

Norman Invasion (1066) and The Banking Cartel



Norman Invasion (1066) and The Banking Cartel By Ralph

Notes in brackets have been added to avoid confusion between the Edomite Jews and the Hebrews.

IN responding to Reed concerning the Jewish connection to common law evolution, I almost missed another direct connection between the invasion of William the Conqueror of the Anglo-Saxons in 1066, and a very direct connection to the then existing banking power in Europe. *As the history below shows, the connection between William and the banking cartel then existing was quite direct.*



Back during mid-twentieth century, historian Max DiMont wrote two very large and acclaimed treatises on Jewish history. His study shows quite a few direct ties between common law and Torah as well as Talmud. For example:

"It was William the Conqueror, bastard son of Duke Robert of Normandy, and the daughter of a tanner, who brought England into the mainstream of European history... he viewed his new Anglo-Saxon subjects as swilling swine, crawling with lice, incapable of developing an economy... *William brought over a contingent of French Jews to establish commerce and banking for the country...*"

William was a godson of Pope Gregory the Great, whose lineage is also interesting. The popes "Gregory" leading to Gregory VII, of whom DiMont writes, was of Jewish descent. Gregory VII was the son of the granddaughter of a Jewish banker in Rome, a founder of the house of

Pierlone, compared in wealth to the house of Rothschild. This Jewish banker had a son, who became Pope Gregory VI, then of course Gregory VII and a great grandson Peter, who became anti-pope Anacletus.



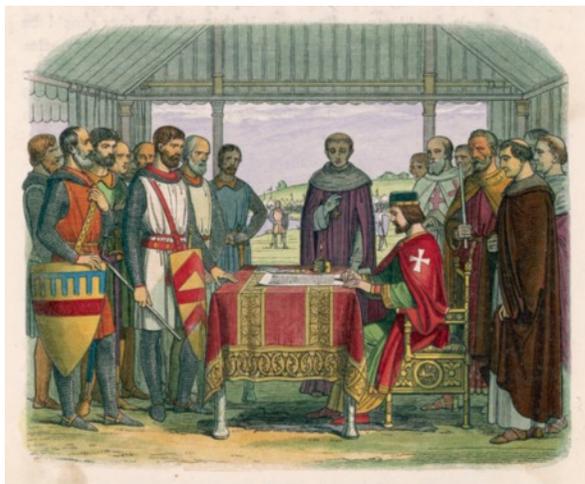
What is most interesting about Gregory VI is that he was accused of buying the office of Pope (Simony), to which he freely confessed. *The son of a former Jewish banker*, converted to Catholicism, buying his position. Seems logical. Pope Gregory VI, known as John Gratian, was offered the position by then Pope Benedict IX, his godson, and agreed to pay the money requested in order to rid the church of one he considered unfit for the job. At that point, the church was controlled by nobles, of whom Benedict was one, placed in a position by his powerful family, which he did not want.

It was Gregory VII who ordered the leading scholars to organize Christian canon law into channels favourable to his views. When this codification was complete, "the church was founded, not by Jesus, as one might expect from a Christian, but by God the father, as one might expect from a Jew". As a godson of Pope Gregory the Great, William the Conqueror was closely connected to successors of the Jewish/Christian banking family of Baruch. ***It was also this organization of civil and canon law by Pope Gregory VII that was rejected by Blackstone:***

"For the civil and canon laws, considered with respect to any intrinsic obligation, ***have no force or authority in this kingdom***they bind not the subjects of England, because their material was collected from popes or emperors, were digested by Justinian, ***or declared to be authentic by Gregory. These considerations give them no authority here***".

The three "popes from the ghetto"(Gregory VI, VII, and Antacletus II), writes Dimont, "were all reform popes who 'judaized' the over-paganized Christianity with their reforms and helped pave the way for Luther, called the greatest of 'Judaizers' (Ed. But he found out that they were evil people and wrote a book "*The Jews and Their Lies*") by the Catholic Church".

In 1215, the rules changed due to the revolt of the Barons of England , who did not like the practice of King John or his charge of "scutage"(taxes to pay for wars waged). At first, the Barons appealed to Pope Innocent III, who had deposed John as king in the Interdict of 1208, but allowed John back into the church after John "repented" of his own rebellion. This allowed Innocent to become "Lord of England" in the mould of the feudal kingdoms established there. Since Innocent was now in charge of England, and since he had John in his pocket, Innocent ignored the barons' appeals. By making John sign Magna Carta, the barons had revolted not only against John, but against the Pope as well.



