when people insult you,
persecute you & falsely say all kinds of evil against you because of me."**

Chapter 10:

**16: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents,
& harmless as doves. 17: But beware of men: for they will deliver you up to the councils, &
they will scourge you in their synagogues; 18: And ye shall be brought before governors &
kings for my sake, for a testimony against them & the non-Jews.**⁴⁸

⁴⁷ Mathew Chapter 5:7: <http://biblehub.com/matthew/5-17.htm>

⁴⁸ The Church of Jesus Christ of Latter Day Saints: <https://www.lds.org/scriptures/nt/matt/10?lang=eng>

(Pontias Pilate)... **29:** Pilate came out to them & asked, **“What charges are you bringing against this man?”**

30: **“If he were not a criminal,”** they replied, **“we would not have handed him over to you.”**

31: Pilate said, **“Take him yourselves and judge him by your own (Jewish) law.”**

“But we have no right to execute anyone,” (under Jewish law) they objected. **32:** This took place to fulfill what Jesus had said about the kind of death he was going to die.⁵⁰

(Upon the Jews’ insistence that Jesus must be killed, Pilate asked him whether he was the king of the Jews...)

36: **“My kingdom is not from this world. If my kingdom were from this world, my servants would be fighting to keep me from being handed over to the Jewish authorities. But as it is, my kingdom is not from here.”**

Excerpts from The Book of Mathew, Chapter 27:

1: Early in the morning, all the chief priests & the elders of the people made their plans how to have Jesus executed. **2:** So they bound him, led him away & handed him over to Pilate the governor.

11: ...Jesus stood before the governor, & the governor asked him, **“Are you the king of the Jews?”**

“You have said so,” Jesus replied.

12: When he was accused by the chief priests & the elders, he gave no answer. **13:** Then Pilate asked him, **“Don’t you hear the testimony they are bringing against you?”** **14:** But Jesus made no reply, not even to a single charge—to the great amazement of the governor.

(Pilate’s question implies that the Jewish leaders accused Jesus of claiming to be the king of the Jews, which is how they perceived their awaited Messiah.)

Luke 23: **“We found this man subverting our nation, forbidding us to pay the tribute tax to Caesar & claiming that he himself is Christ, a king.”**

Luke 23:5: They began to accuse him, saying, **“We found this man subverting our nation, forbidding us to pay the tribute tax to Caesar & claiming that he himself is Christ, a king.”**

Luke 23:14: [Pilate said to them:] **“You brought me this man as one who was misleading the people. When I examined him before you, I did not find this man guilty of anything you accused him of doing.”**

John 19:7: The Jewish leaders replied, **“We have a law, & according to our law he ought to die, because he claimed to be the Son of God!”**

⁵⁰ John Chapter 18, *New International Version*: <https://www.biblegateway.com/passage/?search=John+18>

303-311 A.D: Diocletian Splits The Empire, *Persecutes Christians*:

Diocletian, who ruled from 284 to 305, appointed fellow officer Maximian as Augustus (co-emperor), & both Galerius & Constantius as Caesars (junior co-emperors). Under this 'tetrarchy', or "rule of four", each emperor would rule over a quarter-division of the empire. Diocletian secured the empire's borders & purged it of all threats to his power, including during the infamous Diocletianic Persecution (303–11), the empire's last, largest, & bloodiest official persecution of Christianity.⁵⁶

Persecution of Christians can be traced historically based on the biblical account of Jesus in the first century of the Christian era to the present time. Early Christians were persecuted for their faith at the hands of both Jews from whose religion Christianity arose, & by the Romans who controlled much of the land across which early Christianity was distributed.⁵⁷

Originally crucifixions were performed by the Persians (*Iranian*), Carthaginians (aka “Punics”, descendants of the *Phoenicians*), & Macedonians. Greeks were generally opposed to crucifixions,⁵⁸ however, in his *Histories*, ix.120–122, the Greek writer Herodotus describes the execution of a Persian general at the hands of Athenians in about 479 BCE⁵⁹ due to “the enormity of the outrage”, & “Athenian deference to local feeling”.⁶⁰

Right: Naked, crucified Christian women from the Armenian Genocide which began in 1915 under the Turkey's Islamic Ottoman Empire; crucifixions & persecutions such as these have been occurring for thousands of years, & were accelerated under “Diocletian's Persecution”.



