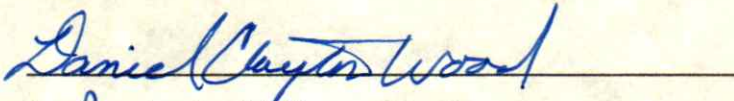
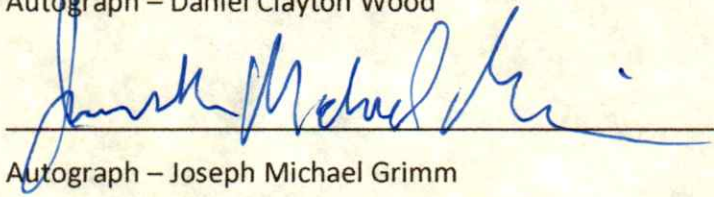


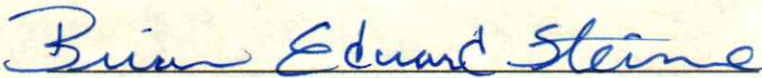
liberties of their country, it will be past doubt what is doing. What power they ought to have in the society who thus employ it contrary to the trust that along with it in its first institution, is easy to determine; and one cannot but see that he who has once attempted any such thing as this cannot any longer be trusted.



Autograph – Daniel Clayton Wood



Autograph – Joseph Michael Grimm



Autograph – Brian Edward Steiner



Autograph – Deborah Ann Boehm

220. In these, and the like cases, when the government is dissolved, the people are at liberty to provide for themselves by erecting a new legislative differing from the other by the change of persons, or form, or both, as they shall find it most for their safety and good. For the society can never, by the fault of another, lose the native and original right it has to preserve itself, which can only be done by a settled legislative and a fair and impartial execution of the laws made by it. But the state of mankind is not so miserable that they are not capable of using this remedy till it be too late to look for any. To tell people they may provide for themselves by erecting a new legislative, when, by oppression, artifice, or being delivered over to a foreign power, their old one is gone, is only to tell them they may expect relief when it is too late, and the evil is past cure. This is, in effect, no more than to bid them first be slaves, and then to take care of their liberty, and, when their chains are on, tell them they may act like free men. This, if barely so, is rather mockery than relief, and men can never be secure from tyranny if there be no means to escape it till they are perfectly under it; and, therefore, it is that they have not only a right to get out of it, but to prevent it.

221. There is, therefore, secondly, another way whereby governments are dissolved, and that is, when the legislative, or the prince, either of them act contrary to their trust. For the legislative acts against the trust reposed in them when they endeavour to invade the property of the subject, and to make themselves, or any part of the community, masters or arbitrary disposers of the lives, liberties, or fortunes of the people.

222. The reason why men enter into society is the preservation of their property; and the end while they choose and authorise a legislative is that there may be laws made, and rules set, as guards and fences to the properties of all the society, to limit the power and moderate the dominion of every part and member of the society. For since it can never be supposed to be the will of the society that the legislative should have a power to destroy that which every one designs to secure by entering into society, and for which the people submitted themselves to legislators of their own making: whenever the legislators endeavour to take away and destroy the property of the people, or to reduce them to slavery under arbitrary power, they put themselves into a state of war with the people, who are thereupon absolved from any farther obedience, and are left to the common refuge which God hath provided for all men against force and violence. Whensoever, therefore, the legislative shall transgress this fundamental rule of society, and either by ambition, fear, folly, or corruption, endeavour to grasp themselves, or put into the hands of any other, an absolute power over the lives, liberties, and estates of the people, by this breach of trust they forfeit the power the people had put into their hands for quite contrary ends, and it devolves to the people, who have a right to resume their original liberty, and by the establishment of a new legislative (such as they shall think fit), provide for their own safety and security, which is the end for which they are in society. What I have said here concerning the legislative in general holds true also concerning the supreme executor, who having a double trust put in him, both to have a part in the legislative and the supreme execution of the law, acts against both, when he goes about to set up his own arbitrary will as the law of the society. He acts also contrary to his trust when he employs the force, treasure, and offices of the society to corrupt the representatives and gain them to his purposes, when he openly pre-engages the electors, and prescribes, to their choice, such whom he has, by solicitation, threats, promises, or otherwise, won to his designs, and employs them to bring in such who have promised beforehand what to vote and what to enact. Thus to regulate candidates and electors, and new model the ways of election, what is it but to cut up the government by the roots, and poison the very fountain of public security? For the people having reserved to themselves the choice of their representatives as the fence to their properties, could do it for no other end but that they might always be freely chosen, and so chosen, freely act and advise as the necessity of the commonwealth and the public good should, upon examination and mature debate, be judged to require. This, those who give their votes before they hear the debate, and have weighed the reasons on all sides, are not capable of doing. To prepare such an assembly as this, and endeavour to set up the declared abettors of his own will, for the true representatives of the people, and the law-makers of the society, is certainly as great a breach of trust, and as perfect a declaration of a design to subvert the government, as is possible to be met with. To which, if one shall add rewards and punishments visibly employed to the same end, and all the arts of perverted law made use of to take off and destroy all that stand in the way of such a design, and will not comply and consent to betray the

