

Mimetic Morphs: Court and Church

Humanity is thus in a privileged and unplanned situation forming an immense army galloping through space and time in an overwhelming charge determined to beat down ever resistance and clear the most formidable obstacles

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1.0 Introduction

Mimesis, or imitation, has generally ranked second place in the Western tradition of scientific representation but mimesis, rather like the right brain is to the left-brain, is the complement and not the antithesis to the element, particle, and point mindset. Rene Girard (1923), anthropologist, historian, and literary critic has promoted mimesis desire as a cause of conflict, the foundation of human culture, origin of sacrifice, source of religion, and the termination of violence. This paper examines mimesis between Church and Court, or between Court and Church, from the perspective of graph theory.

The basic concepts of graph theory are extraordinary simple and can used to express problems from many different subjects (Bollobas 1998: 1). Disjoint sets; finite, not infinite; isomorphism; marriage; neighbours; ordered pairs; and stacking develop a topological space quite disconnected from the archaic genres of reason.

This building of binary stacks in the primitive matrix of a relational database may not appear to be very exciting to the Defender of Reason and Human Rationality as it lacks the cut of combat, fancy fast footwork, flash and fury of the Disputatio duel, invective of invention, the polish of persuasion, and the rapid riposte of rhetoric. However, these simple ladders of cohesive ties unzip 'things hidden since the foundation of the world'.

2.0 Target

International Law is ineffective for Individuals; the Churches have long ceased to be

an effective counterbalance to the Legislative State; there is a crisis in Law itself; and the foundations of the entire Western Legal Tradition are being washed away by expediency, fragmentation, pragmatism, and subjectivity (Berman 1983: 39). Rene Girard also shares this recognition of 'The end of days'. In *Battling to the End* (2010: 108), at the close of Chapter 4, *The Duel and the Sacred*, Girard writes: "Law itself is finished. It is failing everywhere, and even excellent jurists whom I know well, no longer believe in it. They see that it is collapsing, crumbling. Pascal already no longer believed in it... stoning to death. This is the birth of Law". For more Girard on the Law, see *Things hidden since the foundation of the world* (1987), Chapter Two, 'The development of culture and institutions'. Our target, therefore, is the crisis in Law itself.

3.0 Clearing the Decks

To appreciate Girard, one must demystify Girard. He is not an anthropologist studying Christianity but a Christian studying anthropology. Reversing this equation places Girardian Studies more securely within a Modern context. If this reversal is not made, Girardian Studies becomes relegated to a parochial and quirky splinter movement of Catholicism, which would be a pity, because his brilliance should not be hidden by a bushel nor his talents buried by blind disciples, who treat diamonds as pebbles and pebbles as diamonds.

The rational model is outdated. Compare Girard (2010: 132). The Age of Reason is Dead and Human Rationality is a delusion leftover from the Enlightenment. Tossing Reason and Human Rationality into the trashcan of failed tropes allows us to think beyond the duel and the hell of desire. In their place we put binary pairs, graph theory, and the relational database.

3.1 The Mesopotamian Mason

The Mesopotamian Mason gave us bricks, city, Euclid, and transport but we need to move beyond the mimetic myopia of the Mesopotamian Mason. This mimesis of the Mesopotamian Mason and his myopic horde can be seen reflected in the baseball culture, the football culture, the Olympics and the Roman Circus of the World Cup. The World Exhibition is, at least, one intellectual step above the controlled, manipulated, and shepherded sheep of sport that baa their passing parade of heroes, whom are nothing more than icons of war watered down and put on pause during the intervals of peace.

3.2 The End of Reason

The Age of Reason is dead. It died 400 years ago in 1610 when Galileo Galilei (1564-1642) pointed his 20x telescope at the Moon, Jupiter, and Orion. The Moon was not a perfect sphere but another world covered with plains, mountains, and valleys. Jupiter had four small moons revolving about it, the first empirical evidence that the Earth was not the centre of the entire universe. And the constellation of Orion so overwhelmed him with its multitude of stars that, lacking time, Galileo put off the task until another occasion. He never returned to Orion and the mapping of Orion continues.

Galileo Galilei took us outside Plato's cave into the Modern world. The genre shift in Western thought following Galileo was to "HOW" and away from "WHY". Here is the great bifurcation point between Reason and research, i.e., the mechanisms of How.

The rational model belongs to the history of the perfect language, the universal grammar, the language of Eden (Adamic), the linguistic matrix, 'forma locutionis', Lull's sixteen Trees of Science with their wheels, Dee's geometrical chemic language based on first principles, Leibniz' search for the discovery of the 'logic machine', an analytical combinatorial system, Wilkin's univocal discourse, Newtonian Particulate Mechanics, and Halliday's Grammarian's Dream.

However, counter-intuitively, the empirical evidence from the rational model is Alagon, the curse of Babel; the Grammarian's Nightmare; Barbaroi; Confusio Linguarum; Hobbes' belimed bird twig trap; Hume's enchanted castle and fractionating quicksilver particle; Schopenhauer's irrational cosmic force; the Neogrammarian's surprising spottiness; Saussure's vision of linguistic dust (*poussiere linguistique*); Berlin's crooked timber and untidy reality; Freeman Twaddell's 'malignant perversity'; Joos' 'hocus pocus map'; Whorf's dusty answer; Barthes' 'mirage of more and more unmasterable discriminating networks', 'volume of traces in displacement', 'the very space where code ceases', 'generalized distortion', and 'structural limping'; Eco's crisis in the concept of the sign, net of fractures and wound of Babel; Stern's messy realities of language use; Rorty's 'awkward', 'softer,' 'squishier,' and 'more dubious'; Malinowski and Halliday's coefficient of weirdness; Givon's 'certain measure of murk that comes with the territory'; Candlin's 'Common and encompassing terms that have a sting in their tail'; Jackendorff's welter of overlapping positions, 'coarse location,' 'squishy categories,' 'total mush,' 'disparity accumulating as we proceed,' 'In between, there is a bewildering variety,' 'many tricky details,' 'a bottomless pit,' 'drowning in endless detail,' and a 'far from clear' picture; and the history for plurality and linguistic fragmentation (Eco 1984; Eco 1997).