*From the Armenian Genocide Museum-Institute's National Academy of Sciences of the Republic of Armenia website:
http://www.genocide-museum.am/eng/online_exhibition_6.php*

56 *New Empire*; Bowman, "Diocletian and the First Tetrarchy" (CAH), 68.

57 **Open Doors: The worst 50 countries for persecution of Christians :**

http://www.opendoorsuk.org/persecution/country_profiles.php

58 **Stavros, Scolops (σταῦρός, σκόλοψ).** The cross; encyclopedia Hellinica:

<http://www.mlahanas.de/Greeks/LX/Stavros.html>

59 **Bohn's Classical Library: Herodotus Literally Translated.** London, G. Bell and Sons 1917, pp. 591–592

60 **W.W. How and J. Wells, A Commentary on Herodotus** (Clarendon Press, Oxford 1912), vol. 2, p. 336

113-596: Germanic Tribal Uprisings Lead to *The Fall of Western Rome*:

The Germanic Wars is a name given to *hundreds* of large battles between the Romans & various Germanic tribes between 113 BC & 596 AD. The nature of these wars varied through time between Roman conquest, Germanic uprisings (from conquered regions), & later invasions by *German tribes* against Rome.⁶⁶

During these centuries, Germanic tribes experienced massive technological, social, & economic changes, *many* of them being *a direct result of* having now lived for four centuries alongside the Roman Empire. Their populations, economic production, & tribal confederations continued to grow throughout these centuries, & *so did the development of their warfare tactics & technology*, which eventually increased to the point of challenging Rome.⁶⁷ On August 24th, 410 A.D., King Alaric of the Germanic tribe known as the *Visigoths* led his people to attack Rome among an infamous event known as *the Sack of Rome*.⁶⁸ For three days, the Visigoths looted, burned, & pillaged their way through the city, leaving a wake of destruction wherever they went.⁶⁹ For the first time in almost 800 years, the city of Rome was in the hands of someone other than the Romans & had fallen to a foreign enemy. This event became a major landmark which led to the complete *fall* of the Western Roman Empire.⁷⁰

As suggested by many authors, the break-up of the Roman Empire did not result only from the onslaught of barbarians, but because Rome was already "ruined from within by Christian sects, conscientious objectors, enemies of the official cult, the persecuted, persecutors, criminal elements of all sorts, & total chaos."⁷¹

Other fundamental problems contributed to the fall. In the economically ailing west, a decrease in agricultural production led to higher food prices. The western half of the empire had a large trade deficit with the eastern half. The west purchased luxury goods from the east but had nothing to offer in exchange. To make up for the lack of money, the government began producing more coins with less silver content, which led to inflation. Finally, piracy & attacks from Germanic tribes disrupted the flow of trade, *especially in the west*.

There were political & military difficulties as well. Political amateurs were in control of Rome in the years leading up to its fall. Army generals dominated the emperorship, & corruption was rampant. Over time, the military was transformed into a mercenary army with no real loyalty to Rome. As money grew tight, the government hired the cheaper & less reliable Germanic soldiers to fight in Roman armies. By the end, these armies were defending Rome against their

66 Mommsen, Theodor. "History of Rome: Book IV - The Revolution". p. 67. Retrieved 2009-04-18:

<http://italian.classic-literature.co.uk/history-of-rome/04-the-revolution/ebook-page-67.asp>

67 Peter Heather, *The Fall of the Roman Empire: A New History of Rome and the Barbarians*, (Oxford University Press, 2006), pages 84–100.

