

"WORK BY THE LAW!"

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"WORK BY THE LAW!"

INTRODUCTION

This final lesson volume to the Course bears the special name which it does for a very particular reason to which we will soon come. Before we come to the reason for the name of the book, though, let us come to the reason for the book.

From the beginning of this Course we have spoken of the dreams of the developers of the Electronics Industry, which has, in turn, had so much to do with the development of this great Information Age, in which we live. Those dreams were for great Telecommunications Utility with "antenna" satellites, in geosynchronous orbit around the Earth, and great Fiber Optic Cable Networks. With these Satellites and Networks are to be installed and maintained vast computer systems in which are stored all of the worthwhile information known by and desired by all of Mankind, even with it increasing at the "Information-explosion" rate that it has been. And then, finally, all of this "wealth" is to be made instantly available to anyone who wishes it, along with the companion ability to be in instantaneous sight and sound contact with anybody else on Earth, all by this great, Worldwide Interlingual Telecommunications Utility, functioning anywhere in any way needed in order to serve the needs of any of God's children here on the Earth.

A problem that was facing this scenario was the fact that the individuals who have "seized" political power in so many of the countries of the world, except, theoretically, here in the United States, have so regulated the telecommunications media on the real estate under their control as to make such a service, by such an Interlingual Telecommunications Utility, impossible. There was no way that such a vast ebb and flow of free information, passing between all of the individuals who make up Mankind, could be interrupted, stopped, altered, accelerated, diminished etc. by all of the petty "dictators," who, until recently, presided over the recent starkly segmented picture of the world's telecommunications, as each paused, changed his mind etc. as to how he was going to run the telecommunications in his segment.

A miracle has taken place in our day, however. The worst people in the world, for the very worst of reasons have seized upon the ancient rules of the Hanseatic League and of the Gild System of the Nordic Race and induced nearly every one of these petty dictators to found his dictatorship upon those rules.

Dictators rarely know much of the provenance of the elements of their dictatorships. They are men of "the hour," relying on quick wits and "correct hunches" to keep them at the apex of their ever-squirming "pig-piles."

We, by contrast, are the experts on these rules of the Hansa and of the Gild System in general. Or, if we are not we must so make ourselves in conformity to our resolve to establish and forward everywhere among Mankind the services of this great Interlingual Telecommunications Utility.

The efforts of every agent of the KGB of the Soviet Union, or even of every soldier of the Red Army, would have been very hard pressed to locate miniscule receiver/transmitters currently manufacturable, passed from person to person and receiving the multitudes of electronic data that had been "raining" down over the USSR or capable of transmitting messages out. But even if they did locate them, because of this book, their efforts would have been in vain, because, by the very rules upon which the USSR was based, the way that the Interlingual Telecommunications Utility and its customers function was not against the Law.

The "Title"

And now for the "title" of this book.

During the spring and summer of 1973 I wrote a manuscript that subsequently supplied a number of the pieces of information included in this Course. During that summer I chanced to see a salesman for the company with which I was associated for writing the manuscript engaged in a conversation with W. Cleon Skousen in front of the Jesse Knight Building on the campus of BYU.

I approached them, said "hello" to the salesman and began to listen to their conversation. The conversation soon came to a point where I had a ready answer, which I gave. This, in turn, offered the opportunity to give a quick synopsis of, "The Story of Our Law For Little Children," items from which were in that manuscript.

As I proceeded with that synopsis Cleon became increasingly more intense in concentrating upon the information. We chatted a while; the salesman said, "goodbye"; and, then, Cleon said, "I have something that I would like to tell you about."

He said, "A few years ago President McKay (that is, President David O. McKay, the President of the LDS Church from 1951 to 1970) gave me an assignment.

"He said, 'Brother Skousen because of the work that you and Elder Benson (that is Ezra Taft Benson, the US Secretary of the Agriculture during the Eisenhower Administrations and currently the President of the LDS Church) have done with our Government I am giving each of you an assignment.' (Cleon Skousen had served for some while in a senior administrative capacity in the Federal Bureau of Investigation.)

(The "assignment" that was given to Ezra Taft Benson at that time may have been to speak out against Communism and for the US Constitution, for that is what he regularly did during the 1960's. As per Cleon Skousen's words to me, on the other hand, this following is what he said were President McKay's words to him:)

'Brother Skousen, our people are becoming slaves; they are falling for the same old lures and tricks that all of the rest of the world is; I want you to go down to Provo (that is Provo, Utah, the location of BYU's main campus) and work on how our people can WORK together BY THE LAW.'"

To this Cleon responded: "Can't the University do it?"

At that Cleon said that David O. McKay lowered his head, shook his head, and said: "No, they don't have the vision." (Later I brought this matter up to a member of BYU's Presidency, on an occasion when I felt that my language analysis work, which eventually "instantaneously" translated successfully on a computer, was being unfairly dealt with in the environment of the BYU-sponsored project to so translate, which, eventually, failed. He took a very dim view of my comment — and reprimanded Cleon for telling me — seeing as BYU was practically made into what it is today, out of a very humble beginning, by David O. McKay.)

To this statement of David O. McKay, Cleon responded: "But, what can I do?"

At this point Cleon said to me: "He (meaning David O. McKay) prophesied to me. He said, 'You go down there and the way will open up.'"

Then, with a twinkle in his eye, Cleon said: "You know, this (meaning the climax of the "Story of Our Law For Little Children," where it is demonstrated that the commune records that the LDS Church microfilmed from almost all of the communes of Northwest Europe, put

together, prove that the Ynglinga Saga and related literature is true) is probably it!" (meaning that which would open up the way to let right-minded LDS people and other Americans, again, "work together by the Law.")

Cleon and I developed a bit of a friendly collaboration from that point in time. He began a new "sensation" on the American scene of teaching English-speaking people, here in North America and elsewhere, the story of their Law, previous to the Magna Carta and the commencement of "Legal Memory." This approach eventually took him and his Course, by early 1983, before approximately one third of a million people. That is the number that he addressed before the time when he decided to concentrate upon the delightful study text on the US Constitution, which he has now published, for general use, within and out of schools.

To imagine the effect of these words of this renowned man, Cleon Skousen, upon me, at that time, I need to say a few words about what David O. McKay had always meant to me. The Scriptures say that everybody who has ever lived, except little children, have sinned. Joseph Smith made no bones about that. He openly admitted that he had made many mistakes; and the fact that he felt so unworthy because of the mistakes he had made, after he had his first Vision, was what was on his mind when Moroni first appeared to him, as was the case in many subsequent occasions, when he asked to be forgiven of his sins and a great revelation was given to him among the words that he was forgiven.

And so it is to be presumed, from Scripture, that "all have sinned." The problem is that, apparently, none of the hundreds of thousands of people who associated with David O. McKay, in his near century of service to God and his fellowman, can ever remember him doing so. The people of the Mormon Church were presented during the 1950's and 60's, as I during part of my boyhood, my LDS mission to Finland and part of my young manhood, with their leader making an apparently unending chain of brilliant decisions, brilliant counselings, brilliant reconciliations, and brilliant, awe-inspiring observations, while always holding himself tightly within the strictures of the loftiest imaginable and most totally lovable code of what it takes to be a "Christian Gentleman" (as he often expressed that designation). Tall, with a straight athletic posture nearly into his 90's, most handsome, most kind, most brilliant, most good to everybody ... Cecil B. DeMille said of him that one of the main reasons that he wanted to have the World Premiere of his "Ten Commandments," that came out in the late 1950's, in Salt Lake City, Utah, was to meet again that man who was, indeed, a latter-day Saint, David O. McKay.

