

- | | |
|-------------------------------------|-------------------|
| 4. Justice Lyne Decarie | Montreal |
| 4A. Justice Lacelle | Montreal |
| 4.B. Chief Justice Morawetz. | Toronto |
| 4.C. Justice Gomery. | Ottawa |
| 4.D. Justice Akbarali. | Toronto |
| 4.E. Justice Campbell. | St. Thomas |
| 4.F. Justice Sweeny. | Simcoe |
| 4.G. Justice Frankel. | Vancouver |

TO DEFENDANT-RESPONDENTS:

**ONCA. Toronto
Court of Appeal for Ontario**

- 4.H. Hourigan**
- 4.I. Trotter**
- 4.J. Julie Thorburn**
- 4.K. Kathleen Feldman**
- 4.L. Lauwers**
- 4.M. Hae. Harvison Young**
- 4.N. Michel Fairburn**
- 4.O. Roberts**
- 4.P. MacPherson**

TO DEFENDANT-RESPONDENTS:

CROWN MEMBERS OF THE BAR

- 5. Federal Crown Beverly Bly**
- 6. Federal Crown Taylor Andreas**

- 7. Federal Crown Dan Luxat
- 8. Federal Crown Jacob Pollice
- 9. Provincial Crown Thomas Lipton
- 10. Provincial Crown Kisha Chatterjee
- 10.A. Tsang

TO DEFENDANT-RESPONDENTS:

**JUSTICES OF THE QUEBEC COURT OF APPEAL
WHO FAILED TO RECOGNIZE OUR INDIGENOUS TRIBUNAL**

- 11. Justice Robert Mainville
- 12. Justice Lucie Fournier
- 13.A. Justice Patrick Healy

TO DEFENDANT-RESPONDENTS:

**JUSTICES OF THE QUEBEC PROVINCIAL COURT
WHO FAILED TO RECOGNIZE OUR INDIGENOUS TRIBUNAL**

- 13.B. Dupras

TO DEFENDANT-RESPONDENTS:

**MEMBERS OF THE BAR
WHO COMMITTED CULTURAL GENOCIDE OF KIDNAPPING**

- 13.B Patrick Santini. Ottawa
- 14. Kristen Crain. Ottawa
- 15. Cheryl Hess. Ottawa
- 16. Tracy Engelking (now a Superior Court Justice in Ottawa)

TO DEFENDANT-RESPONDENTS:**PPSC LAWYERS
WHO INTERFERED WITH THE DUTY TO CONSULT**

- 17. **Frederic Hivon.** **Montreal**
- 18. **Marie-Eve Trudel.** **Montreal**
- 19. **Suzanne Manery**

TO DEFENDANT-RESPONDENTS:**MEMBERS OF THE BAR
WHO INTERFERED WITH THE DUTY TO CONSULT**

- 20. **Michael Myers.** **Toronto**
- 21. **Michael Kestenberg.** **Toronto**
- 22. **Michael Cassone.** **London**
- 23. **Nathalie Guertin.** **Montreal**

TO DEFENDANT-RESPONDENTS:**Employees of the Registrar who have blocked ASMIN Submissions**

- 24. **Daniel Marentic.** **Toronto ONCA**
- 25. **Sandra Theroulde.** **Toronto ONCA**
- 26. **Debnath Falguni.** **Toronto ONCA**
- 26.A. **Scace** **Toronto ONCA**
- 27. **Roger Bilodeau (SCC).** **Ottawa**

TO DEFENDANT-RESPONDENTS:

Justices who failed to appear via Subpoena**Richard Wagner SCC. Ottawa****TO DEFENDANT-RESPONDENTS:****Federal Court Justices who have failed to Order Consultation****Zinn. Ottawa****Paul Crampton. Ottawa****Noel Ottawa****Stratas. Ottawa****????? [Unnamed] Ottawa**

Our members' children are still being taken, our members are being jailed, and lawyers who represent us are being charged with Mental Incapacity for representing us.

Accordingly, this is an URGENT matter.