68 St Jerome, Letter CXXVII. To Principia, s: Nicene and Post-Nicene Fathers: Series II/Volume VI/The Letters of St. Jerome/Letter 127 paragraph 12.

69 Ushistory.org, Ancient Civilizations; "6f. The Fall of the Roman Empire": <http://www.ushistory.org/civ/6f.asp>

70 St Jerome, Letter CXXVII. To Principia, s: Nicene and Post-Nicene Fathers: Series II/Volume VI/The Letters of St. Jerome/Letter 127 paragraph 12.

71 Tomislav Sunic, *Marx, Moses, and the Pagans in the Secular City*, "Usury and its Effect on Rome and Early Christianity" by Eduardo: <http://www.vanguardnewsnetwork.com/v1/index274.htm>

1118 A.D.: The Origin of The Knights Templar:

After Christian fighters captured Jerusalem during the First Crusade, groups of pilgrims from across Western Europe again were able to begin visiting the Holy Land as they had done *prior* to Muslim conquest. Many were killed, however, while crossing through Muslim-controlled territory during their journey. Around 1118, a French knight named Hugues de Payens founded a military order along with eight relatives & acquaintances, calling it the Poor Knights of the Temple of King Solomon (later known as the Knights Templar). With the support of Baldwin II, the king of Jerusalem, they set up headquarters on the sacred Temple Mount (ancient temple of Solomon) & pledged to protect Christian visitors to the city.

After facing initial criticism by religious leaders, in 1129 the knights received the formal endorsement of the Catholic Church, & support from Bernard of Clairvaux, a prominent abbot. New recruits & lavish donations began pouring in from across Europe. (Though the Templars themselves took vows of poverty, the order could still accrue wealth & land.) It was also around this time that the knights adopted an austere code of conduct, & their signature style of dress: white habits emblazoned with a red cross.⁸⁸



ClipArtFest (prints for sale):

<https://clipartfest.com/download/04630c80d7e511fb7868943d63790c7bbfbb14b9.html>

⁸⁸ UShistory.com, “History of the Knights Templar”: <http://www.history.com/news/who-were-the-knights-templar-2>

1150: The Knights Templar Set Up The First International Banking Network:

Though the Templars started out living poor & a life of devotion to the scriptures, as the continuing crusades against the Muslims went on, they slowly accumulated wealth as **papal bulls** (a type of charter issued by the Pope) authorized them to keep whatever they acquired from the Muslims. The Templars also accepted *gifts*, as well as paid tasks to transport valuable items through major trading routes & shipping lanes. Over the course of 200 years, the Knights gained dizzying amounts of wealth, land, & at one point nearly 800 castles which later on served as full service banks. The Knights became bankers of Monarchs for their **mortgages**, as well as via offering loans to finance wars with their headquarters in Paris.

A knight could deposit money in Jerusalem, & then make a withdrawal in the form of gold coins when he arrived in Paris.⁹⁹ By 1150, the Order's original mission of guarding pilgrims had changed into a mission of guarding their valuables through an innovative way of issuing letters of credit, an early precursor of modern banking. Pilgrims would visit a Templar house in their home country, depositing their deeds & valuables.¹⁰⁰ The Templars would then give them a letter which would describe their holdings. While traveling, the pilgrims could present the letter to other Templars along the way to "withdraw" funds from their accounts. This kept the pilgrims safe since they were not carrying valuables, & further increased the power of the Templars.

The Knights' involvement in banking grew over time into a new basis for money. One indication of their powerful political connections is that the Templars' involvement in **usury** (charging interest on loans) did not lead to more controversy within the Order *or* the church at large. Officially the idea of lending money in return for interest was forbidden by the church, but the Order sidestepped this with clever loopholes, such as a stipulation that the Templars "retained the rights to the production of mortgaged property"—or as one Templar researcher put it, "Since they weren't allowed to charge interest, they charged rent instead."¹⁰¹

The Knights Templar transformed into an institution of great wealth & power; they even planned to form their own state, just as the Teutonic Knights (military order & league of hospital workers founded in 1190; all knights had to be descended from ancient German nobility¹⁰²) formed Prussia.¹⁰³ At the height of their influence, they boasted a sizable fleet of ships, owned the island of Cyprus, & served as a primary lender to European monarchs & nobles.¹⁰⁴

99 Econtrader History, "The knights templar 1 of 2 First banking institution":

http://history.econtrader.com/the_first_banking_institution.htm

100Kahn, David (1996). *The Codebreakers*. Scribner. p. 823. ISBN 978-0-684-83130-5.