214. First, that when such a single person or prince sets up his own arbitrary will in place of the laws which are the will of the society declared by the legislative, then the legislative is changed. For that being, in effect, the legislative whose rules and laws are put in execution, and required to be obeyed, when other laws are set up, and other rules pretended and enforced than what the legislative, constituted by the society, have enacted, it is plain that the legislative is changed. Whoever introduces new laws, not being thereunto authorised, by the fundamental appointment of the society, or subverts the old, disowns and overturns the power by which they were made, and so sets up a new legislative.

215. Secondly, when the prince hinders the legislative from assembling in its due time, or from acting freely, pursuant to those ends for which it was constituted, the legislative is altered. For it is not a certain number of men—no, nor their meeting, unless they have also freedom of debating and leisure of perfecting what is for the good of the society, wherein the legislative consists; when these are taken away, or altered, so as to deprive the society of the due exercise of their power, the legislative is truly altered. For it is not names that constitute governments, but the use and exercise of those powers that were intended to accompany them; so that he who takes away the freedom, or hinders the acting of the legislative in its due seasons, in effect takes away the legislative, and puts an end to the government.

216. Thirdly, when, by the arbitrary power of the prince, the electors or ways of election are altered without the consent and contrary to the common interest of the people, there also the legislative is altered. For if others than those whom the society hath authorised thereunto do choose, or in another way than what the society hath prescribed, those chosen are not the legislative appointed by the people.

217. Fourthly, the delivery also of the people into the subjection of a foreign power, either by the prince or by the legislative, is certainly a change of the legislative, and so a dissolution of the government. For the end why people entered into society being to be preserved one entire, free, independent society to be governed by its own laws, this is lost whenever they are given up into the power of another.

218. Why, in such a constitution as this, the dissolution of the government in these cases is to be imputed to the prince is evident, because he, having the force, treasure, and offices of the State to employ, and often persuading himself or being flattered by others, that, as supreme magistrate, he is incapable of control; he alone is in a condition to make great advances towards such changes under pretence of lawful authority, and has it in his hands to terrify or suppress opposers as factious, seditious, and enemies to the government; whereas no other part of the legislative, or people, is capable by themselves to attempt any alteration of the legislative without open and visible rebellion, apt enough to be taken notice of, which, when it prevails, produces effects very little different from foreign conquest. Besides, the prince, in such a form of government, having the power of dissolving the other parts of the legislative, and thereby rendering them private persons, they can never, in opposition to him, or without his concurrence, alter the legislative by a law, his consent being necessary to give any of their decrees that sanction. But yet so far as the other parts of the legislative any way contribute to any attempt upon the government, and do either promote, or not, what lies in them, hinder such designs, they are guilty, and partake in this, which is certainly the greatest crime men can be guilty of one towards another.