So, going back, to have a man of Cleon Skousen's stature say that he felt that the "prophecy" that David O. McKay had made to him — that "the way (would be) open(ed) up" for our people to work together by the Law — was going to be fulfilled by the idea that I had grasped to write a "doctor's thesis" on, in early 1960, that the assembled commune records proved the truthfulness of the Ynglinga Saga etc., the effect of that has, so to speak, controlled every thought I have had thereafter.

I worked at and tried to improve the books in this "Learn Our Law" Course constantly. However, the entirety of this "working away" would have to eventually culminate in this final volume, when, at length, I would have to finally pull together everything that I could get my hands on and say, "All right; this is it; this is the sum and substance of my proposal of how 'our people' can 'work together by the Law.' "

As you will see as you read on I am most impassioned about what I write here. I am giving it my best. I want to state again and emphasize very highly that word "impassioned" at this point, so that you will be ready for what you read when you come to the essential proposals of this Course, which you find in this book.

Let me now talk to you in a very forthright way about these "impassioned" things. I have enemies. They might not know of me at the time nor at the place of this writing, but I know them. I know exactly who they are, how they are organized and how to destroy their organization. That is being done by this writing. This writing, the information in it, destroys that organization. "So what?"

"Well, who are these enemies of mine?" They are those who call out the orders that ring in the "gross darkness" of the minds of the peoples of the world today, the ringing orders that are carried out to get done an enormous amount of that which is done in the "Economy" of the World of this day.

This writing incapacitates the caller of those orders to command from now on.

Let's say that you and I, by a most profound good fortune, have been able to escape that characterization that "gross darkness" "covers" our "minds." Let's say that by that wonderful good fortune neither you nor I have been the "slaves" whose grossly darkened minds have been led by the "lures and tricks" "that all of the rest of the world" (as documented in the volumes of this Course) falls for, as the orders from that Satanic Caller of commands.

Still, "What are you and I going to do for ourselves or each other when that Caller is silenced in those grossly darkened minds, when the Economy of the world comes to a halt and those grossly darkened minds begin to look around for any way to hold their bodies and spirits together?"

Of course, the nice thing to think is that we could start up the Interlingual Telecommunications Utility, based as it is upon the exhilarating knowledge that Almighty Jesus Christ is the Babel-eliminating secret of human speech, and do so much good in the world, and become so firmly established throughout the world thereby, that when that Evil Caller ceases to call he won't even be missed.

That is all very nice, but any way that we try to start up the Interlingual Telecommunications Utility, its message destroys that Caller, and whatever measure of success we do achieve in rescuing you and yours and me and mine, that it; and the previous world-wide structure of that Caller comes crashing down around our ears.

Well, then, this is it. This is what we have to go on: this information which, between us, at least, we can agree upon as the way that we ought to proceed.

What I would like to do first is to bring out before us precisely, technically, why we cannot proceed any further by the method used of late to sustain the Economy of both the USA and the world. This is our presentation in print of the issue of: the Federal Reserve Note, based on US Treasury Securities, based upon the US Income Tax, based on the word "excises," in the US Constitution Article I, Section 8, Paragraph I.

This technical discussion of the concept of "excises," a refresher of one of the first Presentations which may have introduced you to this Course, will bring before our attention, in a series, all of the elements, so abused or neglected by us or ours in the past, which, used in the correct way, will give to us the success which we desire.

EXCISE/AKSIJNS/ACHTSEIN

US Policy

When a person in the USA hears the expression "the United States _____" (such words as "Military," "Foreign," "Agriculture" etc.) "Policy" that person has perhaps become accustomed to assume that that Policy was established by the elected representatives of the People, in Congress, or at least by government employees in the Executive Branch of Government, theoretically in some dependence for their employment upon the President, also elected by the People.

However true such assumptions may or may not be, it definitely is not true if the word after the words, "the United States" and before the word, "Policy" is the word, "Monetary." "The United States Monetary Policy," is devised by a group of people with no relation whatsoever "to the elected officials of the People of the USA," other than that this group obtained from them the capacity to make this specific policy. "And, how does that work?"

The essence of United States Monetary Policy is made by some people called, "the Federal Open Market Committee." This Committee is made up of five of the twelve presidents of the twelve Federal Reserve Banks (the leader of which is always the President of the Federal Reserve Bank of New York City) along with the seven persons who compose, "The Board of Governors of the Federal Reserve System."

"But, these seven persons, that make up the Board of Governors, are appointed by the President, with the advice and consent of the Senate, are they not?" "Yes."

"Then, that makes it seven to five on that Committee that makes the essence of that "Policy, doesn't it?" "Yes."

"Well then, that Policy is made by the appointees of the people's representatives, isn't it?" "No."

The five are a block. They are the dependant employees of that "group" of which we speak, and they do exactly as they are told by that group. The seven are willy-nilly picked at random and always let the five "pro-s," who always have the latest "professional information," do as they please. Besides, it is normal to "plant" one or two in the seven who used to be one of the five (such as is the current Chairman of the Board) who can be counted on to muscle the rest of the seven willy-nillies over to the "professional view."

"But the five, who is it that they work for?"

It is a secret, written into the Federal Reserve Act, who the "Class A" stockholders of the Federal Reserve are. But they are the ones who order that five. The five obey. And, that is the origin of "the United States Monetary Policy."

"What is the essence of that Policy?"

They, "the five," determine how many "paper dollars" are issued.

"How is that done?"

They determine how many US Treasury Securities they will buy, as the collateral for issuing paper dollars.

The more Treasury Securities they buy, the more paper dollars they can issue.

"Is that bad?"

"Yes."

"Why?"

"Well, what does the US Treasury have to serve as the collateral for these amounts of paper dollars?"

"The 'income' of the US Government?"

"Yes, but what is that 'income'?"

It is a combination of the "External" and of the "INTERNAL" revenues of the US Government.

The External Revenue of the US Government is only a pittance nowadays. It is the duties and imposts placed upon goods coming into this country from abroad. In the beginning, the tiny US Government, conceived of by the writers of the US Constitution, paid quite a bit of its way by this External Revenue. Now, it is "a drop in the bucket," and only a tiny fraction of the amount needed to collateralize the vast amount of US Treasury Securities sold in such an overwhelming flood by the "wheeling-dealing" US Treasury of our day.

"The US Treasury, 'wheeling-dealing,' isn't that a criticism that is against the Law to say, something like 'contempt of court'?"

Well, let's see.

"What is it that the Treasury at present has some theory of collecting, to place up alongside this 'flood' of its 'securities,' that it puts up for sale in view of this theory it has for such future 'collections'?"

It is the INTERNAL Revenue of the US Government. "And, what is that?"