101The History Channel, *Decoding the Past: The Templar Code*, video documentary, November 7, 2005, written by Marcy Marzuni

102The Order of The Teutonic Knights of St.Mary's Hospital in Jerusalem – 1190-2016:

<http://www.imperialteutonicorder.com/id16.html>

103Econtrader History, "The knights templar 1 of 2 First banking institution":

http://history.econtrader.com/the_first_banking_institution.htm

104USHistory.com, "History of the Knights Templar": <http://www.history.com/news/who-were-the-knights-templar-2>

Early Christian's Views on Economics & Real Estate:

The prefix **mort** translates “death” (as in mortuary or mortality), & **gage** translates “pledge”: the term **mortgage** literally translates “**dead pledge**”. In *Bouvier's Law Dictionary* (1856), “**Dead-Pledge**” is defined as “a **mortgage** of lands or goods.” It's considered a *pledge of death* because its an engagement in *debt*, which is considered a neglect or violation of a Christian's duty. When transposing the Book of Romans between 50-60 A.D., the Apostle Paul between 50-60 A.D. when transposing the book of Romans¹¹¹, wrote:

Romans 13:8: “**Owe no man any thing**, but to love one another:”

Proverbs 22:7: “The rich ruleth over the poor, and the **borrower is servant to the lender.**”

2 Kings 4: “Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the **creditor** is come to take unto him my two sons to be **bondmen.**” (*According to Jewish tradition, Jeremiah wrote the Book of Kings around 586 BCE.*¹¹²)

When one enter into debt, he becomes a servant to *the merchants of the earth*, because *their* law, “the Law Merchant”, has full jurisdiction over debt within their system. Within early Christian theology, there's not really *any* debt, because it is taught to give *freely* & expect nothing in return, for “**it is more blessed to give than to receive**” (Acts 20:35). But, when dealing with the “law of nations” or “international law”, one is then enters *into* “the law of negotiable instruments”, aka the *lex mercatoria*, or “Law Merchant”, an ancient system of commercial trade aka “commerce”.

Nehemiah 5:3-5: “...We have **mortgaged** our lands, vineyards, and houses...We have **borrowed money** for the king's tribute, and that upon our lands and vineyards...and, lo, we bring into **bondage** our sons and our daughters to be **servants**, and some of our daughters are brought unto **bondage** already: neither is it in our power to redeem them; for other men have our lands and vineyards.” (*Nehemiah was written the second half of the 5th century B.C.*¹¹³)

Mortgage history has its roots in ancient civilization, where debtors would swear a pledge to obtain property before the advent of the mortgage. During these times, the “mortgagor' would make an agreement with a “mortgagee' to exchange property for repayment over time. The pledge became “dead' when the borrowing party could or could not meet the agreement.

The Ancient Greeks & Roman civilizations simply borrowed these concepts from Judaic sources. The Romans adopted the concept of debt security by assigning the possession of property to the creditor while the debtor remains in control of it until the debt is repaid.¹¹⁴

111 James D. G. “Jimmy” Dunn, Emeritus Lightfoot Professor of Divinity in the Department of Theology at the University of Durham, Bible Commentary. Dallas, Texas: Word Books, Publisher.

112 Spieckerman, Hermann (2001). “The Deuteronomistic History”. In Leo G. Perdue. *The Blackwell Companion to the Hebrew Bible*. Blackwell. ISBN 978-0-631-21071-9, p. 337

113 Albright, William (1963). *The Biblical Period from Abraham to Ezra: An Historical Survey*. Harpercollins College Div. ISBN 0-06-130102-7.