219. There is one way more whereby such a government may be dissolved, and that is: When he who has the supreme executive power neglects and abandons that charge, so that the laws already made can no longer be put in execution; this is demonstratively to reduce all to anarchy, and so effectively to dissolve the government. For laws not being made for themselves, but to be, by their execution, the bonds of the society to keep every part of the body politic in its due place and function. When that totally ceases, the government visibly ceases, and the people become a confused multitude without order or connection. Where there is no longer the administration of justice for the securing of men's rights, nor any remaining power within the community to direct the force, or provide for the necessities of the public, there certainly is no government left. Where the laws cannot be executed it is all one as if there were no laws, and a government without laws is, I suppose, a mystery in politics inconceivable to human capacity, and inconsistent with human society.

Attached Instrument:

Two Treatises of Government:

In the Former, The False Principles and Foundation of Sir Robert Filmer, and His Followers, Are Detected and Overthrown: The Latter, Is an Essay Concerning the Original, Extent, and End, of Civil Government.

John Locke

Chapter XIX Of the Dissolution of Government

211. He that will, with any clearness, speak of the dissolution of government, ought in the first place to distinguish between the dissolution of the society and the dissolution of the government. That which makes the community, and brings men out of the loose state of Nature into one politic society, is the agreement which every one has with the rest to incorporate and act as one body, and so be one distinct commonwealth. The usual, and almost only way whereby this union is dissolved, is the inroad of foreign force making a conquest upon them. For in that case (not being able to maintain and support themselves as one entire and independent body) the union belonging to that body, which consisted therein, must necessarily cease, and so every one return to the state he was in before, with a liberty to shift for himself and provide for his own safety, as he thinks fit, in some other society. Whenever the society is dissolved, it is certain the government of that society cannot remain. Thus conquerors' swords often cut up governments by the roots, and mangle societies to pieces, separating the subdued or scattered multitude from the protection of and dependence on that society which ought to have preserved them from violence. The world is too well instructed in, and too forward to allow of this way of dissolving of governments, to need any more to be said of it; and there wants not much argument to prove that where the society is dissolved, the government cannot remain; that being as impossible as for the frame of a house to subsist when the materials of it are scattered and displaced by a whirlwind, or jumbled into a confused heap by an earthquake.

212. Besides this overturning from without, governments are dissolved from within: First. When the legislative is altered, civil society being a state of peace amongst those who are of it, from whom the state of war is excluded by the umpirage which they have provided in their legislative for the ending all differences that may arise amongst any of them; it is in their legislative that the members of a commonwealth are united and combined together into one coherent living body. This is the soul that gives form, life, and unity to the commonwealth; from hence the several members have their mutual influence, sympathy, and connection; and therefore when the legislative is broken, or dissolved, dissolution and death follows. For the essence and union of the society consisting in having one will, the legislative, when once established by the majority, has the declaring and, as it were, keeping of that will. The constitution of the legislative is the first and fundamental act of society, whereby provision is made for the continuation of their union under the direction of persons and bonds of laws, made by persons authorised thereunto, by the consent and appointment of the people, without which no one man, or number of men, amongst them can have authority of making laws that shall be binding to the rest. When any one, or more, shall take upon them to make laws whom the people have not appointed so to do, they make laws without authority, which the people are not therefore bound to obey; by which means they come again to be out of subjection, and may constitute to themselves a new legislative, as they think best, being in full liberty to resist the force of those who, without authority, would impose anything upon them. Every one is at the disposal of his own will, when those who had, by the delegation of the society, the declaring of the public will, are excluded from it, and others usurp the place who have no such authority or delegation.

213. This being usually brought about by such in the commonwealth, who misuse the power they have, it is hard to consider it aright, and know at whose door to lay it, without knowing the form of government in which it happens. Let us suppose, then, the legislative placed in the concurrence of three distinct persons:- First, a single hereditary person having the constant, supreme, executive power, and with it the power of convoking and dissolving the other two within certain periods of time. Secondly, an assembly of hereditary nobility. Thirdly, an assembly of representatives chosen, pro tempore, by the people. Such a form of government supposed, it is evident:

By a living soul in the form of a man/women, one of the people created by God, the trinity of heart-mind-soul with my court of conscience, this instrument was prepared as my freewill act and deed, Executed below under my hand and seal.