The Hatfields and McCoys

If you will let your mind reflect back over the way that we have characterized those of our people, who got away from life among the rest of us to become the, "hill-billies," living off the fat of the land in the fertile retreats in the eastern mountains of our country, parodied so long by Al Capp, in Li'l Abner, you might come across some parody of the Hatfields and McCoys stopping shooting at one another, in their feud, because "the REVENOO-ERS are coming!"

"And what was it that these REVENOO-ERS would do?"

Why, they were going to break all of the glass and blow up all of the masonry and metal that the hill-billies had brought together to build the still, where they made their "moonshine."

"And, what in the world was it that made these REVENOO-ERS a group possessed of that fixation on this specific species of destruction?"

Because the Hill-billies had not paid their Whisky Tax.

"And, what in the world is that supposed to be?"

The Sorry History of the USA and the Concept of An "EXCISE"

When the writers of the US Constitution prepared it, in 1787, and the people of the USA ratified it, in 1788, they wished to establish, a "more perfect union," around those principles to which the English-speaking people, in specific, but the Nordic race, in general, had clung for unity, from time immemorial.

Accordingly, in Article I, Section 8, Paragraph 1, Congress is given, "the power to lay and collect taxes, duties, imposts and excises."

"Excises" are the entire concept of the INTERNAL revenue of the US Government.

Whatever "excises" had been among our brother and sister English-speaking peoples, from whom we originated, or their brother and sister Nordics, from whom they had originated (which we will directly explore in depth), by the year, 1788, the concept of an, "excise," had "degenerated down to, primarily, a tax on all strong drink drunk by white men.

Thus, our scenario, of the history of the Internal Revenue Service, during the last years of the 1700's and the first part of the 1800's, and the group of "the Revenoo-ers," with their eyes fixed on their cask of gunpowder, to be stuck under the hill-billies' still! Perhaps Indians could distill with impunity; but white men must pay an "excise," to their "government," for the privilege of taking in strong drink.

This was the scenario of the concept of an "excise" in the USA down till the time of the US Civil War.

Nothing was more obvious to the US Congress, trying to raise funds to pay an Army to keep the Union together, than that two of the three taxing methods at its disposal didn't meet the needs of the crisis.

The primary concept of the US Constitution, that Direct Taxes and Representation be apportioned among the States — intended to provide a source of funds for the primary undertakings which the people of the USA wished to do as an entire people — was far too cumbersome for the constant exigencies of this very worst trial of the Union. Also, far more was spent on the Fleet attempting to blockade the wide-scale smuggling traffic, along the coasts of the USA, than could conceivably be raised by duties or even seizures. This left the US Congress to wonder over this concept of an "Excise."

An "excise" is not something that the representatives of the people "vote" to provide to the government, such as is the direct taxes apportioned with such representatives. Furthermore, they are not such a species of payment that the government is understood to need to hire agents, such as customs agents, to go out and collect them, as is the case with duties and imposts. No, excises are such that all white men, from the dawn of their recorded time, are just expected to GIVE them to the Government; and it is a crime, punishable by loss of rights relative to that Government, for people to evade that duty.

"Where did this concept come from? How long has it been a thread in the 'warp and woof' of free, white men and their peculiar ancestral heritage of representative government?" No one available to the beleaguered Congress of those Civil War years knew.

So, the people in the Congress just sat down and tried to figure it out. The answer which they came up with is ludicrous. It is sick, stupid in view of the resources that have always been available to establish, with an exactitude, the absolute nature of the "excise." However, in view of the War howling about their heads, with General Lee lunging to attack and overpower them in Washington D.C., it is understandable that they would grab blindly. The answer that they came

up with is almost pitiable. It is something that we might conceive of as a couple of your or my brothers getting together, and in their poor ignorance of the world and its many affairs, coming up with the best mental product they could; but it is still just another-stupid mistake, such as we have seen them bungling with since they were born.

If there might be this apology for those beleaguered Civil War Congressmen, given their circumstances, there is none for their successors, who have built the entire present financial world upon that asininity. When that asininity is exposed, should that entire superstructure of cards crash down upon them, they may well merit the fury of the consequent vengeance.

The Civil War Congressmen and Excises

It might well have happened this way, although if one wishes there are numerous copies of the "Congressional Record" available, wherein one can trace verbatim the course of formal debate upon the subject:

One Congressman may have said, "Wouldn't it be wonderful if the American people just had to 'withhold' enough money out of their normal course of activities to pay for this War and just give it to us, like with the 'Whisky Tax'?"

Another, "Yes, that certainly would be wonderful alright; but nobody seems to know anything about the Whisky Tax. Apparently it has been around for many, many centuries and no one knows any logic about it other than that people have always just had to pay it."

The first, "Well, we're in a bad War; and we need it; so, let's just 'figure' out that 'logic.' Now, why in the world does a man need to 'withhold' money for drinking alcohol and then 'send it in' to his Government? I've got it! Listen to this! Let's say that a guy has had a lot to drink and then he stumbles out of the saloon and falls down, out cold, in the gutter or out in the street. If he's laying face down in the gutter somebody could dump their sewage water in it, and he'd drown. Or, if he's further out in the street, a wagon wheel or horse's hoof might crush his fingers, or something, or kill him. Now, nobody wants to reach down and pull up some dirty wino or rummy out of the gutter, or risk his life to pull him out of traffic. So, who has to do it? Public employees, 'cops!' White men winos pay in advance, for the PRIVILEGE of getting drunk, in a community environment where they can expect to be looked after. THAT'S IT! It's just a tax that you pay to public employees for a PRIVILEGE extended to you by the public employees. Hooray, we're going to win this War yet! Now, who is it that public employees extend privileges to, whom we ought to charge a tax to for that privilege?"

"Well, the ones that make a lot of money that they could withhold are doctors and lawyers. We public employees give them a privilege when we take a piece of paper, squeeze it with the squeezegun, that holds the great seal of the State, and call that piece of paper, an exclusive 'license,' to practice lawyering or doctoring. We could gauge the value of the Privilege by the amount of the income they derive from that practice, so that it would be, so to speak, an 'income tax.'"

"Beautiful, listen, let's tax, in this way, every business that needs the Privilege from us of a squeeze of a great seal on a piece of paper, called, a 'license,' and that will give us enough money to win this war."

That is what happened: and is the story of the, "Corporate Income Tax," till this day, and of all income taxes, in this country, up until 1943.

The History of Income Taxes in the USA From the Civil War Till 1943

Over some protest at this bizarre US innovation, that the excises, authorized in Article I, Section 8 Paragraph, 1 of the US Constitution, are REALLY payments to public employees for a PRIVILEGE they give one, this bizarre innovation with the word "excises" provided a novel source of INTERNAL REVENUE, to the US Government, for the last part of the Civil War and for some years thereafter until the time frame contemplating it in the Bill that authorized it lapsed.

During the years shortly following, the "Federal Reserve Systems," the Central Banks, of all of the European Powers, goaded those Powers to go out and bully every conceivable little Tribe, in every conceivable part of the Globe, into one of their "Empires."

Not having any national revenue to let them participate in such grand schemes, but hating to be left out of all of the fun, the eventual founders of a Central Bank in this Country wondered if there wasn't some way to wake up again their "Excise=Income Tax" Frankenstein Monster.