The rational model is a quaint conceit and worn-out dogma from the wrong side of history. The rational model can never work because of the dimensions of .6309; 1.2618; and 2.7268. The dimensions of .6309; 1.2618; and 2.7268, which deconstruct and unravel the rational model, have been discussed elsewhere by the author. Hence, with the geometry of the collapse, crumble, failure, and finish of the Law in place, we can begin to move onto the anthropology of the Law.

3.3 The End of Human Rationality

The search for the perfect language led to *Confusio Linguarum*, which is why "the foundations of the entire Western Legal Tradition have been washed away" (Berman 1983) and the "Law itself is finished" (Girard 2010).

Human Rationality, like reason, is an oxymoron. Humans are not rational. Humans are emotional, irrational, and selfish mimics that follow herd impulses and who are located not halfway between angels and demons but halfway between the peace-loving Bonobo (*Pan paniscus*) and the aggressive Chimpanzees (*Pan troglodytes*). Primates filled with Dutch courage, extreme behaviors, false notions, geocentric naivety, and an overwhelming propensity for violence and war: it is not surprising that Rene Girard appears a trifle pessimistic in his apocalyptic *Battling to the End* (2010).

Like the rational model, Human Rationality, a shibboleth leftover from the Enlightenment, also cannot withstand a close encounter with the dimensions .6309; 1.2618; and 2.7268. Thus, we are better off beginning realistically from the visible City of Humanity rather than starting from the invisible City of God.

4.0 New Models

Knowledge representation has moved from the shaman waving his hands futilely at the approaching storm, the barren crops, and the sick population to record keeping which is now computational. Computation is not reason. Computation is brutally opposite to reason. Reboot, Recursion, Redundancy, Relational Database, Repair, and Resend are the core of computation. Computation will travel ten million kilometers to cross a centimeter, bounce around by ten million different routes, then retransmit itself when it discovers an error. In its repair retransmission, computation can travel by ten million completely different routes and travel ten million completely different kilometres: in this way, computation mimics the biological, redundant, resilient, and resistant.

Evolving, not eternal; long, not short; non-reductive, not reductive; and redundant, not smooth: computation and relational data banking have no family connections to the old tired-out horse of reason with its worn-out knight, the rational human.

4.1 Whose Children are We?

In the process of hominization, humans, cast out of the quantum flux, have regarded themselves as imitations of greater beings, e.g., the crocodile, the lion, the thunder God, and the War God Yahweh Saboeth. As the children of religion, our primary impulse seems to drift between mindless praise and bloody sacrifice. Girard considers this killing of millions since the dawn of time to be part of the implacable logic of the sacred. If Girard is correct, it is time to dump the sacred into the trashcan of history and to begin to wake-up from its enchantment. For we are the children of chaos and the cosmos and the stars are our true parents.

4.2 Abandoning Religion, Revelation, and Ritual

Demystification of the Christian religion teaches us first that we are all the descendants of Eve, not Adam: Eve lived in Africa, not the Garden of Eden; Yahweh was a Phoenician Thunder God; Noah is Ziusudra (Sumerian), Atrahasis (Akkadian), or Utanapistim (Old Babylonian); the great flood is the rise of the Mediterranean 10,000 years ago after the last Ice Age; angels and demons are stories stolen from the Zoroastrians; the temple of Jerusalem was an abattoir; Jesus came to stop the sacrifice; the apocalypse represents another story stolen from the Zoroastrians; there is no holy land; and the worshippers of the War God Yahweh Saboeth manage world Governments.

Demystification of the Christian religion teaches us second that dancing releases feel-good endorphins, praying releases relaxing alpha waves, singing calms the soul, and giving alms and help raises ones group esteem and self-value. These religious activities are community-based, feel-good, healthy, life-affirming, relaxing, and sensible therapy for the human. The physical activities produce these psychological effects regardless of the religion or the words of the song. "Hanging on more frantically to false differences only increases the extremism of error and terror: this is the paradox that by always getting close to Alpha we are going towards Omega."

5.0 Dismantling Planetary Violence

The great thrust of Girardian text has been to understand human violence from the anthropological, historical, literary, mythological, and social perspectives. In this

domain, he is the great pioneer and student of the escalation of extremism.

5.1 Breaking the dyke

It is time to take on Polemos, war, the father and king of all, by dismantling the sacred so as to reveal its violence not through passion or revelation (Girard 2010: xi) but by peaceful graph theory. Our focus will be on the mimesis between Church and Court or between Court and Church from the binary perspective.

In breaking the dyke, whether we start from the archaic Sumerian Courts of Gilgamesh, the archaic Greek Courts of Hesiod, the archaic Jewish Courts of Jerusalem, or the archaic Roma Courts of Gaius Terentilius Harsa, we find commonality in the patrician priesthood who kept the law secret and treated the plebeians with severity. In other words, a small elite using Religion, Revelation, and Ritual to control the population or, to put it another way, an animal domination network operating beyond and above the Law through the extremism of Lordship. Thus, having tossed out the old Zoroastrian model of angel and demon, we find ourselves in the primate Pan model with Pan troglodytes dominating over Pan paniscus located within the human genome.