114 Mortgage Calculator, *The History of American Mortgage*: <http://www.mortgagecalculator.org/helpful-advice/american-mortgage-history.php>

1066–1272: Norman Conquest Imposes Judaic Legal System into England: Real Estate Laws Tear the Fabric of Christian Society & Feudal Europe:

English Law, like the English language, is an amalgam of diverse cultural influences. After the conquest of 1066, the Viking rulers (“Normans”) imposed on the English an *efficiently organized social system* that crowded out many Anglo Saxon traditions that existed since Christianity's introduction in the 1st & 2nd centuries by Rome.

The Jews, whom the Normans (“Northmen”, Vikings) brought to England contributed to the changing English society by introducing a **refined system of commercial law**, their own *form of commerce*, alongside a stringent system of rules to facilitate & govern it. Several elements of historically **Jewish practices became embedded into the English legal system during this time**. Notable among these is the **written credit agreement**, called the *Shetar*, or *Starr*, as it appears in English documents. The basis of the Shetar, or *Jewish gauge*, was a **lien** (*a right to keep possession of property belonging to another person until a debt owed by that person is discharged*) **on all property, including realty**. Under Jewish law, the Shetar permitted a **creditor** (one who is owed a debt) to proceed against all the goods *and* land of the defaulted debtor. **Both “movable property”** (called *chattels*) **and “immovable property”** (*land &/or housing aka “chattels real” or “real property”*) **was subjected to distraint**.

In contrast, the obligation of knight service, under Anglo Saxon Norman law, barred a land transfer that would have imposed a new tenant, & therefore, a different knight owing service upon the landlord. The dominance of personal feudal loyalties equally **forbade the attachment of land in satisfaction of a debt; only the debtor's chattels** (*movable personal property*) **could be seized**. The Shetar (*written credit agreement*) completely changed what debt could apply itself to; the Shetar *is* the *origin of the modern mortgage system*. Previously throughout Europe, the land could *not* be taken from another person, which had kept feudal obligations in tact, assuring that the landlord would continue to be served by his own knights. When incorporated into English practice, the notion from Jewish law, that debts could be recovered against a loan secured by “all property, movable and immovable”, was a **weapon of socio-economic change that tore the fabric of feudal society & established the power of liquid wealth in place of land holding**.¹¹⁷

The crusades of the twelfth century opened an era of change in feudal England. **To obtain funds from Jewish merchants, nobles offered their land as collateral**, although the Jews, as *aliens*, could not hold land in **fee simple** (*with absolute freedom & authority to do with it as one wills, as owner*), they could take **security interest** (*which entitled a creditor to seize & then sell property in order to recover the debt owed to them*) in substantial money value. By 1250, **scutage** (*taxes paid for Knight services*) had completely replaced feudal services; **tenant obligations had been reduced to money payments** (*rent*). The moral *principles* (i.e. “chivalry”) in the landlord/tenant relationship was unable to be sustained due to debts owed by nobles. The rules had changed from *upholding moral principles and tenting the lands to extracting rent from tenants, which was generally paid via earning a wage via service to merchants*.

117 The Georgetown Law Journal, ARTICLE: “The Shetar's Affect on the English Law, a Law of the Jews becomes the Law of the Land” by *Judith A. Shapiro*

1272-1307: King Edward “Adopts” The Mortgage System for Use in Gaining Land & Wealth for the The Royal Family:

The law of the Shetar had become *developed & elaborated* by 500 A.D. in the **Babylonian Talmud**. Historically, the Shetar was an instrument that established formal obligation either in **contract** or in **debt**: at the moment a debtor acknowledged his indebtedness through a Shetar, a general *lien* was established encumbering *all the debtors property* as security for ultimate repayment. In case of default (announced inability to pay), the **creditor** (the person who is owed) could proceed not only against “movable *and* immovable property” held by the debtor, but *also* against encumbered land that the debtor had transferred to a third party. The debt attached to the land, & the creditors lien had priority over subsequent alienations.