They attempted, but the US Supreme Court struck down their attempt as "unconstitutional."

So the Central Banks of Europe got to force all of the little Tribes of the World into their patronage, while Central-bankless plotters in the USA had to content themselves with nothing but the Philippines and a few other almost insignificant islands.

However, when the Central Bankers of Europe began to warm things up for the First World War, these plotters became desperate.

Humbly, they went back to the Supreme Court to get all of the details as to why it was that the Supreme Court had struck down their last attempt, to resuscitate their Excise=Income Tax Innovation (or "Heresy" if that Innovation is looked at from the point of view of a traditionalist).

The US Supreme Court really gave them no wisdom back. It merely said that it had been "picky" about the clumsy wording of that last attempt.

These plotters now almost with their own Central Bank in this country, the Federal Reserve System, and desperate to give it some theory for growth into something significant before the First World War hit, were painstaking to avoid the clumsiness of wording that had gotten their last attempt, struck down.

They even went to the extent of falsifying the rejection of the Sixteenth Amendment as a ratification (close study shows that perhaps not one single State of the 48 "ratified" that idea), just for the purpose of showing the Supreme Court that ALL that they wanted to consider for the purposes of their tax was the word, "excises," as found in Article I, Section 8, Paragraph 1, and that absolutely, positively, and definitely they wanted nothing whatsoever to do with the directly apportioned tax mentioned in Article I, Section 2, Paragraph 3 of the US Constitution (the non-specification of which was the clumsiness to which the Supreme Court had objected in the previous attempt).

During the First World War the US Central Bank now had its theory for indebting the people of the USA to it through its new "Corporate Income Tax."

However, then, and during the years subsequent, that tax was only for people who enjoyed the "privilege" of earning an income based upon a piece of paper, from public employees, on to which they had squeezed their great seal.

It might be expected that some "pause" might have been called for over the acceleratingly bold use of this "heresy." The concept of the "excise" is an ancient, ancestral concept of the

"Nordic" peoples, the peoples whom we find on the "nord" or "north" side of the Alps. "What do we call the people on the 'south' side?" Today the world calls them "Italians," but that is meaningless-because most of them are Germanics who went down there after the "fall" of Rome. Germanics used to call Romans, "Wallachs" or "Wal-s." But whatever they or anyone calls them, the idea of a "great seal," to squeeze on paper, is theirs, and had nothing at all to do with the people whom Romans held as their archenemies, "Nordics."

But, there was NO "pause."

In the hysteria of the start of World War II, the IRS silently slipped onto the hands of the American People the handcuffs of their "Personal Income Tax."

After the War the IRS got nearly every State legislature to adopt the Uniform Commercial Code, which puts the rules of the Hanseatic League and the Gild System of the Nordic Race, the "Law Merchant," in a position superior to that of all Statutes enacted by those State Legislatures.

Whenever it has been possible for some pitiable person, stripped of all earthly possessions, ridiculed and badgered through the IRS's in-house kangaroo court, to at length get his case before a jury of his peers, in the traditional "due process," that English-speaking people have always considered is "due to them," when their property was to be confiscated, there are the attorneys of the IRS, intensely arguing, before the court, esoteric points of the Law Merchant: "that this person signed this as a merchant, and that shows that he contracted with us, his agent to do ... etc."

In the court this intensity over the minutia of the Law Merchant never lets up. The IRS, apparently, wishes to keep that minutia the issue; and they do.

However, if they are attacked in court, that is if they are on the strategic defensive rather than the offensive, they will fairly readily confess that the Sixteenth Amendment, the basis in the unlearned popular mind for their "personal income tax," is not at all the basis of that power. Much more reluctantly, not wishing the public mind to get a hold on to it at all, they will say that their PERSONAL INCOME TAX is based on the word, "excises," in the Constitution, not the Sixteenth Amendment, the open position of the US Supreme Court relative the "Corporate Income Tax," that is that it comes from the word "excises" and not at all the Sixteenth Amendment, since the first case that came to them, arising from that Sixteenth Amendment.

So, here is our picture.

The Monetary Structure of the whole Earth is built upon the Money System of the USA. That System is "the Federal Reserve Note." The Federal Reserve Note rests upon US Treasury Securities, "purchased" from that Treasury by the Federal Reserve System. Those Securities rest upon the Income of the US Government, that is, nearly in its entirety the INTERNAL revenue of the US Government. That INTERNAL revenue is almost entirely the PERSONAL INCOME TAX exacted from its people. The IRS has recently admitted, in court, that their PERSONAL INCOME TAX (itself innovated in 1943) has no dependence upon the Sixteenth Amendment. They admit that their PERSONAL INCOME TAX is entirely dependant upon the word "excises" in Article I, Section 8, Paragraph 1 of the US Constitution, as the US Supreme Court has openly admitted about the Corporate Income Tax, since the time of the first case that came before them relating to the Sixteenth Amendment.

Still the war goes on. Daily, IRS attorneys, before the IRS Tax Court judges or before our traditional courts, argue that: "this man signed this paper, which is a contract, therefore he contracted with us as his agents; and according to the Law Merchant ..." People, in face of this, might, someday, become reticent about signing any papers with the IRS. But, whether that particular war of words goes on or not; whether the people of the USA ever decide to get into the

scrap and find out what this Law Merchant is or not; whether the IRS knows anything significant about the Law Merchant (it doesn't), except perhaps somewhat more than the poor man off the street, that they have as their adversary in court; none of this makes any difference.

The only issue is that the IRS has admitted that its entire authority to collect the PERSONAL INCOME TAX comes from the word "excises" in Article I, Section 8, Paragraph 1 of the US Constitution.

The interpretation of that word, that first associated it with the concept of a corporate or business "income tax," during the US Civil War, was very definitely an innovation, if not an outright heresy, relative what that word had ever meant before then. Binding two ancient concepts (from centuries before the Crusades) from two such diverse peoples as the Latins, with their idea of sealing papers with a great seal, to create a body corporate or business, together the concept of the "excise," of the Nordic peoples, as this "heresy" does, just doesn't make sense.

To conclude this portion of our treatment of the word, excise, let's compare it to something. The monetary systems of the whole world have gotten aboard a "train." That "train" is the word, "excises," in the US Constitution, as per the interpretation of the Civil War Congress. That train is accelerating constantly (with practically everyone in the world on board) along its tracks. Now, we don't know whether or not those tracks lead right over the brink of a "bottomless" abyss. The passengers inside (everybody) are enjoying themselves, sensing little danger; but there is some hand, somewhere, constantly pushing down that throttle more and more. We care for these passengers. If indeed the tracks do go over the brink of an abyss and it is within our ability to find that out, let's do so, and warn the people, so that they can take whatever measures they will to stop the train and get off.

We very definitely can determine where the tracks go, and that is our next segment.

The Dutch Word "Aksijns" or "Accijns"

If we open up any Webster's Dictionary to the word "excise" we become immediately cognizant of the kind of trouble that we are in for, from the way that Webster's, of all people, irresponsibly handle the origin of the word "excise." They say "(Obs. D excijs (now accijus) ...)." That "D" means "Dutch." However, how Webster's Dictionary could be so stupid as to say that, "now," the "Dutch" word is "accijus," when the thirty-some million people of whom Dutch is their mother tongue use the word, "accijns," is inexcusable. Webster's may say, "Oh, we're so sorry, we must have gotten our 'n' turned upside down, so that it came out a 'u.' But, isn't that cute, now it looks like a LATIN word, ending in '-us,' like 'Juli-us,' so that probably everybody will think that it comes from Latin (and therefore has something to do with the Latin custom of great seals and therefore won't complain about paying their income taxes)."