May 2, 2022

Please see attached PDF Original ASMIN Judgment

[Download Judgment of ASMIN Indigenous Court for Enforcement](https://exopolitics.blogs.com/files/judgment-of-asmin-indigenous-court-for-enforcement.pdf)
<https://exopolitics.blogs.com/files/judgment-of-asmin-indigenous-court-for-enforcement.pdf>

Dated February 1, 2021



**NATURAL AND COMMON LAW TRIBUNAL
FOR PUBLIC HEALTH AND JUSTICE**

www.Peaceinspace.org

TO ABOVE-NAMED & UN-NAMED DEFENDANT-RESPONDENTS

**EMERGENCY INJUNCTION AND ORDER TO CEASE & DESIST
GENOCIDE & CRIMES AGAINST HUMANITY**

Against the Complainant *Anishinabek Solutrean Métis ASMIN Indigenous Nation*

<https://www.asminofturtleisland.org/>

In violation of

Natural Law, Common Law, the Nuremberg Code , the Geneva Conventions , the United Nations Declaration of Human Rights , United Nations Declaration on the Rights of Indigenous Peoples , the Final Judgment of the Natural and Common Law Tribunal for Public Health and Justice at www.Peaceinspace.org, and

Articles 6 & 7 of the International Criminal Court Statute

<https://www.icc-cpi.int/sites/default/files/RS-Eng.pdf>

Which Canada & 123 Nations have Solemnly Ratified,

and which ban above named & unnamed **DEFENDANT RESPONDENTS**

from committing its Genocidal Acts & Crimes Against Humanity

Against the Complainant

Anishinabek Solutrean Métis ASMIN Indigenous Nation <https://www.asminofturtleisland.org/>

[identified in the ICC Statute as an “ethnic group” and “national group”, namely:

Article 6 Genocide

For the purpose of this Statute, "genocide" means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) **Killing members of the group;**
- (b) **Causing serious bodily or mental harm to members of the group;**
- (c) **Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;**
- (d) **Imposing measures intended to prevent births within the group;**
- (e) **Forcibly transferring children of the group to another group.**

Article 7 Crimes against humanity

1. For the purpose of this Statute, "crime against humanity" means any of the following acts when committed as part of a widespread or systematic attack directed against any civilian population, with knowledge of the attack:

- (a) **Murder;**
- (b) **Extermination;**
- (c) **Enslavement;**
- (d) **Deportation or forcible transfer of population;**
- (e) **Imprisonment or other severe deprivation of physical liberty in violation of fundamental rules of international law;**
- (f) **Torture;**
- (g) **Rape, sexual slavery, enforced prostitution, forced pregnancy, enforced sterilization, or any other form of sexual violence of comparable gravity;**
- (h) **Persecution against any identifiable group or collectivity on political, racial, national, ethnic, cultural, religious, gender as defined in paragraph 3, or other grounds that are universally recognized as impermissible under international law, in connection with any act referred to in this paragraph or any crime within the jurisdiction of the Court;**
- (i) **Enforced disappearance of persons;**
- (j) **The crime of apartheid;**
- (k) **Other inhumane acts of a similar character intentionally causing great suffering, or serious injury to body or to mental or physical health.**

2. For the purpose of paragraph 1:

- (a) **"Attack directed against any civilian population" means a course of conduct involving the multiple commission of acts referred to in paragraph 1 against any civilian population, pursuant to or in furtherance of a State or organizational policy to commit such attack;**
- (b) **"Extermination" includes the intentional infliction of conditions of life, inter alia the deprivation of access to food and medicine, calculated to bring about the destruction of part of a population;**
- (c) **"Enslavement" means the exercise of any or all of the powers attaching to the right of ownership over a person and includes the exercise of such power in the course of trafficking in persons, in particular women and children;**
- (d) **"Deportation or forcible transfer of population" means forced displacement of the persons concerned by expulsion or other coercive acts from the area in which they are lawfully present, without grounds permitted under international law;**
- (e) **"Torture" means the intentional infliction of severe pain or suffering, whether physical or mental, upon a person in the custody or under the control of the accused; except that torture shall not include pain or suffering arising only from, inherent in or incidental to, lawful sanctions;**
- (f) **"Forced pregnancy" means the unlawful confinement of a woman forcibly made pregnant, with the intent of affecting the ethnic composition of any population or carrying out other grave violations of international law. This definition shall not in any way be interpreted as affecting national laws relating to pregnancy;**

(g) "Persecution" means the intentional and severe deprivation of fundamental rights contrary to international law by reason of the identity of the group or collectivity;

(h) "The crime of apartheid" means inhumane acts of a character similar to those referred to in paragraph 1, committed in the context of an institutionalized regime of systematic oppression and domination by one racial group over any other racial group or groups and committed with the intention of maintaining that regime;

(i) "Enforced disappearance of persons" means the arrest, detention or abduction of persons by, or with the authorization, support or acquiescence of, a State or a political organization, followed by a refusal to acknowledge that deprivation of freedom or to give information on the fate or whereabouts of those persons, with the intention of removing them from the protection of the law for a prolonged period of time.