In the Magna Carta, we see direct references to loans made:

"* (10) If anyone who has borrowed a sum of money *from Jews* dies before the debt has been repaid, his heir shall pay no interest on the debt for so long as he remains under age, irrespective of whom he holds his lands. If such a debt falls into the hands of the Crown, it will take nothing except the principal sum specified in the bond.

* (11) If a man dies *owing money to Jews*, his wife may have her dower and pay nothing towards the debt from it. If he leaves children that are under age, their needs may also be provided for on a scale appropriate to the size of his holding of lands. The debt is to be paid out of the residue, reserving the service due to his feudal lords. Debts owed to persons other than Jews are to be dealt with similarly. "

WILLIAM THE CONQUEROR
GUILLAUME LE CONQUERANT
King of England

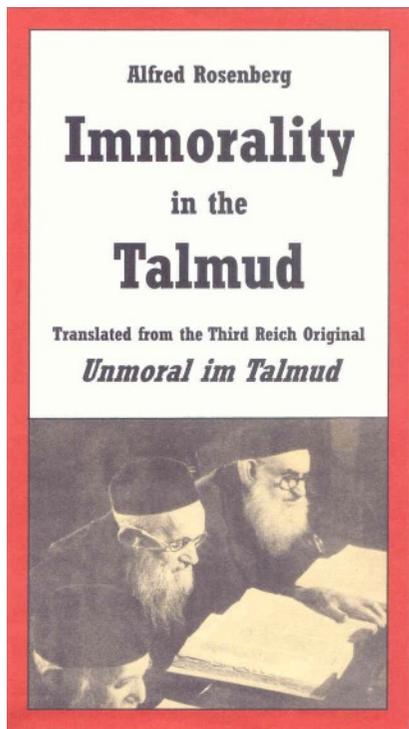


Not only had William brought Jews with him to develop laws of commerce and banking, but Magna Charta recognized this role of the Jews in regard to banking and laws. Below, you will see many commerce and banking laws developed (Ed corrupted by their Shetar Law) by Talmudic Jews as part of the common law heritage. Innocent III, who had extended the goals of Gregory VII, also introduced the "oath *ex officio*", by which church authority was transferred to civil authority. This oath was quite necessary, as the barons, on gaining control of their fortunes by Magna

Charta, had successfully declared independence from the pope. Any person questioned for a crime, therefore, was forced to testify under oath, which allowed the Catholic Church to claim authority and demand punishment from civil authorities. This was later used by English church authorities, and banned after the protests of John Lilburne.

From these beginnings, *we might view the oath/affirmation administered in court as a transference from common law to civil law authority.* Even the statements on your W-4 form state that you make your entries under penalty of perjury, which can only be exacted under oath.

Skipping over much history at this point, we get back to the development of law among Anglo-Saxons under William. As Dimont writes:



"The Talmud (Ed. The Talmud is the tradition of the Elders condemned by Christ – not the Bible) not only performed a decisive role in Jewish life, it played a direct and vital part in the creation of the legal systems of Western Civilization. *We can clearly see the influence of the Talmud in the development of English common law, because of the late arrival of the Jews to that island (England, 1000-1100) and its isolation from the rest of the continent.*"

Dimont later writes:

"When the Jews arrived in England, they viewed the barbaric, illiterate Anglo-Saxons with as much contempt as did the conquering Normans. Especially repugnant to the Jews was the legal

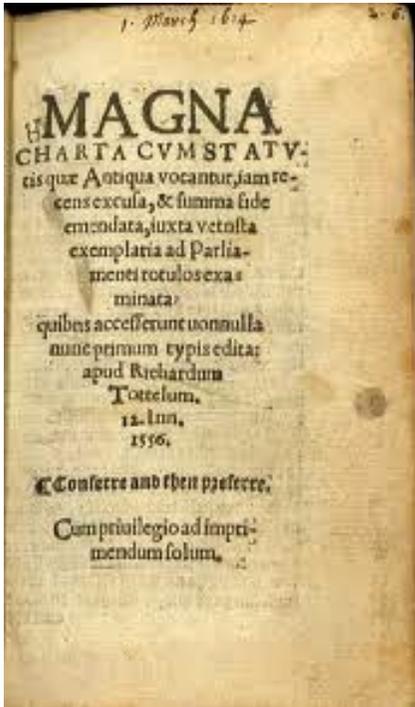
method of settling disputes through trial by combat. Accustomed as they were to judicial procedure based on evidence, examination of witnesses, and impartial judges, the Jews did not view the prospect of having to fight a knight trained for killing as a sound foundation for either justice or killing...As early as the second century AD, Talmudic law had specified that in property disputes, the verdict of three men agreed upon by the litigants (quite similar to trespass resolution taught by Jesus in Matthew 18:15-18) would be legally binding on both parties. ("Where two or three are gathered in my name..[Ed. this more Jewish disinformation].")."