So we push on. All that we got out of all of that mental slop in WEBSTER'S DICTIONARY, was a grudging concession that the origin of the word is "D" and at least the beginning of the "D" word is spelled, "a-c-c-i-j ..."

If we go to a "D"-utch dictionary it will give us two alternative spellings for the word, either "aksijns" or "accijns," pronounced in English "awk-sines." I prefer the former spelling, "aksijns," for use with English-speaking people, because it is easier for them to connect that spelling with the correct pronunciation. However, the Dutch seem to prefer the spelling "accijns" (pronounced the same) with the Dutch plural (that is "excises" in English) "accijnzen."

If we go to a Dutch language encyclopedia, "Oosterhoeks Enzyclopedie," we find, in the article on the subject of "accijns," that the LITT (literature) on that subject is supplied by a, "J. van der Poel."

This particular Professor, Dr. J. van der Poel, was alive until recently in the Netherlands. I believe he taught at Erasmus University in Rotterdam. I believe that he has been the world's foremost scholar, in these times, on the subject of what the word, "excise," means.

We will now reproduce here in Dutch the first few pages from his work, "De Evolutie der Accijnzen," "The Evolution of Excises." Then we will print my translation of it. I would suggest that one scan over this source text in general and then read every word of the translation. After that we will continue our discussion of the translation.

Prof. dr. J. van der Poel

De evolutie der accijnzen

Panta rhei

In *Weekblad* no. 4670 wijdde *Ploeger* een artikel aan de „Vernieuwing van de Accijns-wetgeving”. Terecht; de vergeten hoek van de belastingwetgeving mag zeker op *dit* moment wel eens weer de aandacht hebben. In het onderstaande wil ik op een andere manier hetzelfde doen. Ik was er reeds lang mee bezig, maar *Ploeger's* artikel heeft mij er eindelijk toe gebracht, om het af te maken. Na al wat ik er eerder over schreef¹, is er op dat gebied nog al een en ander gebeurd en zo heb ik er onwillekeurig van tijd tot tijd ook opnieuw mijn gedachten over laten gaan. Wat ik nu daarvan ga zeggen, ligt op ander terrein dan waarop *Ploeger* zich bewoog en het wijkt op sommige punten af van wat ik eerder schreef en het is er in elk geval een aanvulling van.

Het commentaar op de Nieuwe Algemene wet L. en A. heeft zich tot dusver beperkt tot een nog steeds vloeiende stroom van ministariële voorlichting en het opnemen van coupures daaruit in de bekende vakboeken. Vele vragen gedurende 150 jaar over deze wetgevende materie gerezen, hebben hun oplossing gevonden in de nieuwe redacties en toelichtingen, maar uiteraard mag niet worden verondersteld, dat in de loop der tijden geen nieuwe vragen zullen rijzen. Ik heb zelfs horen zeggen, dat soms een wijziging op een eerder gegeven nieuw voorschrift soms de dienst al bereikt vóór de volgende post het oorspronkelijke brengt.

Hoe duidelijk een wet ook is geredigeerd, hoe goed zij ook is doordacht, commentaar-loos is geen enkele wet op den duur gebleven; dat zal ook nu niet het geval zijn, noch t.a.v. de invoerrechten, noch ten opzichte van de accijnzen. De nieuwe wetten en de wijzigingen in bestaand gebleven wetten aan te brengen – zie *Ploeger's* artikel – zal men voor een deel reeds in embryo kunnen weervinden in het verslag van de Commissie tot herziening van het fiscaal strafrecht, reeds vijf en twintig jaar geleden ontworpen. Ik vestig er daarom de aandacht op – temeer daar dit verslag is uitverkocht – omdat het wenselijk is, dat alle verschenen en nog te verschijnen commentaren, aandacht wijden aan de toelichtingen in dit verslag gegeven. Ten aanzien van hetgeen accijnzen zijn, bevat het echter geen toelichting; zelfs is het te dezen niet geheel systematisch. Meestal beginnen de accijns-wetsontwerpen met de vermelding: „Er wordt een accijns geheven van . . . (naam accijnsmiddel) die hier te lande wordt vervaardigd of ingevoerd.” In bijlage 9, art. 1, vindt men echter alleen: „Er wordt een accijns geheven van een wijn” . . . (zonder meer).

Ploeger wijst thans op het stadium waarin de accijnzen verkeren, op wat men er – het is niet veel – zojuist in de kamer van heeft gezegd en wat er nog meer staat te ge-

¹ De algemene juridische techniek in „De wetgeving In-, Uit- en Doorvoeren Accijnzen” (1924-1928). Over het begrip „accijnzen” schreef ik een boekje in 1927 (uitverkocht). Ofschoon ik dit in hoofdzaak nog juist acht zal het hierna blijken dat de achterstaande beschouwingen uit een andere gezichtshoek zijn geschreven. Over de Plaats der invoerrechten en accijnzen in het Nederlandse belastingstelsel, haar wezen en haar doelstellingen in een pre-advies (no. 7) Vereniging voor Belastingwetenschap 1928 (uitverkocht) en in de Vooropstellingen van ons belastingrecht (1957).

beuren. Hierna zal in het bijzonder opnieuw aandacht gevraagd worden¹ voor het begrip accijnzen zelf en de ontwikkeling ervan tot heden.

Ook zal aandacht gevraagd worden voor de plaats die de accijnzen in EEG-verband gaan innemen.

Elk land spreekt en denkt over hetgeen het zelf als accijnzen beschouwt, op andere wijze. Wil men gaan harmoniseren dan zal men zich allereerst rekenschap moeten geven van wat elk tractaatland er onder verstaat; eerst daarna kan worden gezien, wat er aan valt te doen. Mijn *meeste* aandacht trok echter – het is reeds uit het hoofd van dit opstel af te lezen – *de evolutie van het begrip*. In de loop der tijden is er internationaal en nationaal telkens weer wat anders onder te verstaan en in de laatste jaren wellicht het meest. Elke evolutie brengt consequenties met zich mee en vraagt om afbakening en onderscheiding, nationaal en internationaal, doch in elk geval goed begrip.

Wie niet weet wat accijnzen *zijn*,² kan zich ook geen beeld vormen of het woord op een bepaald moment op de juiste wijze wordt gebruikt. En bij elke bespreking van een bepaald onderwerp, moet dit toch, of men het juridisch of economisch beschouwt, het uitgangspunt zijn. Wie het woord accijnzen op onjuiste manier gebruikt, schept verwarring, en kan zich ook geen rekenschap geven van de plaats die de accijnzen in een belastingstelsel innemen, en wat men er mee wil bereiken.