3. For the purpose of this Statute, it is understood that the term "gender" refers to the two sexes, male and female, within the context of society. The term "gender" does not indicate any meaning different from the above.



EMERGENCY WRIT OF MANDAMUS

“The lawful term *writ of mandamus* refers to an order by a court to a lesser government official to perform an act required by law, which he has refused or neglected to do. This type of court order is a remedy that may be sought if a governmental agency, public authority, or corporation in service of the government, fails or refuses to do its public or statutory duty.”

EMERGENCY WRIT OF MANDAMUS OF THE NATURAL AND COMMON LAW TRIBUNAL FOR PUBLIC HEALTH AND JUSTICE

I.

WRITS OF MANDAMUS TO:

**To the Supreme Court of Canada
And Judges Thereof
Supreme Court of Canada
Judges of the Court**

<https://www.scc-csc.ca/judges-juges/index-eng.aspx>

Current Judges

**The Rt. Hon. Richard Wagner, P.C., Chief Justice of Canada
The Hon. Michael J. Moldaver
The Hon. Andromache Karakatsanis**

The Hon. Suzanne Côté
 The Hon. Russell Brown
 The Hon. Malcolm Rowe
 The Hon. Sheilah L. Martin
 The Hon. Nicholas Kasirer
 The Hon. Mahmud Jamal

(1) WRITS OF MANDAMUS ORDERING
Carrying Out the Removal for Cause from the Supreme Court of Canada and Investigation of
Richard Wagner, P.C., Chief Justice of Canada
DEFENDANT-RESPONDENT HEREIN
For Failure to Appear on SubPoena by
Anishinabek Solutrean Métis ASMIN Indigenous Nation
<https://www.asminofturtleisland.org/>
on Judgment of Indigenous Court for Enforcement

(2) WRITS OF MANDAMUS ORDERING
Carrying Out the Judicial Impeachment and removal from Office and Disbarment of
All DEFENDANT RESPONDENTS
For Genocide and Crimes Against Humanity
Against the
Anishinabek Solutrean Métis ASMIN Indigenous Nation
<https://www.asminofturtleisland.org/>
on Judgment of Indigenous Court for Enforcement

II.

WRITS OF MANDAMUS TO:

Royal Canadian Mounted Police,
 National and Provincial
<https://www.remp-grc.gc.ca/>

The Public Prosecution Service of Canada (PPSC)
 is a national, independent and accountable
 prosecuting authority whose main objective
 is to prosecute federal offences and provides
 legal advice and assistance to law enforcement.
<https://www.ppsc-sppc.gc.ca/eng/>

Provincial Crown Prosecutors

(1)

WRITS OF MANDAMUS ORDERING
TRANSPARENT AND AGGRESSIVE
CRIMINAL PROSECUTION
OF
DEFENDANT RESPONDENTS HEREIN
BY
Royal Canadian Mounted Police,

**National and Provincial
The Public Prosecution Service of Canada (PPSC)
And Provincial Crown Prosecutors**

(2)

**Equitable Relief:
Writ of Mandamus and Restorative
Justice
All Prosecution shall achieve
Restorative Justice
For The
Anishinabek Solutrean Métis ASMIN Indigenous Nation
<https://www.asminofturtleisland.org/>
*on Judgment of Indigenous Court for Enforcement***

From Writ of Mandamus sought by Indictment in the Matter of the Genocidal Technologies Pandemic, dated November 15, 2020 and issued by Tribunal on November 29, 2020:

[Download INDICTMENT - TRIBUNAL.PUBLIC.HEALTH.JUSTICE-FINAL VER 1-11.15](https://exopolitics.blogs.com/files/indictment---tribunal.public.health.justice-final-ver-1-11.15.pdf)
<https://exopolitics.blogs.com/files/indictment---tribunal.public.health.justice-final-ver-1-11.15.pdf>