Daniel Clayton Wood

Autograph – Daniel Clayton Wood

Joseph Michael Grimm

Autograph – Joseph Michael Grimm

Brian Edward Steiner

Autograph – Brian Edward Steiner

Deborah Ann Boehm

Autograph – Deborah Ann Boehm

Notary as Jurat Certificate

Jurat

State Arizona

County Maricopa

Subscribed and sworn to (or affirmed) before me Rosemary C Spaulding

On this 19 day of October 2023 before me,

A Notary Public personally appeared Daniel Clayton Wood, Joseph Michael Grimm, Brian Edward Steiner, Deborah Ann Boehm, who proved to me on the basis of satisfactory evidence to be the man/women whose name is subscribed to the within instruments and acknowledged to me that he/she executed the same in his/her authorized capacity, and that by his/her autograph(s) on the instrument the man/women executed the instrument. I certify under Penalty of Perjury under the lawful laws of Arizona and that the foregoing paragraph is true and correct. Witness my hand and official seal.

Rosemary C Spaulding
Signature of Notary / Jurat Seal



security, which is the end for which they are in society." **See Attached: Two Treatises of Government, Locke:**

Maxims;

51r. As usurpation is the exercise of power, which another has a right to; so tyranny is the exercise of power beyond right, which nobody can have a right to. Locke, Treat. 2, 18, 199.

51b. The government is to be subject to the law, for the law makes the government. C.L.M.

51e. No one should hold two offices at the same time. 4 Inst. 100.

51 p. The main object of government is the protection and preservation of personal rights, private property, and public liberties, and upholding the law of God. American Maxim.

51q. A frequent recurrence to fundamental principles, and a firm adherence to justice, virtue, and original law, are indispensably necessary to preserve the blessings of liberty and good government. American Maxim.

57c. Ignorance of law excuses no one (for all are bound to know the law). 4 Bow. Inst. no. 3828; 1 story, Eq. Jur. s. 111; 2 coke, 36; Rankin v. Mortimere, 7 Watts (Penn.) 374; 2 Kent, Comm. 491.

62p. An unconstitutional Act is not a law; it confers no rights; it imposes no duties; it affords no protection; it creates no office; it is, in legal contemplation, as inoperative as though it had never been passed. Norton v. Shelby County, 118 U.S. 425, 442.

63v. It is punishment enough for a judge that he has God as his avenger [i.e., he is responsible to God]. Bouv. 133.

46b. Legal form is essential form. 10 Coke, 100.

46c. Where form is not observed, a nullity of the act is inferred or follows. 12 Coke, 7.

46d. Where the law prescribes a form, the nonobservance of it is fatal to the proceeding, and the whole becomes a nullity. Best, Ev. Introd. s. 59.

Declaration

We the People, Daniel Clayton Wood, Joseph Michael Grimm, Brian Edward Steiner, Deborah Ann Boehm, Saints of Almighty God, come here now Sui Juris, as Trust Protectors, having peacefully assembled, hereby express and declare the following:

The People hereby issue this Writ of Contempt of the Arizona and United States Constitutions;

It is declared this matter is ripe for military tribunals and/or Court-Martial. See Below:

Manual for Courts-Martial United States (2019 Edition)- Preamble

- 1. Sources of military jurisdiction.** "The sources of military jurisdiction include the Constitution and international law. International law includes the law of war."

Dated: the 19 day of October, in the year of our Lord, 2023.

This my solemn asseveration with God the Father as our witness.

all Arizona legislative, judicial and executive branches are in "Contempt" of the Arizona and United States Constitutions and is thus in Treason.

Whereas the People being the Plaintiffs herein stand on their individual Sovereign authority, inherent by God Almighty. We The People have set this Arizona's Judicial Court of Record under God's Law/Natural Law and Common Law when we filed the Original Writ as a Constitutional question. The Arizona Supreme and Superior Courts subverted the People's mandated Constitutional court by way of an unconstitutional, administrative court. It is declared that this is Contempt of Court.