Moving quickly on, mimetic morphing allows us to identify abattoir as temple; temples as Church and Court; the altar of the Church and the bench of the Court as the same altar, the wand in the hand of the priest and the hammer in the hand of the Judge as the same knife; the mumbo jumbo of each to be the same; and the sacrifice in each to be the same human sacrifice. In other words, like the 1938 discovery of the living fossil Coelacanth, in the Courts we can observe a living tradition surviving from the Paleolithic of ritualistic murders of the Plebeians as a control mechanism by the aristocrats and the oligarchs.

The current winter activities of gangs of men ranging over a grassy field in pursuit of a bouncing ball is the relic remnant of the winter hunt for meat and prisons, of course, have evolved from the old larder system of fresh meat storage, with population control taking place by the weak, the numerous, or the too strong being weeded out from the breeding pool. In this new model of Courts as a living tradition, we can recognize lawyers and policeman to be the Pan troglodytes outriggers in the system dragging in Pan paniscus Plebeians as gifts and offerings to feed the cannibal carnivore King or Silverback Judge.

Table One The Two Elites

Elite	Elite
Abattoir	Abattoir
Temple	Temple
Patrician	Patrician
Priest	Priest
Altar	Altar
Knife	Knife
Ritualistic murder	Ritualistic murder
Sacrifice	Sacrifice
Population Control by Culling	Population Control by Culling
Class War against the Plebeians	Class War against the Plebeians
Mumbo Jumbo	Mumbo Jumbo
Ritual	Ritual

5.2 After the Carolingian Collapse

The collapse of the Carolingian towards the end of the first millennium CE and the civil chaos that followed provides a convenient bifurcation in the strata of history rather like the KT Boundary separates the Age of the Dinosaurs from the Age of the Mammals. Using this disruption as a baseline enables us to track the reset.

Apocalyptic thought, collective belief, millennialism, and millennial movements (Cohn 1970; 1993) led to the rise of the Peace of God movement, which wanted the Rule of Law established in time for the Second Coming expected around the year 1000. Two months after the 1 June 989 great meeting at the Benedictine Monastery, Charroux, Aquitaine (Moore 2000: 7-8), a great comet appeared in the heavens appearing to confirm the social disorder. But the only return from the heavens proved to be Comet Halley in 1066, when William of Normandy was preparing to invade England. As no one recognized Comet Halley as the second coming, the Peace of God movement was effectively over.

However, Pope Gregory, who had been involved with the Berengar of Tours controversy concerning transubstantiation, incorporated the Peace of God demands into the Papal Reforms of 1073, e.g., Gregorian Reformation, Hildebrandine Reform, or Investiture Struggle, and, following the crisis of the Twelfth century, the main objectives of the Peace of God movement had become entrenched into medieval Catholicism with the decrees of the Fourth Lateran Council of 1215.

At Lateran IV in 1215 Europe became officially divided into two autonomous

realms, Church and State, ruled under One God with the people trapped in between as pawns caught in the unending battle for land, resources, and status. The Church was the greatest landowner in many regions and the Canon Courts imposed its structural straitjacket throughout the communities. In a mimetic morph, the State imitated the Canon Courts with the Civil Courts and for centuries the *novi homines* of *advocati*, *causidici*, *clerici*, *magistri*, *ministri*, and *officiales*, who were flooding out of the law schools of Bologna and Paris, moved like bacteria between the two Courts.

This new regime of legitimized violence (Weber 1919), termed by Moore (1987) the persecuting society, shared a common culture of advancement, outlook, and purpose. Thus, this tribe of lawyers armed with their genre weapon of Reason penetrated the communities feeding off the fat of Jews, lepers, women, heretics, and local people of standing and wealth with a penetrating fiscality (Moore 2000: 166, 172, 180) and, thereby, developed alienating procedures effective for imposing their will on all sections of society, i.e., an animal domination network operating beyond and above the Law through the extremism of Lordship which is now a global Dulocracy.

5.3 Reaction to the New Regime

Reaction to this period, the first three hundred years after the year 1000, was well documented by the Carmina Burana, the Goliard writers, and by the birth of European satire. It was the general conclusion that, instead of Christ's return, a mimetic morph inversion called the Anti-Christ had returned. The Kingdom of the Anti-Christ was located in the Courts with Judges and lawyers as servants of the Anti-Christ. See Adam of Perseigne, the Apocalypse of Goliath, Arnold of Brescia, Bernard of Clairvaux, John Bromyard; John of Salisbury, Nigel Wireker, Odo of Cluny, Peter of Blois, Peter of Damiani, Peter the Venerable, Stephen Langton, Tanchelm of Antwerp, Walter of Chatillon, Walter Mapp, and the unknown Archpoet. These writers considered the introduction of the "Unholy band" of judges and lawyers, who "dislocated nature", introduced "chaos", "put time out of joint", and "raked in finances" provided the substantive evidence of diabolical triumph (Morris 1972; Moore 1987; Moore 2000).

5.4 Mental Models for the New Regime

In optimistic contrast to the return of the Anti-Christ narrative, the church taught Judges represented the ear, eye, and voice of God and the lawyers were the servants of God's representatives. In a mimetic morph, the Judges transformed into Gods and this is the situation that exists today. Thus, the last Gods on Earth have been identified.

The archetype, model, self-image, and template for the Judges was the Old Testament with its War God Yahweh Saboeth and for the lawyers it was the armed raiding band of knights. Thus, in a convenient mimetic convergence, the Judge became the War God Yahweh Saboeth riding at the head of his armed band of raiding knights.