**NATURAL AND COMMON LAW TRIBUNAL
FOR PUBLIC HEALTH AND JUSTICE
INDICTMENT**

Under Articles 6 and 7 of the International Criminal Code¹

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Quoting Page 103 forward of said Indictment:

**Equitable Relief Requested: Writ of Mandamus and Restorative
Justice**

Restorative Justice vs Retributive Justice: “Restorative justice is an approach to justice in which one of the responses to a crime is to organize a meeting between the victim and the offender, sometimes with representatives of the wider community. The goal is for them to share their experience of what happened, to discuss who was harmed by the crime and how, and to create a consensus for what the offender can do to repair the harm from the offense. This may include a payment of money given from the offender to the victim, apologies and other amends, and other actions to compensate those affected and to prevent the offender from causing future harm.”

“A restorative justice program aims to get offenders to take responsibility for their actions, to understand the harm they have caused, to give them an opportunity to redeem themselves and to discourage them from causing further harm. For victims, its goal is to give them an active role in the process[1] and to reduce feelings of anxiety and powerlessness.[2]

¹ https://www.icc-cpi.int/NR/rdonlyres/EA9AEFF7-5752-4F84-BE94-0A655EB30E16/0/Rome_Statute_English.pdf

Restorative justice is founded on an alternative theory to the traditional methods of justice, which often focus on retribution. However, restorative justice programs can complement traditional methods.”

“Academic assessment of restorative justice is positive. Most studies suggest it makes offenders less likely to reoffend. A 2007 study also found that it had the highest rate of victim satisfaction and offender accountability of any method of justice.[2] Its use has seen worldwide growth since the 1990s.[3] Restorative justice inspired and is part of the wider study of restorative practices.”

”Definition

According to John Braithwaite, restorative justice is:[4]

...a process where all stakeholders affected by an injustice have an opportunity to discuss how they have been affected by the injustice and to decide what should be done to repair the harm. With crime, restorative justice is about the idea that because crime hurts, justice should heal. It follows that conversations with those who have been hurt and with those who have inflicted the harm must be central to the process.

Although law professionals may have secondary roles in facilitating the restorative justice process, it is the citizens who must take up the majority of the responsibility in healing the pains caused by crime.[4] The process of restorative justice thus shifts the responsibility for addressing crime.

In 2014, Carolyn Boyes-Watson from Suffolk University defined restorative justice as:

...a growing social movement to institutionalize peaceful approaches to harm, problem-solving and violations of legal and human rights. These range from international peacemaking tribunals such as the South Africa Truth and Reconciliation Commission to innovations within the criminal and juvenile justice systems, schools, social services and communities. Rather than privileging the law, professionals and the state, restorative resolutions engage those who are harmed, wrongdoers and their affected communities in search of solutions that promote repair, reconciliation and the rebuilding of relationships. Restorative justice seeks to build partnerships to reestablish mutual responsibility for constructive responses to wrongdoing within our communities. Restorative approaches seek a balanced approach to the needs of the victim, wrongdoer and community through processes that preserve the safety and dignity of all.”[5]

“Difference from other approaches

According to Howard Zehr, restorative justice differs from traditional criminal justice in terms of the guiding questions it asks. In restorative justice, the questions are:

(109) 105

Who has been hurt?

What are their needs?

Whose obligations are these?

What are the causes?

Who has a stake in the situation?

What is the appropriate process to involve stakeholders in an effort to address causes and put things right?[6]

In contrast, traditional criminal justice asks:

What laws have been broken?

Who did it?

What do the offender(s) deserve?[7]

Restorative justice is also different from the adversarial legal process or that of civil litigation.