Furthermore, the People of Arizona brought to light the absolute breach of contract by the acting legislative, executive, and judicial branches of Arizona. These grievances were admitted in this Arizona Constitutional Judicial Court of Record, as Sovereign Commanding Writs, herein listed below as follows:

Original Writ, Writ of Exhibit, Writ of Default Judgement, Writ of Prohibition, Writ of Subpoena Duces Tecum, and Writ of Contempt of Writ of Subpoena Duces Tecum.

Whereas by the acts of "acquiescence" the Arizona legislative, executive, and judicial branches did not comply or satisfy the Writ of Subpoena Duces Tecum requirement, as commanded by the People. All subpoenaed trustees, servants, and agents for the People, did not respond to the Writ of Subpoena Duces Tecum, which commanded them to produce the required oath satisfying Article 6 of the United States Constitution. Furthermore, this stands as fact and evidence in law of the absolute breach and contempt of the Arizona and United States Constitutions. It is declared that this is a usurpation of the Peoples republican form of government and is thus Treason.

Whereas the matter of the corporate registered entity "STATE BAR OF ARIZONA" has and is knowingly acting in absolute breach and contempt of the Arizona and United States Constitutions. The "STATE BAR OF ARIZONA" and its members have a longstanding history of unconstitutional acts and are currently subverting the powers of the Arizona judicial, executive, and legislative branches. The "STATE BAR OF ARIZONA" members, past and present, are and have been working in collusion with the Arizona judicial, executive, and legislative branch members, by way of infiltration and subversion of the constitutional offices of Arizona and the United States. "STATE BAR OF ARIZONA" is directly interfering and obstructing the people's mandatory republican form of government, thus it is Treason. It is declared that this is an insurrection.

Points of Authority

Two Treatises of Government in the Former, The False Principles and Foundation of Sir Robert Filmer, and His Followers, Are Detected and Overthrown: The Latter, Is an Essay Concerning the Original, Extent, and End, of Civil Government John Locke;

Chapter XIX Of the Dissolution of Government

"Whensoever, therefore, the legislative shall transgress this fundamental rule of society, and either by ambition, fear, folly, or corruption, endeavor to grasp themselves, or put into the hands of any other, an absolute power over the lives, liberties, and estates of the people, by this breach of trust they forfeit the power the people had put into their hands for quite contrary ends, and it devolves to the people, who have a right to resume their original liberty, and by the establishment of a new legislative (such as they shall think fit), provide for their own safety and

Authors/Creators:

Daniel Clayton Wood, Sui Juris
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Brian Edward Steiner, Sui Juris
Joseph Micheal Grimm, Sui Juris

Superior Court of Arizona, Maricopa County, Arizona

Daniel Clayton Wood, Sui Juris
Joseph Michael Grimm, Sui Juris
Deborah Ann Boehm, Sui Juris
Brian Edward Steiner, Sui Juris;
Saints of Almighty God, pma 1-1000+,
Plaintiffs,

vs.

THE STATE OF ARIZONA
LEGISLATURE., THE STATE OF
ARIZONA PRESIDENT OF THE
SENATE, WARREN PETERSEN ET.
AL., THE STATE OF ARIZONA
SPEAKER OF THE HOUSE, BEN
TOMA ET. AL.,

Defendant(s)

Case No.: CV2023-093987

Writ of Contempt of the Arizona and United States Constitutions Supersedeas

**Emergency Matter of Necessity for the
furtherance of Justice**

Writ of Contempt of the Arizona and United States Constitutions

Notice to Principal is Notice to Agent , Notice to agent is Notice to Principal

Authorized King James Version: Romans 13:1-2

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.”

A Selection of Maxims of Law, by Charles A. Weisman, ©1990.

Maxim 51o. All political power is inherent in the people by decree of God, thus none can exist except it be derived from them. American Maxim.

Maxim 51k. The law is not to be violated by those in government. Jenk. Cent. 7

We the People, Daniel Clayton Wood, Joseph Michael Grimm, Brian Edward Steiner, Deborah Ann Boehm, being inhabitants herein Arizona individually, and do gather as Trust Protectors to Command the Cease and Desist of criminal and civil “Contempt” against the Arizona and United States Constitutions. The Arizona and United States Constitutions are mandatory writs ordained and established by the People; therefore, it is declared hereafter that