The crucial limitation on debt collection under Jewish law was that **a creditor had a lien against the debtor's land, but not against the debtor's person**. Personal freedom was not to be diminished by a debt obligation, & **a creditor could not enslave one who was unable to repay him**.

A nation of wanderers, in adapting a variety of cultures, determined that the language in which the Shetar was written should be irrelevant to its legal validity.¹¹⁸ Jewish influence continued to have impact on societies around the world, who, one by one, adopted money-lending practices: it came out of the Babylonian Talmud & was adopted by *the merchants of the world, including the Templars in their banking system (pages 140-141), & so on*.

The first Jewish communities of significant size came to England with William the Conqueror in 1066 (*page 145*). On the conquest of England, William instituted a feudal system whereby all estates formally belonged to the Crown; the king then appointed lords over these vast estates, but they were subject to duties and obligations (financial and military) to the king. Under the lords were further subjects such as serfs, who were bound & obliged to their lords, & their lords' obligations. Merchants had a special status in the system as did Jews. Jews were declared to be direct subjects of the King,¹¹⁹ unlike the rest of the population. This was a precarious legal position for the Jewish population, in that they were not tied to any particular lord, but were subject to the whims of the king. This could at times prove advantageous, & at other times disadvantageous. Every successive king formally reviewed a royal charter granting Jews the right to remain in England. Jews did not enjoy any of the guarantees of the Magna Carta (passed in 1215) which would have otherwise guaranteed to them (constitutionally) “religious freedom”, as this could have caused heightened problems in debts which could otherwise be charged.¹²⁰

118 *The Jewish Credit Agreement in Feudal England*, page 1179-1200:

<https://www.ecclesia.org/truth/debt.html>

119 Glassman, Bernard (1975), *Anti-Semitic Stereotypes Without Jews: Images of the Jews in England 1290–1700*, Wayne State University Press, ISBN 0-8143-1545-3. p. 14

120 Rubinstein, W. D. (1996), *A History of the Jews in the English-Speaking World: Great Britain*, Macmillan Press, ISBN 0-333-55833-2. p. 36

1208-1244: The Cathar Wars aka *The Albigensian Crusades* ***Eradication of those with Opposing Beliefs Leads to Coming Rise of Protestantism:***

Mass killings against the people of the Languedoc began in 1208. Like all crusades it was a war, declared by the Pope, (Innocent III) backed by the Roman Church with promises of remission of sins & a guaranteed place in heaven.

Arnaud Amaury, Abbot of Cîteaux, was the military leader of the crusaders during the first stages of the war, & was responsible for the massacre at Béziers & for the immortal words "**Kill them all. God will know his own.**" Some 20,000 men, women & children were killed in this "exercise of christian charity". The first Cathar crusade was led by vassals of Philippe Augustus, whose son, Prince Louis, *future King Louis VIII*, joined the Crusade. Louis VIII was an ancestor of the Louis XVI who eventually would become guillotined on January 21st, 1793 by his Catholic relatives for helping the American Revolutionaries to gain their freedom.

Cathars refused to eat animal products— not only meat but also milk, cheese & eggs. In many respects Cathars resembled modern day vegans, except that they ate fish. For many centuries the Roman Church regarded vegetarianism as a capital crime on the grounds that God had given man dominion over the earth and had provided animals for him to eat. Inquisition records include cases of people being required to kill & eat animals, often chickens, to prove that they were not Cathars. Failure to do so meant death. Similarly, vegetarianism was a capital crime.

The Mainstream Church was hostile to vegetarianism well into the twentieth century. In Britain, a Government Minister, John Selwyn Gummer, could still publicly ridicule vegetarians as being anti-Christian as late as the 1980s, citing the traditional argument that God had given man dominion over the earth & had provided animals for him to eat. Vegetarians are still regarded as vaguely anti-Christian by many denominations even today.