Retrospectively, the origin of the Judiciary in the Hebrew tradition had been as a priestly caste serving the War God Yahweh Saboeth with the function of Yahweh Saboeth being to terrify people into obedience to the mind control regimen and to the superiority of the priesthood. It is not difficult to assemble a personality profile of Yahweh Saboeth. He has a disposition towards pathological violence, practises favouritism, holds grudges, is surprisingly unknowing, has a fanatical intolerance, loves the smell of burning flesh, requires daily butchery, and requires thousands of priests to serve him.

An abattoir as the temple, butchers as the priests, and the War God Yahweh Saboeth provides an unsanitized version of the archaic sacred in Israel having more in common with the Aztecs than with the Babylonians and Egyptians. The Yahweh Saboeth test of Abraham, Isaac, and the altar displays the practice 'redemptive sacrificial death' (Genesis 22). Exodus 15.3 informs us that Yahweh Saboeth is a War God. In Deuteronomy 20.11,18 Yahweh Saboeth orders the total annihilation of Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites. Jephthah, in a victory vow with Yahweh Saboeth, makes a burnt offering of his only daughter (Judges 11.29,39). 1 Samuel 17:45 records that Yahweh Saboeth is the God of armies. 2 Chronicles 14 records that Yahweh Saboeth slaughtered one million Ethiopians. In Isaiah 9:19, "Through the wrath of Yahweh Saboeth the land is darkened and the people shall be as the fuel of the fire: no man shall spare his brother", and in Isaiah 44:6 Yahweh Saboeth is the first, the last, and the only God, i.e., there is only the God of War. In Luke 3:12, "Every tree which bringeth not good fruit is hewn down and cast into the fire". In Luke 19.2, the son of the War God declares, "Mine enemies, which would not that I should reign over them, bring hither, and slay them before me". And from John 15:6, "Cast them into the fire and they are burned" (Humphreys 2004).

Serving the War God Yahweh Saboeth, the canon and civil Courts began the public burnings that lasted in Europe for approximately 700 years and which have only ended comparatively recently.

5.5 Institutional Meiosis

Institutional Meiosis, or mimetic morph separation, cuts to the bone what went on in those centuries. In a virgin birth, the Mother Church cloned itself into a daughter church and that daughter church is the secular Court with all of its offices and practices duplicated from the parthenogenetic parent.

Table Two Institutional Meiosis

Church	Court
Supreme Power	Supreme Power
Pope	Chief Justice
Cardinals	Supreme Court
Archbishops	High Court
Bishops	District Court
Priests	Lawyer
Keys to Bind and Unbind	Keys to Bind and Unbind
Confessional Box	Confessional Box
Confidence of the Priest	Confidence of the Lawyer
Oath before God	Oath before God
Vertical Chain of Command	Vertical Chain of Command
God at the Top	God at the Top
Singing from the same hymn sheet	Singing from the same hymn sheet
Judgment Day	Judgment Day
Judgment	Judgment
Handed down from Mt. Sinai	Handed down from Mt. Sinai
Infallible	Infallible
To be obeyed without question	To be obeyed without question

5.6 Three Interesting Mimetic Morphs from the Post-Carolingian

Three other interesting mimetic morphs took place in those centuries of the Post-Carolingian. First, Henry II, Count of Poitiers, Duke of Angers, and King of England, introduced the Kings Bench to help him repair the Thirty Year Anarchy and to reduce baronial power. But, rather like cuckoos laying eggs in other birds' nests, the Kings Bench pushed out the War Lord Barons, became barons in their place, took over the task of war, and now can be found in the House of Lords called Lords. In other words, functions, outcomes, and structures remained in place. Reform was not reform but simply reinforcement, repetition, and replication. Policy makers could take note.

The second interesting mimetic morph is castellation. With the collapse of the Carolingian Empire, exploitive Lordship and violence spread across Europe. By 1100 most illicit power was held by the nobles and their brothers and nephews who were the abbots, bishops, prelates, and priors in clerical service. Bloodlines on both side of the divide, both sacred and secular, could traced back to Charles Martel, who at the Battle of Poitiers on 10 October 732 turned back the Moslem invasion of Europe led by Abdul Rahman Al Ghafiqi and laid the basis for the Carolingian Empire, the first unification of Western Europe since the fall of the Roman Empire.

As the old passing world of Carolingian became replaced by the new world of the Feudal, competition for Lordship on both sides of the divide developed, which consisted of appropriating and exploiting peasants and their properties with pitiless practices (Bisson 2009: 7). Lordship became the real experience of power during the three centuries of the post Carolingian. There was constant pressure by alien depredation and hostile neighbours and the psychology of power descended by default, usurpation, and violence. Growing numbers of armed men clustered around castles and castellation changed the map of power putting many thousands under the domination of the untitled. It was breach and encroachment upon the Old Order that became entitlement and entry to the New Order. In this general disorder, the early lawyers, *advocati*, were acting like Lords (*domini*) and the judicial process became the new battlegrounds to extract money, property, and wealth (Bisson 2009: 41-53).

Today, the castellation society is now the Court society and the Court society is the castellation society. It is only the synchronic veneer that conceal the facts that the warrior knights are now warrior lawyers; the castles are now law firms; castellation is now Law Networks; and breach of the law by Judges and lawyers still remains the badge of identity, rite of passage, entry into the elite, source of group cohesion and solidarity, and is proof of the will to power. In the castellation morph from raiding knight to castle law firm and marriages between lawyers, we can see why the foundations of the Law have been washed away (Berman 1983: 39) and why "Law itself is finished. It is failing everywhere...collapsing, crumbling" (Girard 2010: 108). It was a facade in the first place, a sublimination for the Post-Carolingian battlefield.

The third interesting mimetic morph is the duel, upon which Girard has written extensively. Warrior religions and warrior societies are based on the duel to the death. It is this extremism that drives the purity of the warrior religion and society.