In eerdere studies heb ik uitvoerig uiteengezet:

1e. dat men, trachtend het woord etymologisch te verklaren, niet veel verder komt.³ Sterker nog: de beroemde Deense taalkundige *Jespersen* heeft uiteengezet, dat men daar eigenlijk *nooit* veel verder mee komt;

2e. dat alleen overblijft de methode *historisch* te trachten tot kennis en inzicht terzake te komen;

3e. dat, ook t.a.v. de belastingen, en zeer zeker ten aanzien van deze belastingen, de accijnzen, geldt, dat woorden niet een voor alle tijden vaststaande betekenis hebben en dat men, historisch de betekenis van een woord, zeer zeker van dit woord, in de loop der eeuwen nagaand, telkens tot een andere conclusie zal komen. Ook de historie is niet in volle omvang bekend, maar zij zal (zij het altoos gebrekkig, telkens beter, want puttend uit een telkens groter wordend arsenaal) de waarheid het best benaderen.³ Om dan duidelijk te maken wat men t.t.t., in 1927, onder dat begrip moest verstaan, heb ik vóórdien de historie⁴ uitvoerig gevolgd; men zie die lectuur! Ik vermeld daarvan, gedeeltelijk gewijzigd, slechts in het kort, wat nodig is, om de lezer, voor wie de stof nieuw is, in staat te stellen, mijn betoog te volgen.

Korte geschiedenis der accijnzen

Uit het vorenstaande blijkt voldoende, dat men ook de geschiedenis van een *enkele* belasting, i.c. de accijnzen, aan de hand van alle ter beschikking staande gegevens

¹ Literatuur over accijnzen of mede in het raam van deze studie daarover, kan men verder o.a. vinden in *Weekblad* no. 2695, *Schendstok*: „De betekenis van het woord accijnsgoederen in de A.W.”; *Weekblad* no. 3001, v.d.P. „Nog eens over accijnzen”; *Weekblad* no.s 2978 en 2979, v.d.P. „De betekenis van het woord accijnzen en B. 3452”; *Smeets, Maandblad voor Accountancy en bedrijfshuishoudkunde*: „De omzetbelasting en haar verband met de invoerrechten en accijnzen”; *dr. C. Ch. Hulst jr.* „Over verteringsbelastingen 1932”, door mij besproken in *De Economist* 1932, jg. 81, afl. 7 en 8; *Maandblad Bedrijfseconomie*, 1933, blz. 5. *Dr. A. Sternheim*: „Een zeer ruwe accijns”; *Smeets, Crisisheffingen, Weekblad* no. 3168 (in hoeverre dit economisch accijnzen zijn).

² Wat het etymologisch al zo zou kunnen betekenen, staat in „Over accijnzen”.

³ Zie over dit alles: *Taal, historie en recht*. Diörede R.B.A. 1949.

⁴ Althans nationaal, maar nadien vond ik nog veel meer. Het is ondoenlijk te trachten iets dergelijks anders dan in boekvorm van alle of de meeste landen waar ze worden geheven, weer te geven.

willende uiteenzetten, een boekwerk zou vullen en niet een paar bladzijden. Nauwelijks kan ik daarom met de weinige dingen die ik thans, met speciale aandacht voor mijn onderwerp er van zeggen ga, volstaan. Hopelijk zijn ze echter voor mijn doel enigszins voldoende.

De oudste naspeurbare bron is het Romeinse recht (vgl. *Below, Sohms en Ganshof*). In Rome waren de accijnzen eerst waarschijnlijk een belasting op bier en wijn, later ook van andere dranken en wellicht ook al van andere levensmiddelen. Dit werd in andere Europese rijken nagevolgd en dat dit de oorsprong is, kan nog hieruit blijken, dat de accijnzen op bier en wijn overal de *grote* accijnzen werden genoemd, alle andere er uit voortkomende de kleine of pennewaarde accijnzen. Hier te lande ontstonden ze eerst in de steden die ze bij octrooi van de graaf voor het voorzien in eigen behoeften (tot der stede oerbaar) hieven. Zij bleven daar de hoofdmiddelen, tot ze tenslotte door *Thorbecke* en *Betz* als zodanig werden afgeschaft.

Bier en wijn – toen de gewone volksdranken, thee en koffie etc. waren nog onbekend – zijn ook de levensmiddelen die het eerst onder de belasting vielen, juist de goederen die door iedereen dagelijks werden gebruikt. De bedoeling was om de door ieder, althans door het gros, gebruikte zaken te treffen, omdat dat uiteraard het meest opbracht. Daar is nog veel meer van te zeggen, maar ik wil dit eerst verderop bespreken. Nog vestig ik er de aandacht op, dat reeds in zeer oude tijden het telonium (een zeer ruim begrip) met tollën, verkeersbelastingen en belastingen op inkoop van waren allerlei punten van overeenkomst vertoonde en dat die belastingen vaak in elkaar overliefen¹.

Men raakt bij de bestudering van de zeer oude accijnzen nog wel meer in de war, omdat men bijv. spreekt van een parochieaccijns. Dat is dan een accijns waarvan de opbrengst ter plaatse behoort aan de parochie. Die treft ook levensmiddelen, maar dan in de regel andere dan die welke de stadsaccijnzen belastten. Later – zie hierna – gaat men nu en dan ook over landsaccijnzen spreken. Duidelijker is het er door zulke terminologie zeker niet op geworden.

De scheidslijn tussen tollën en accijnzen is wellicht nog het meest concreet als volgt te onderkennen. Tollën dienen, quasi of reël tot bescherming van de handel e.d., maar accijnzen hebben het karakter van „exacties”, heffingen zonder tegenprestatie, tenzij dan die van „ter voorziening in algemene behoeften”. Een verdere, doch andere ontwikkeling is deze, dat als de vorstelijke domeinen niet voldoende meer zijn voor het voeren van het bewind in de vorm van bedën (na daartoe dus door de volksvertegen-

¹ Meer hierover vooral en tot in finesses de sterk gedocumenteerde verhandeling van *Ganshof*: Het tolstelsel onder de Merovingers en Karolingers. Daarnaast echter verdient het beknopte, heldere en overzichtelijke werk van *Treub* „Ontwikkeling en verband van de rijks-, provinciale en gemeentebelastingen in Nederland” (1885) de aandacht, te meer omdat daarin de economische zijde meer aandacht verkrijgt. Van diezelfde tijd dateert ook het fraai gestileerde en gedachtenvolle werk van *Rochuszen* (Theorie der inkomstenbelasting) dat aandacht verdient. Nog moet worden genoemd het belangwekkende, maar veel bestreden werk van *Bordewijk* „De theorie der belastingen”, dat economisch is ingesteld. Het opent ook nieuwe, maar deels intussen weer verouderde gezichtspunten. Verschillende detailstudies van de laatste tijd zouden bij het opzetten van een volledig geschreven werk eveneens moeten worden geraadpleegd. De citaten van anderen in die werken zijn ook weer vele. Dan zijn er nog van de tijd sinds 1813 tal van detailstudies op een bepaald politiek-historisch moment betrekking hebbende. *Sickenga* en *Engels* zijn, al was 't alleen om de vele vermelde bronnen, niet te missen. Daarnaast zou echter bestudering van buitenlandse werken als die van *Below*, van *Seligmann*, van *Trobas*, *Pirène*, *Silverman*, *Dalton*, *Hobson*, *Lutz*, het gehele Finanzarchiv en vele andere, vooral Duitse, werken noodzakelijk zijn. Het is nauwelijks mogelijk de belangrijkste, geleerdste boeken van vele andere auteurs van de laatste eeuw te noemen. De oudste daarvan zijn reeds weer in menig opzicht verouderd, de jongere (men denke bijv. aan de laatstelijk in Amerika verschenen werken over de werking der inkomstenbelasting) worden weer door de jongste van de na-oorlogsjaren aangevallen. Het geschrevene over belastingen en financiën leert ons bijzonderlijk de juistheid van de oud-Griekse wijsheid die ik als motto van deze studie koos: *Panta rhei*.