To the conventional Roman Catholic mind, human society is planned & ordered by God; God has ordained *what is natural & what is not*. The problem arises when we need to distinguish between what is natural & what is not. If we look to evolution or to human nature, we do not always arrive at the same results as the Medieval Church. To an objective outsider it looks as though the Medieval Church hierarchy used its own cultural preconceptions to distinguish between natural & unnatural. Broadly, anything the Church agreed with was natural, & anything the Church disagreed with was unnatural. Under these rules the Church & everything it stood for was natural, & anything opposed to the Church was unnatural.

This outlook explains the enmity of the Roman Church to many aspects of the Cathars. For the Roman Church, *their* views were orthodox, & the views of others were *heretical*. Their ideas on sex were right, & *others'* views were perverse. Their views on women were God-given, & *others'* views were blasphemous. Their religious rites & books were divine, & *others'* were vile satanic parodies..¹³⁵

135Cathars.info, "*Cathars and Cathar Beliefs in the Languedoc, Cathar Beliefs*":

www.cathar.info/cathar_beliefs.htm#gnosticism

1307-1312: Friday The 13th & *The Suppression of The Knights Templar*: The BAR Association then Infiltrates the Temples & Monopolizes the Legal System:



Knights Templar Vault “Geoffroi de Gonneville: confusions and theories”:

<http://knightstemplarvault.com/tag/de-molay/>

By 1303, the knights had lost their foothold in the Muslim world & established a base of operations in Paris. Meanwhile, the French king Philip IV was deeply in debt, including to the Knights Templar. While King Edward had ordered the Jews to leave England in 1290 (*pages 146-149*), Philip the Fair expelled the Jews from France in 1306. With the Jews gone, Philip appointed royal guardians to collect the loans made by the Jews, and the money was passed to the Crown. The scheme did not work well. The Jews were regarded to be good businessmen who satisfied their customers, while the king's collectors were universally unpopular. Finally, in 1315, due to the "clamour of the people", the Jews were invited back with an offer of 12 years of guaranteed residence, free from government interference.¹³⁷

resolved to bring down the order, whom he was deeply indebted to, while the order itself was expressing interest in forming their own state in southeastern France. Philip was condemned by his enemy, Pope Boniface VIII in the Catholic Church, for spending frivolously.

On October 13, 1307, scores of French Templars were arrested along with the order's grand master, Jacques de Molay. Charged with a host of offenses ranging from heresy, devil worship, spitting on the cross, homosexuality, fraud, & financial corruption, the men were brutally tortured. Many, including de Molay, confessed under duress. King Philip then convinced Pope Clement V, who had raised concerns about the knights' secret initiation rites & practices in the past, to launch his own inquiry. In 1310, dozens of Templars were burned at the stake in Paris for recanting their earlier confessions during their trials; de Molay would suffer the same punishment in 1314. Under pressure from Philip, Pope Clement reluctantly dissolved the Knights Templar in 1312.¹³⁸

¹³⁷Charles Adams, *Fight, Flight, Fraud The Story of Taxation*, 1982

¹³⁸UShistory.com, "History of the Knights Templar": <http://www.history.com/news/who-were-the-knights-templar-2>

The BAR Association Infiltrates The Temples of The Knights Templar: Abducts, & Maintains Monopoly Over, The Legal Advisory Industry:

Barristers have been providing expert advice & advocacy since the 13th century. For many years, they had a monopoly on the right to represent people in the higher courts. Although that monopoly has gone, the Bar remains a thriving profession offering high quality advice & advocacy.

Lawyers took over the Inner & Middle Temples from the Order of Knights Templar. Lincoln's & Gray's Inns grew from association with Henry de Lacy, Earl of Lincoln and the de Gray family respectively. From the 17th century onward, the right to practise as an advocate in the Royal Courts was restricted to members of the Inns. In the 19th century, the Bar firmly became a referral profession acting on the instructions of solicitors.¹³⁹

- Solicitor:**
1. a person who tries to obtain business orders, advertising, etc.; a canvasser.
 2. the chief law officer of a city, town, or government department.