In dealing with the Christians, Jewish law worked out a compromise. Disputes among Jews and Christians "were settled by twelve impartial hearers--six Jews and six Christians--whose verdict was to be binding on

both parties. After a century, even the Anglo-Saxons found the Jewish method of settling disputes better than trial by combat. ***By the thirteenth century, this 'jury' method found its way into British common law.***"

Skipping forward, DiMont writes of the English concept of "due process", which later came to represent to Americans the English common law, was first generally stated by Maimonides, a thirteenth century philosopher who would also be quoted by the Supreme Court in 1966 in "Miranda vs Arizona".

As DiMont states:



"The famed due process of law concept, so firmly embedded in the Fifth and Fourteenth Amendments... and derived from Magna Charta, stems from the tenth century interpretations of the Talmud. This Talmudic concept of due process of law was stated quite succinctly by Maimonides several decades before the signing of the Magma Charta: 'Every law which the king enacts for all, and which is not intended against one person alone, is not robbery. But when the king takes away from one person alone, not in accordance with the law known to all...it is robbery'".

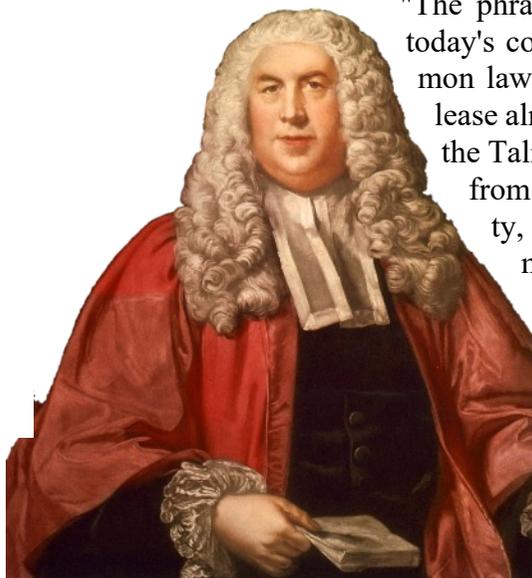
From this we can see the simple statement that "no person shall be deprived of life, liberty, or property without due process of law". In the 14th amendment, this was extended into the equal protection clause.

Also, "The same Talmudic decree that men had to live by the law of the land and not by bills of attainder also held that no crime could exist unless there was a law forbidding it to all".

The Bill of Attainder and ex post facto laws are constitutionally prohibited to both federal and state governments.

"Such familiar terms in British and American law as the lien, recognizance (confession of debt) the general release, and the common law warranty, all dealing with the conveyance of property, are also of Jewish origin." (The Jews today have removed Hebrew Law that a property could not be taken in lieu of debt.)

Further:



"The phraseology of many sentences in today's common law warranty, the common law mortgage, and the general release almost parallels the Jewish text of the Talmudic laws they were modelled from. A fundamental law of property, stated by Maimonides, 'By mere words, no rights of property can be transferred' is so firmly entrenched in Western law that its Biblical origin has long since been forgotten".

The most fundamental foundation of the law of evidence, the 5th Amendment right of the accused to remain silent,

also comes from Talmudic law, as stated by Maimonides, and recognized by SCOTUS. This, said Maimonides, is a "divine decree" (Talmudic Law is not divine! Ed.).

And for such principles as habeas corpus, right to face your accuser, protection against police brutality, are clearly laid out in Acts 22-25, in which Paul is arrested and bound due to accusations from the Edomite Jews. Upon discovering his Roman citizenship, he is immediately re-

leased, subject to interrogation by higher officials. The governor Festus (who is also referred to by Blackstone in this same context) says:

"It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accuser face to face, and have license to answer for himself concerning the crime held against him."

This is certainly "*corpus juris civilis*", Roman law, existing before Jesus. It is also a law used and recognized by Paul as a tool to protect his appeal to Caesar.

The 6th amendment right to have charges presented before one is tried is also described in Acts 25:27, also a facet of Roman law.

It takes very little imagination to realize that these processes derived from the bible (including Blackstone's decision regarding abortion, which also comes from Deuteronomy) are directly connected to Hebrew influences.



Note Ed: After the contamination of Common Law by William the Conqueror's retinue of Jews, Common Law was thereafter known as English Common Law to distinguish it from the purer form of Common Law as codified by King Alfred the Great (Left)

The End

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