woordiging toestemming te hebben gekregen) „heffingen” worden gedaan in de vorm van landelijke accijnzen, als het bier en wijn betreft, als „imposten” in de regel als het ook om andere levensmiddelen gaat. Als later Karel V tracht (om de beden te voorkomen) in 1537 algemene belastingen in te stellen wordt dit verworpen, maar in 1543 verleent de keizer octrooi aan de staten om imposten op levensmiddelen te heffen. In zijn „projet pour des moyens généraux” (1576) spreekt Willem I ook van imposten. Bier en wijn staan in al die gevallen voorop.

De *Unie van Utrecht* (1579) heb ik „De geboorteklok van het Nederlandse belastingstelsel” genoemd, in verband met het in de artikelen V, VI en XVIII bepaalde.

Het is duidelijk, dat de opstellers ervan zeer wel het aparte karakter van de accijnzen – als belastingen op levensmiddelen e.t.q. – inzagen. Art. V bepaalt, dat voor de defensie „alomme zullen worden geheven zekere *imposten* op allerhande wijnen, op buiten en binnen gebrouwen bieren, op 't gemaal, op het zout, op gouden en zilveren werken, zijden en wollen lakens, op de hoornbeesten, en de besayde landen, slachvee, op de goederen die ter wage komen en sulke andere als later zullen worden ingesteld.” Art. IX, dat „geen imposten ofte contributiën der generaliteit aangaande ingesteld zullen worden dan met gemeen advys en consent van alle provinciën.” Men ziet: het woord accijns wordt ook hier niet genoemd. Niet alleen waren accijnzen in principe gemeentelijke heffingen, de later ingestelde landelijke en provinciale, tijdelijke, extra-ordinaire middelen maar vooral: men noemt hier een groep van ge- en verbruiksbelastingen waarvan sommige in stedelijke terminologie accijnzen zijn en andere dicht bij de accijnzen kwamen, maar toch geen accijnzen waren. Zo spreekt men in het ganse verloop der uniejaren over imposten, over middelen tot ge- en verbruik of van middelen van consumptie. Accijnzen bleven grotendeels wat ze waren; gemeentebelastingen op dranken en andere levensmiddelen. Dat neemt niet weg, dat men reeds toen en geleidelijk aan meer de scherpe scheidslijnen tussen andere middelen van consumptie en accijnzen niet steeds heeft onderkend en ze ook ziet vervagen. Zo precies was men in oud-Holland niet met de wettelijke terminologie. *Van Pestel* zegt: Ook de verpachte imposten op de Verteering brengen merklijke sommen 's lands Schatkist. Alle de Levensmiddelen, Versnaperingen enz. zijn belast. Het niet minder beroemde werk van *Joost Schoemaker* geeft een opsomming (pag. 33) zonder samenvatting, zonder het woord accijnzen ook maar te noemen.

Dat gaat ook in de 19e eeuw nog door: Tal van schrijvers – maar ik kan dat niet allemaal vermijden – halen eigen terminologie door elkaar en een voortreffelijk auteur als (*mr. D.D.* en *mr. E.E.*) *mr. J. J. de Rovere van Breughel* praat zelfs in een brochure over „Het Tekort van 1849 over een accijns op de eerlijkheid”.

In de zoëven in de *Bijdragen en Meded. van het Hist. Genootschap* Dl. 77 blz. 15 opgenomen rede van *dr. Ch. Wilson* (Cambridge) vindt men:

(George Downing found in 1658/59) „... that a man cannot eat a dish of meat in (an ordinary inn) but that one way or another he shall pay 19 *excises* out of it. . . . A similar comment occurs in the classic description by *Sir William Temple* a decade or more later (1672): A fish dish eaten in Holland pays 30 *excises*. (Het is bekend, dat Temple er bijv. ook de belasting op de netten waarmee de vis gevangen werd e.d. onder rekende. Het is ten volle duidelijk, dat ook hiermede enkele imposten ten onrechte accijnzen worden genoemd.)

Dit alles duurt zo tot het eind van de Republiek. Dan komt *Gogel*, wellicht onze eerste en zeer kundige (alhoewel er ook wel eens erg naast zijnde minister van Financiën, met een werkelijk stelsel voor het hele omvang van het land. Dat vond zijn oorzaak hierin en dat kon omdat het Gemenebest nu in 1798 een éne en ondeelbare republiek was geworden. Maar hij doet het werkelijk volgens een grote lijn. Hij trekt een groot aantal belastingen, in het bijzonder imposten van verbruik in en houdt bijna alleen de grote en essentiële van Holland over.

Professor Doctor J. van der Poel
"De evolutie der accijnzen"
"The Evolution of Excises"

Panta rhei

In "Weekly Bulletin" number 4670 Ploeger presented an article on the "Renewing of Excise Legislation." Rightly so may the forgotten barb of tax legislation again hold our attention at this moment. In the following I will do this same thing but in a different manner. I had been busy with this for a long time, but it was Ploeger's article that finally brought me around to finishing it. In spite of all that I have already written on this subject, there have been this and that happen in this area so that I have found myself involuntarily, from time to time, letting my thoughts go over it all again. What I am going to say about it now lies upon different ground than that upon which Ploeger was treading; it retreats a little from some of the points I made in what I wrote before; but in any event it is a supplement to it.

The commentary on the New General Law on Duties and Excises has till now been limited to a continuing stream of ministerial enlightenment and to quoting citations from the leading professional journals. Many questions raised during these 150 years have found their solution in the new editions and elucidations, but naturally it may not be supposed that no new questions should arise during the passage of time. I, myself, have heard it said that sometimes an alteration to an earlier published new regulation is already in service before the next mail brings us the original.

However clearly a law may be edited, however well it may have been thought through, not a single law that I know of makes it through a protracted period of time without some commentary upon it; that shall not be the case now, neither in the instance of Import Duties, nor with regard to Excises. In order to bring about new laws and to modify existing laws — see Ploeger's article — we will find in the Commission's report, relative to the revision of the Fiscal Penal Code, that one part was already designed in embryo twenty five years ago. Relative to that I would like to direct attention — before this proposal is out of print — because it is disirable — that all commentaries that are being given or that shall be given direct attention to the elucidation that is given in this report. Addressing the question of those excises which none-the-less have no elucidation, is not being really systematic in this instance.