As the Court became the more effective mechanism for imposing dispossession by disorder, the duel to the death of the warrior religion and society became the adversarial system of the Court, i.e., scholastic *Disputatio*. This transplanted trope of the

duel downgraded and downsized the violence of the warrior priest to the warrior word priest. In other words, similar to the dinosaur transforming into bird, battleground became Court; duel became word, and knight became lawyer. For more on the trope of the warrior word priest and the duel, see *The Medieval Origins Of The Legal Profession* (Brundage 2008) or "The Escalation to Extremes", Chapter One (Girard 2010).

In passing, one might note that the methodology of the scholastic master and of the Judge is identical. In other words, the Judiciary is a mimetic merge of scholastic debate and the warrior culture of the patrician priests.

5.7 Checking the Credentials of Our Cloned Child

Now the dyke has been broken with the Court being identified as a theological offprint of the Church and a mimetic substitution for the violence of the battlefield, the duel, and property theft, this notion of Institutional Meiosis by parthenogenetic cloning can be crosschecked from a number of sources. For, if the modern secular court is a theological offprint by mimetic morph, many more binary pairs must exist between Church and Court.

We select five crosschecking sources from the past 700 years, Marsilius of Padua; the Protestant Reformation; the *Malleus Maleficarum*; the Report of the "Commission of Investigation, Dublin Archdiocese" established in March 2006 and headed by Judge Yvonne Murphy; and *Supreme Power* by Jeff Shesol (2010).

5.7.1 Marsilius of Padua

Marsilius of Padua (1275-1342) is the great Fourteenth Century critic of the Church and the founding father of the modern secular state. His criticisms of the Fourteenth Century Church form binary pairs with the criticisms of the Modern Court. One only need employ Edit and replace Pope by Chief Justice; Bishop by Judge; and priest by lawyer to make *Defensor pacis* (1324) completely contemporaneous with the current crisis in law.

But first a little historical context, Marsilius of Padua was Rector of the University of Paris while Philip the Fair and his lawyers were torturing the Knights Templars close by. Now lets jump to London and the Law Courts. For instance, first, the Inns of Court, London, have the Inner Temple and the Middle Temple. The Knight's Templar lived here in the Twelfth century (Henry Plantagenet) when and where they built the Temple Church. The word "temple" in the Knight's Templar is Solomon's

temple, which was the Jerusalem home base of the Knight's Templar. Now we are very close to Moses and the Ark of the Covenant (Laws of Yahweh Saboeth). Today, the Inner and Middle Temple, London, still retain independence - are extra-parochial - from the City of London, i.e., they remain a Royal Peculiar.

Table ThreeDefensor pacis and the Twenty First century Court

Church	Twenty First century Court
Guise	Guise
Impose penalties harsh, personal, and real	Impose penalties harsh, personal, and real
Gradually creep up their usurpations	Gradually creep up their usurpations
Stealthy double dealing	Stealthy double dealing
Concealment	Concealment
Seizing jurisdiction until claiming	Seizing jurisdiction until claiming
Total Coercive Temporal Power	Total Coercive Temporal Power
Ascribing power	Ascribing power
Desire for Ruling	Desire for Ruling
Violent power	Violent power
Seizure and possession of property	Seizure and possession of property
Listening to and believing falsehoods	Listening to and believing falsehoods
Causing a motley entanglement very difficult to unravel	Causing a motley entanglement very difficult to unravel
Jumble of doctrines	Jumble of doctrines
Written and spoken sophistries where conclusions do not follow premises	Written and spoken sophistries where conclusions do not follow premises
Insertion of Falsehoods	Insertion of Falsehoods
Opposing Truth with slanderous fangs of surreptitious distraction or with the loud barks of arrogance	Opposing Truth with slanderous fangs of surreptitious distraction or with the loud barks of arrogance

The replication of Church Methodological Practice in Court Methodological Practice confirms that the Court is a direct clone of Church Methodological Practice

5.7.2 The Protestant Reformation

Law and Protestantism (Witte 2002) and Law and Revolution: Impact of the Protestant Reformations on the Western Legal Tradition (Berman 2003) provide the details of Martin Luther and his colleagues" attacks on the Church.

Table Four Martin Luther and the Twenty First century Court

Church	Twenty First century Court
Papal Tyranny	Judicial Tyranny
Lord of the World	Lord of the World
Demigod	Demigod
Unbridled Powers	Unbridled Powers
Not subject to the Law itself	Not subject to the Law itself
Arbitrary	Arbitrary
Work injustices in particular ways	Work injustices in particular ways
Dissolving Contracts, Oaths, Perjuries	Dissolving Contracts, Oaths, Perjuries
Abusive and Self-Serving	Abusive and Self-Serving
Thick tangle of benefits, exemptions privileges, immunities	Thick tangle of benefits, exemptions privileges, immunities
No Legal Accountability	No Legal Accountability
Sucking Germany dry	Sucking the world dry
False threats and false bans	False threats and false bans
Fleecing People	Fleecing People
Pulling to Pieces and laying waste	Pulling to Pieces and laying waste
Faith destroyed	Public faith destroyed
Bare-faced robbery & deceit	Bare-faced robbery & deceit
Devoid of Authourity	Devoid of Authourity
Flagrant distortion	Flagrant distortion
Misconstrued	Misconstrued
Without jurisdiction	Without jurisdiction
Detrimental to the community	Detrimental to the community
People chased from pillar to post	People chased from pillar to post
Loopholes	Loopholes

5.7.3 The Malleus Maleficarum

For most of the second millennium CE the Church and Court have been in partnership to torture people and then to burn them alive, the last burning taking place in Mexico in 1850. Public burnings were usually held on a Sunday. Ostensibly, torture and burning was to save the souls of the victims but to be saved the victims had to pay for their own salvation with money, property, and wealth. For instance, in the mid-18th century, i.e. 1757, the Bishop of Cologne Cathedral established a Tariff For Torture so as to keep costs under control for the Church, which then collected from the victim's families. Cologne Cathedral also has the bones of the Magi or the Three Kings.