As Braithwaite writes, ‘Court-annexed ADR (alternative dispute resolution) and restorative justice could not be philosophically further apart’. While the former seeks to address only legally relevant issues and to protect both parties’ rights, restorative justice aims at ‘expanding the issues beyond those that are legally relevant, especially into underlying relationships’.[8]

History

History of the term

The phrase “restorative justice” has appeared in written sources since the first half of the nineteenth century.[9] The modern usage of the term was introduced by Albert Eglash, who in 1977 described three different approaches to justice:

“retributive justice”, based on punishment;

“distributive justice”, involving therapeutic treatment of offenders;

“restorative justice”, based on restitution with input from victims and offenders.[10]

Precursors in indigenous groups

According to Howard Zehr, “Two peoples have made very specific and profound contributions to practices in the field – the First Nations people of Canada and the U.S., and the Maori of New Zealand... [I]n many ways, restorative justice represents a validation of values and practices that were characteristic of many indigenous groups,” whose traditions were “often discounted and repressed by western colonial powers”. [11] For example, in New Zealand, prior to European contact, the Maori had a well-developed system called Utu that protected individuals, social stability and the integrity of the group.[12] Restorative justice (sometimes known in these contexts as circle justice) continues to be a feature of indigenous justice systems today.[13]

Development of theory

Howard Zehr’s book *Changing Lenses—A New Focus for Crime and Justice*, first published in 1990, is credited with being “groundbreaking”, [14] as well as being one of the first to articulate a theory of restorative justice.[15] The title of this book refers to providing an alternative framework for thinking about – or new lens for viewing – crime and justice.[16] *Changing Lenses* juxtaposed a “retributive justice” framework, where crime is viewed as an offense against the state, with a restorative justice framework, where crime is viewed as a violation of people and relationships.[17] The book made reference to the positive results of efforts in the late 1970s and 1980s at victim-offender mediation, pioneered in the United States by Howard Zehr, Ron Claassen and Mark Umbreit.[18]

By the second half of the 1990s, the expression “restorative justice” had become popular, evolving to widespread usage by 2006.[19] The restorative justice movement has attracted many segments of society, including “police officers, judges, schoolteachers, politicians, juvenile justice agencies, victim

support groups, aboriginal elders, and mums and dads.”[20]

“Restorative justice is a fast-growing state, national, and international social movement that seeks to bring together people to address the harm caused by crime,” write Mark Umbreit and Marilyn Peterson Armour. “Restorative justice views violence, community decline, and fear-based responses as indicators of broken relationships. It offers a different response, namely the use of restorative solutions to repair the harm related to conflict, crime, and victimization.”[21]

Development of practice

“In North America, the growth of restorative justice has been facilitated by NGOs dedicated to this approach to justice, such as the Victim Offender Mediation Association, as well as by the establishment of academic centers, such as the Center for Justice and Peacebuilding at Eastern Mennonite University in Virginia, the University of Minnesota’s Center for Restorative Justice and Peacemaking, the Community Justice Institute at Florida Atlantic University, the Center for Peacemaking and Conflict Studies at Fresno Pacific University in California, and the Centre for Restorative Justice at Simon Fraser University in British Columbia, Canada.[22] Members of the Mennonites and the social-action arm of their church-community, Mennonite Central Committee, were among the early proponents.[23][24] The antinomian groups advocating and supporting restorative justice, such as the Mennonites (as well as Amish and Quaker groups), subscribe to principled pacifism and also tend to believe that restorative justice is much more humane than the punitive juvenile and criminal justice systems.”[25]

“The development of restorative justice in continental Europe, especially the German speaking countries, Austria, Germany and Switzerland, is somewhat different from the Anglo-Saxon experience. For example, victim-offender mediation is just one model of restorative justice, but in the present European context it is the most important one.[26][27] Restorative justice is not just a theory, but a practice-oriented attitude in dealing (not only) with criminal relevant conflicts. Restorative justice may be moving towards restorative practice.”[28]

“In October 2018, the Committee of Ministers of the Council of Europe adopted a recommendation to member states which recognised “the potential benefits of using restorative justice with respect to criminal justice systems” and encouraged member states to “develop and use restorative justice”.[29]

“Internationally, 125 nations collectively endeavored to contribute to the Prison Fellowship International set up by Charles Colson in 1979, which is aimed to help the current and former insiders and their family members beyond America. The Center for Justice & Reconciliation was initiated for information dissemination and education pertaining to justice and reconciliation as of 1996 by the Prison Fellowship International.”[30]

Application

In system-wide offenses

“The South African Truth and Reconciliation Commission shows how restorative justice can be used to address system-wide offenses that affect broad swaths of a group or a society.”[31]

**SO ORDERED THIS
2nd DAY OF MAY 2022**

**NATURAL AND COMMON LAW
TRIBUNAL FOR PUBLIC HEALTH
AND JUSTICE**

<http://www.peaceinspace.org>