1234: Teaching *Knowledge of Common Law* Became Illegal:

During the 12th and 13th century, the law was taught in the City of London primarily by the clergy, however, during the 13th century, two events happened which destroyed this form of legal education:

1. A decree by Henry III of England on December 2nd, 1234 enforced that *no institutes of legal education could exist in the City of London*.¹⁴⁰
2. A papal bull that prohibited the clergy from teaching the common law, rather than canon law, became instituted.¹⁴¹

As a result of these changes the common law practitioners were forced to relocate & reorganize. They moved into 'hostels' and 'inns' in the hamlet of Holborn - chosen because it was the closest place to the law courts in Westminster that was not within the City - and the Inns of Court were established.¹⁴²

1321: Pope John XXII Spearheads Massive Campaign Across Europe: Witch Trials Begin— to Wring Admissions in Court, from Suspected Witches, via Torture

See page 103, then pages 98-102 for context, details, & reference.

139 **The BAR Council official website, "Origins of the BAR":** <http://www.barcouncil.org.uk/about-the-bar/what-is-the-bar/history-of-the-bar/>

140 **Douthwaite, William Ralph (1886). *Gray's Inn, Its History & Associations*. Reeves and Turner. OCLC 2578698.p.2**

141 **Watt, Francis; Dunbar Plunket Barton; Charles Benham (1928). *The Story of the Inns of Court*. Boston: Houghton Mifflin. OCLC 77565485 p.133**

142 **"A Brief History of Barristers & the Inns of Court":** <https://hubpages.com/education/A-Brief-History-of-Barristers-the-Inns-of-Court>



“Quaterionenadler”, David De Negker Renaissance Oil Painting:

<http://www.likepainting.com/quaterionenadler-david-de-negker-renaissance-oil-painting-p-4027.html>

1607: Colonists Shipped to The New World by The Hundreds:

The Virginia Colony, founded in 1607, was a private company's investment, governed by stockholders of the company until it went bankrupt, at which time the charter was then revoked by King James II, when he declared it a royal colony— owned & operated by the royal family.

Stockholder: “A person who owns shares of stock in a corporation or joint-stock company. The owners of shares in a corporation which has a capital stock are called "stock- holders." If a corporation has no capital stock, the incorporators & their successors are called *members*.”

The Virginia Company of London was managed by a council in London, originally appointed by King James VI & I. The company sent its colonists to the New World without even announcing who would be the local leaders in Virginia. When the Susan Constant, Godspeed, and Discovery finally reached the James River, Captain Newport opened the sealed envelope with the London Company's instructions, including having to release Captain John Smith from confinement so the prisoner could take his place on the resident council.

To attract settlers after the "starving time" in 1609-1610 & the failure of the colony to thrive, the London Company offered potential investors a great deal of flexibility in creating new settlements. Shiploads of settlers were sent to Virginia to create largely self-sufficient "hundreds". Within the *London Company*, there were internal disputes between investors who wanted to

maintain *strict discipline* over colonists, as reflected in the "Laws Divine, Morall & Martiall".¹⁵²



The Wittenberg Door, "Today in History: Jamestown, Virginia":
<http://wittenberg-door.blogspot.com/2013/04/today-in-history-jamestown-virginia.html>

The faction led by Thomas Smythe finally lost control to the group led by Edwin Sandys, & in 1618 King James VI & I granted the company a Third Charter known as the Great Charter. The new group sent a new governor, Sir George Yeardley, to Virginia with the intention of making the place attractive to new settlers, in part by granting greater freedom, & in part by sending more women across the Atlantic so English families could be established in Virginia.

152“How Counties Got Started in Virginia”, *Virginia Places*:
<http://www.virginiaplaces.org/vacount/howstart.html>