Judicial instruments in the past thousand years have included (1) Amputation; (2)

Beheading; (3) Boiling; (4) Branding (5) Breaking on the Wheel; (6) Burning at the Stake (auto-da-fe); (7) Cats's Paw; (8) Crushing; (9) Foot Burner; (10) Garroting; (10) (11) Grilling; (12) Gutting; (13) Hanging Cage; (14) Holy Trinity; (15) Hanging by the hair; (16) Incarceration; (17) Iron Maiden; (18) Iron Mask; (19) Iron Spider; (20) Judas Cradle; (21) Knee Splitter (22) Laceration; (23) Ordeal by water (Various Options); (24) Quartering; (25) Pillory; (26) The Pope's Pear; (27) Rack; (28) Roasting on a Spit; (29) the Slow Burn; (30) Spiked Chair; (31) Starvation; (32) Stocks; (33) Strapado; (34) Swinging Pendulum; (35) Thumb Screw; (36) Tongue removal; and (37) Tourniquet twisted around the head until the eyes popped out. These activities provided substantial income from property confiscated from the victims (Humphreys 2004).

It is important to remember that almost everyone tortured and burned across 700 years had a fair trial with due process before a Judge and was defended by trained lawyers in exactly the same methodology used in the Courts today. The *Malleus Maleficarum* (1486), written by Heinrich Kramer, an Inquisitor of the Catholic Church, and Jacob Sprenger, provided magistrates with the methodology by which to verify the reality of witchcraft. Section III is the legal part of the *Malleus* that describes how the lay magistrates prosecuting witches should proceed. The *Malleus Maleficarum* is very scientific and is built on Aristotelian and Thomism empirical evidence, logic, and reasoning.

The Gutenberg printing press enabled the rapid dissemination of the *Malleus Maleficarum*. It remained the standard textbook for judges and magistrates for three centuries. The work went into some 30 editions between 1486 and 1669 and was accepted as authoritative by both Catholic and Protestant witch-hunters. An English translation was published in London (1928; 1948; 1974 by Montague Summers, who described the *Malleus Maleficarum* as "among the most important, wisest, and weightiest books of the world".

Table Five Malleus Maleficarum and the Twenty First century Court

Fifteenth century Court	Twenty First century Court
How to reject troublesome Appeals	How to reject troublesome Appeals
Use of convenient legal fiction	Use of convenient legal fiction
Physical damage and injuries	Physical damage and injuries
Competent trials in secular courts	Competent trials in secular courts
Method of initiating process	Method of initiating process
Method of assembling accusations	Method of assembling accusations
Interrogation of Witnesses	Interrogation of Witnesses
Formal Charges	Formal Charges

The primary driving force for the conviction of animal transformations by the Courts and their Judges was data driven evidence verified by credible witnesses.

Animal common transformations verified to by credible witnesses appear to have been bull, cat, dog, goat, horse, mouse, sheep, and werewolf.

The Formicarius, written 1435-1437 by Johannes Nider, Council of Basel, transformed the idea of sorcery towards its more modern perception of witchcraft. The Formicarius provided information on the sorcerer Scavius, who reputedly escaped his enemies on multiple occasions by metamorphosing himself into a mouse. One of his supposed pupils is Stedelen, who was accused of being a witch between 1397 and 1406. Peter von Greyerz, the judge of Simmental town between 1398-1406, had Stedelen confess to mouse transformations. In 1485 Switzerland, Berne Staufer was accused of changing into a mouse (Malleus maleficarum, p.148; Kieckhefer, European Witch Trials).

Table Six Medieval and Modern Court Methodology

Fifteenth century Court	Twenty First century Court
Authorative texts	Authorative texts
Accepted authorities	Accepted authorities
Personal experience & observations	Personal experience & observations
Eye Witness Accounts	Eye Witness Accounts
Testimony of Reliable Witnesses	Testimony of Reliable Witnesses
Empirical Evidence	Empirical Evidence
Systematic description from Natural Law	Systematic description from Natural Law
Cause & Effect	Cause & Effect
Witnesses guided by Interrogator	Witnesses guided by Interrogator
Community agitated	Community agitated
Hot Legends = Specific Accusations	Hot Legends = Specific Accusations
Weight of Evidence	Weight of Evidence
Circumstantial Evidence	Circumstantial Evidence
Evidence to the Contrary irrelevant	Evidence to the Contrary irrelevant
Testimony too great to be ignored	Testimony too great to be ignored
Propensity	Propensity

5.7.4 The Murphy Report 2009

Commissioned by the Irish government in 2004 to investigate the way in which the church had dealt with allegations of sexual abuse of children by priests over the period 1975 to 2004, the Murphy Report 2009 concluded that "the Dublin Archdiocese's

pre-occupations in dealing with cases of child sexual abuse, at least until the mid 1990s, were the maintenance of secrecy, the avoidance of scandal, the protection of the reputation of the Church, and the preservation of its assets (Wikipedia). In total, there are twelve broad binary pairs that can be drawn between the methodology of cover-up in the Church re pedophile priests and the methodology of cover-up in the Court re perverted and profiteering lawyers.

Table Seven Cover-up Similarities Between Church and Court

Church abuse in Ireland	Twenty First century Court
Attacking Whistleblowers	Attacking Whistleblowers
Consistently shielding their orders	Consistently shielding their orders
Culture of self-serving secrecy	Culture of self-serving secrecy
Favouring and protecting insiders	Favouring and protecting insiders
Free Pass at the Highest Level	Free Pass at the Highest Level
Inadequate action, minimal response,	Inadequate action, minimal response
Sheer Arrogance	Sheer Arrogance
Sitting on information	Sitting on information
Ritualistic beatings	Ritualistic beatings
Overriding & superseding civil law	Overriding & superseding civil law
Veil of Secrecy	Veil of Secrecy
Waiting for the Statute of Limitations to come into Effect	Waiting for the Statute of Limitations to come into Effect

5.7.5 Supreme Power

Supreme Power by Jeff Shesol (2010) clearly displays the close linkage between religion and the Supreme Court of the USA. Shesol, equally, could have called his text Sacred Power (2010) without any significant change.

In the depression years during the Democrat New Deal the USA Supreme Court consistently and systematically struck down all the legislation of the elected Government and the plans of a president with a popular mandate for change.

Zeus or Jehovah	Chief Justice Charles Evans Hughes, 18
Temple or mausoleum	Supreme Court, 18
Saving civilization	Carnival of unconstitutionality, 24
Gathering storm clouds	24
No man had ever looked or sounded more like God	Chief Justice Charles Evans Hughes, 26
Fighting a holy war	Conservative Judges, 30

Judicial supremacy	32
A sort of secular priesthood	Judiciary, 34
Symbol of the Republic's faith	Supreme Court, 34
"These altars are now in a magnificent temple with every convenience not only for the priests but for those who bring their sacrifices and petitions"	Chief Justice Charles Evans Hughes, 34 1932 Laying of the new cornerstone
Black-robed Gods	Supreme Justices, 34
Oracles of received wisdom	35
Relic of another era	37
Control of dead hands	38
Meeting God in person One of the fine old prophets Old Isaiah	Judge Brandeis, 62
Constitution was divinely inspired	Judge Sutherland, 67
Declaration of Independence	A shrine, 109
Half-code, half-chaos	131
An avenging angel of destruction	Judge Brandeis, 136
Turning back the clock	138
Twilight zone	141
Judicial autocracy	197
Eyes of the past	208
Positively medieval	221
Restore the Ark of the Covenant to the temple in Washington	Republican Party, 228
Olympian Heights	Judge Roberts, 232
God Almighty	Chief Justice Charles Evans Hughes Photograph 3
Constitution	Holy of holies, 312
To fight against God	Chapter 27, 479
"The Supreme Court & the Constitution are a religion"	Wheeler, 481
Believing deeply in the myth of Judicial Divinity	American People, 503
Vehicle of Revealed Truth	Supreme Court, 523

5.8 What is Going On?

At the start of the Third Millennium CE, or the Sixth Millennium since Gilgamesh, we find ourselves in a supra theocracy living under a Lacedaemonian constitution. There are no secular courts anywhere in the world. This is the "apocalyptic failure,

the end of history, the irresolvable conflict; the madness of the whole enterprise; the world still plunged in darkness" (Girard 2010: 44-45).

"FDR knew that once a man had put on the judicial robes, he could not be constrained or controlled" (Shesol 2010: 304).

World leaders, NGOs, people, and societies are calling for radical change and an end to the Old World Orders, but not one would recognize an Old World Order if it was placed right in front of them. The Court House is the oldest of the Old World Orders.

First came the killing field, then the altar of human sacrifice, then the abattoir temple managed by the butcher priests. Blood was the first baptism and circumcision is the mark of the initiate. In the Christian Church blood and meat remain the first sacraments sublimated, not symbolized, by wine and bread. In other words, the wine and bread substitutes for the butchered sacrifice just as the Court substitutes for the battle field, the duel, the killing, and parceling out of the pieces.

Naively romantic, Girard suggests the immolation of the sacrificial victim enables their fellow humans to live together, at least not to destroy each other (2010: ix). No, first the immolation is food on the table. Second, it is population control, just as war is population control, i.e., number reduction. Third, this is threat elimination, i.e., domestication of the genome and elimination of the rival. Fourth, this is enforcement of compliance and conformity, i.e., terror tactics. Fifth, this is the politics of top-down power.

The sacred is just bells and whistles, decoration, ornamentation, and tinsel wrapping paper clothing the cannibal carnivore king. The sacred is the distraction; the mirror, misdirection, misleading, and smoke; the song and dance, and the rabbit conjured out of the hat. Inside this sacred carnival the king of the cannibal carnivores sits while his hordes of Pan troglodytes drag in the meat selected from lower down in the food chain.

Court, Church, Football, Rugby, and Shopping have emerged as a spinoff from the people pack hunt and the mimetic desire for meat. Thus, Court, Church, Football, Rugby, and Shopping are sublimations, i.e., transformation of 'unwanted' impulses into something less harmful, which can be dialed, or ratcheted up and down like a socket wrench, in the hand of the War Lords. The recent expansion of brand name sports clubs, competitive international sport, Olympics, sporting heroes, and World Cups may suggest the war gateways are opening upon a new culling or suggest

successful sublimation.

5.9 Rightfully Bleak

Girard is rightfully bleak about the trend to extremes. Simple pendulum physics teaches us that forced amplifications lead to extremes. Hence, the solution is to cut the fuel, kill the switch, and allow the amplifications to dampen out.

5.10 In the Last Days

"In the last days of an institution whose purpose was to control and restrain violence" choice, computation, and condoms have "changed the rules of the game" and we do not need to follow in war's footsteps (Girard 2010: 1-2, 9). Refuse the Court, reject lawyers, renounce litigation, use a condom, and one is refusing the highway to war.

5.11 The How

The anthropology of Law can be divided into three, the legal, the social, and the random, and balanced by Standing Wave Dynamics.

Algorithms, computation, databanks, and online services can completely replace the Civil Court and Court society. This is not Utopia, it is cheap, efficient and practical. The only legal document is a smart document. It interacts, reboots, and upgrades automatically and alerts, signals, and warns, without prejudice, against illegality.

What cannot be legal is social and the social is a much larger domain than the legal. The social is managed by the people for the people.

The random, which is very large, cannot be a science because it is accidental but the accidental can be managed scientifically by the Casino Coin Court (CCC). In the CCC, participants input their own binary selections and the output are balanced to a pre-agreed ratio. The CCC is neither correct nor consistent but it is even-handed, fair, and therapeutic. Avatars can guide.

Beyond the Solon Lacedaemonian Constitution, Power can be balanced and distributed by Standing Wave Dynamics. Standing Wave Dynamics can be observed by turning on the kitchen tap in the sink. Population flows produce standing waves and with the balance of power distributed by age no one can hold on to it. Of course, no one age bracket should have exclusive rights, i.e., the standing wave must be braided. Braided Standing Wave Dynamics can be very strong and stable socially.

5.12 The Third Coming

Christ did not return at the coming of the Third Millennium either but Halley's Comet did in 1986. Its previous return had been 1910, one hundred years ago this year 2010 CE. Sometimes termed the Millennium Star, an international fleet of space probes, Giotto from Europe; Vega 1 and 2 from France Russia; and Suisei and Sakigaki from Japan, sprung up from Planet Earth like a festival of friendly flowers and fireworks to welcome Halley's Comet. This armada from former enemies upon the recent battlefield, Europe, Japan, Russia, and the USA, cooperated fully and shared all data in order to make the 1986 Halley's return a great human success story.

Entering the inner solar system from the wrong direction, the speed of Halley's Comet at perihelion (.5 AU) is 54 km per second and at aphelion (35 AU) 0.9 km per second. Losing 300 million tons of mass each passage of perihelion, Halley's Comet is about halfway through its life having already had 2300 previous close passages of the Sun and it will be gone in another 2200 orbits, a mere 170000 years. Currently, the nucleus is about 15.3 kilometres long, 7 km wide, and shaped like a bumpy potato, about the size of Southern Great Barrier Island, New Zealand, home for the author.

In the bigger context, the galactic coordinates for the many prepared rooms of the mansion promised by the foundation stone of the Western calendar can be found at NED (NASA Extragalactic Database), a multi-wavelength fusion of data for millions of identified and mapped objects outside the Milky Way galaxy, <http://nedwww.ipac.caltech.edu/>

The 1986 international armada to Halley's Comet arrived on the millennium of the great assembly at Charroux, Aquitaine that, in the post-Carolingian year of 989, had called for the rule of peace throughout the world. So, just one thousand years after Charroux, swords beaten into ploughshares rose from Planet Earth to furrow the heavens and plant the fruit trees of a new Earth and a new Heaven. The International Space Station too is a flying ploughshare made from melted enemy swords.

On 13 June 2010 the Japanese Hayabusa space probe to asteroid Itokawa returns to Planet Earth burning up like a phoenix as it delivers its sample return capsule to Woomera, Australia. Hayabusa is not the battleship Yamato, bombs falling over Darwin, the Coral Sea, the Kokoda Trail, Pearl Harbour, Zeros from Mitsubishi,

Nagoya, but the flying falcon of fellowship, freedom, and friendship. Australians and Japanese, the bitterest of enemies 75 years before, are cooperating to bring the Hayabusa home on 13 June 2010.

As it burns across the West Australian skies 13 June 2010, the Hayabusa space mission returning from the heavens is a falling star signaling family to the end.

6.0 Towards a Conclusion

This anthropology of the Law has focused on the Western legal tradition's collapse, crisis, crumbling, failure, and finish (Berman 1983; Girard 2010). Unzipping 5000 years of institutional history has unmasked the Court Church relationship to be clone, hermaphrodite, meiosis, parthenogenesis, reflection, and Siamese twin. Not a technology but a theocracy of thuggish Pan troglodytes, it is this bipolar animal domination network of a global dulocracy composed of judges, law faculties, law firms, and lawyers that constitutes the "mimetic mechanism spiraling out of control at the global level".

Zapping and zipping up the five thousand year fault line, overlay by overlay, we have crossed a tipping point, "non-belief" in the Old World Order. For "We can see the growing futility of violence" inherent to this animal domination network "which is now unable to fabricate the slightest myth to justify and hide itself" and the "inanity of sacrifice, regardless of those who like to believe in its usefulness".

The Protestant Reformation has stalled. The popular people's movement, democracy, has become paralyzed. Thus, in closing down this covert theocratic super state with choice, computation, and condoms, the foot of the extremist Pan troglodyte planted down hard on the accelerator of civilization can be pulled up and the pendulum slowed down. From 13 June 2010, humanity can say "Hello peace-loving Bonobo (Pan paniscus)". For this restoration of social order, not by persecution, sacrifice, and theocracy but by peace, science, and technology, can break the spiral of violence associated with the archaic religions buried like malignant bacteria deep within the foundations, functions, and structures of the Modern legislative state.

From its privileged and unplanned situation, the City of Humanity, forming an immense army galloping through space and time in an overwhelming charge, can beat down every resistance of the Old World Order and clear the most formidable obstacles thrown up by the Old World Order. In retrospect, looking back from the future, the City of Humanity shall see that the Old World Order was only a shell waiting to be broken from within.

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