¹ The general juridical technology is in, "Import, Export, Transit and Excises" (1924-1928). I wrote a booklet on the concept of "Excises" in 1927 (out of print). Although in the main I still consider it to be correct, it will be seen that this present consideration is being written from another point of view. You will find information on the subject of the place of import duties and excises in the taxation system of the Netherlands, their nature and their purpose in report number 7 of the Association for Taxation Science 1928 (out of print) and in the Premises of our Tax Law 1957.

Regularly excise bills begin with this wording: "There shall be an excise levied upon ... (the name of the excised item) which is either manufactured in or imported into this country." In Appendix 9, Article 1, you will find, however, all by itself: "There shall be an excise levied upon a wine" ... (with nothing more).

Ploeger is now pointing to that stage wherein excises are changing, to what people are saying about it — and that is really not very much — right at present in the legislative hall and to whatever else is going to be happening at this time. However, in this paper attention shall be directed once more to the concept of the excise, itself, and to its development from that concept down till our day.

Also our attention shall be directed to the place that excises will have in the European Common Market.

Every country speaks and thinks in a different manner about that which it considers to be excises. If people want to be in harmony in all of this then, first of all, they must take an account of what everyone of their treaty countries understand by it; only thereafter can it be seen what remains to be done. Nevertheless, my main attention is drawn toward — as one can see by reading the title of this paper — the evolution of the concept. With the passage of time there is, repeatedly, international and national resistance as to what others understand by it; and, perhaps, in these last years, there has been the most. Each evolution brings consequences along with it; and they entreat a charting out, a differentiation, both national and international, of what in any event is a good concept.

"Who does not know what excises are?" Yet, at any given moment, no specific picture can be formed of that word, about the precise way that it will be used. Further, in any discussion of a specific topic, whether considered from a juristic or economic point of view, it is just this missing information that must be the starting point. Whoever uses the word excises in an imprecise manner, creates confusion, and can give no accounting, of the place that excises have in a tax system, nor what people will use it for.

In earlier studies I have amply demonstrated:

1st, that no one has gotten very far trying to explain the word etymologically.³ Stronger still, the famous Danish linguist, Jespersen, has demonstrated that people have "never" gotten very far trying that.

1. For Literature on excises, those things related to them, in the framework of this study, one can find further information in Weekly Bulletin number 2695, Schendstok: "The meaning of the word, Excise-goods, in the A.W." Weekly Bulletin number 3001 v.d.P. "Still more about Excises," Weekly Bulletin numbers 2978 and. 2979 "The meaning of the word, Excises, and B. 3452"; Smeets, Monthly Bulletin for Accountancy and Business Management Science: "The Sales Tax and its relation to Import Duties and Excises"; Dr. C. Ch. Hulst, jr., "About Consumption Taxes 1932," discussed by me in, The Economist 1932, jg. 81, af 1 . 7 and 8; Business Economy Monthly Bulletin, 1933, page 5. Dr. A. Sternheim, "A very rough Excise"; Smeets, "Crisis Levying," Weekly Bulletin number 3168 ("To what extent are these 'economic' Excises really that?")

3. What there is etymologically to show any meaning is found in "About Excises."

2nd. that leaves only the "historical" method to try to come to some knowledge and insight into the matter.

3rd. that, with regard to taxes generally, and most certainly with regard to these taxes, excises, the words involved do not have a meaning that holds fast, at all different stages of time, and that people who are very certain about "this" word, thinking historically about the meaning of a word, through the course of the centuries, come to different conclusions one from another about this word. Also the full history of this word is not known, but the truth behind it shall be approached, as best we are able (albeit always in a somewhat deficient manner, increasingly better for drawing out of a constantly growing arsenal). In 1927, in order to make the concept intelligible to my audience then, I worked out the following history⁵; but see the lecture. By way of apology, relative to this history, I might mention that it is partially altered; it is of poor quality in that it is so short; however, there is in it that which is necessary in order to enable the reader, for whom the material may be new, to follow my argument.

A SHORT HISTORY OF EXCISES

From the preceding it seems satisfactory to say that regarding the history of a solitary tax, that is the excise, there is so much at our disposal for explaining it, which could fill a volume, not just a couple of pages. Because of the scant few things, that I have at present, I can scarcely say enough with special attention to my topic. Hopefully, however, in view of my goal, it will be something near sufficient.

The oldest traceable source is the Roman Law (compare Below, Sohms and Ganshof). In Rome, apparently, excises were first a tax on beer and wine, later also on other drinks, and, probably, also on all other foodstuffs. This was copied in other European countries; and, that this is the origin, seems to be apparent, considering that excises on beer and wine were everywhere named, "the great excises"; all others, proceeding out from these, were called "the small or pennyworth excises." In this country they first came into existence in the "towns," by charter of the Count to them, to levy the towns' own needs (proper to that town). They were imposed there upon the principal commodities till finally, according to Thorbecke and Betz, such things were done away with.

Beer and wine — at that time the ordinary popular drinks, tea and coffee etc. were yet unknown — were therefore the foodstuffs which first fell under the tax, precisely those goods that were used on a daily basis by everybody. The purpose was to go through those, or at least through the majority, articles that were used by most, in order to raise the highest levy, in a natural way. There is a lot to say about that, but I will first discuss this next issue a little further. Further, I would direct attention to the fact that already, in very distant times, the "telonium"

Concerning all of this see: Speech, history and law. Diesrede R.B.A. 1949.

⁵This applies at least to our national history; but, working on it, I found a lot more. It is impracticable to undertake such a thing except in book form — a history of most of the countries that have had it.

a very broad concept) associated with tolls, taxes on traffic, and taxes on the purchase of wares, exhibited agreement on all points where these taxes often overlapped each other.⁶

In studying the very old excises we come upon something that just messes everything up, because we find people speaking of such things as, a parish excise. That is, then, an excise, the income from which belongs to the parish. It also had to do with foodstuffs, but, then, normally different ones from those which the town taxed. Later — see what is written here below — people also began to speak, now and then, of excises for the realm. It is explicit that the excise did not come into being through such terminology.

The dividing line between tolls and excises is quite probably about as concrete as can be, as shown by the following. Tolls are used, quasi, or, real value, toward protecting trade and the like; but excises have the character of "exactions," levies where nothing is given in return, unless one says that they go for, "the provision of general needs." A further yet other development is this that, as the princely domain is not more satisfactory for ruling the realm through prayers (that is like saying that it is through the elected representatives of the people agreeing to vote to have levies collected), "levies" were made into the form of

⁶See, before all else, for more on this matter and in relation to it, the fine points of the strongly documented dissertation: "The Toll System under the Merovingians and Carolingians." In next place after it, though, our attention has been earned by the concise, brightly and clearly arranged work of Treub, "The Development and Relationship of the Taxes of the Realm, the Province and the Commune in the Netherlands" (1885); it is all the more so since in it the economic side of things receives more attention. From that same time also dates the beautifully composed and thoughtful work of Rochussen ("The Theory of the Income Tax"), which merits our attention. Further, we must name the interesting, but very much attacked work of Bordewijk, "The Theory of Taxes," which is focused on Economics. At the same time it opens up new but partially antiquated points of History. Moreover, differing detailed studies of our current time, appearing as completely written works, should likewise be consulted. There are quite a lot of citations from many other authors in these works. Then, since 1813 there have been numerous detailed studies, upon a specific political-historical moment, that are related. Sickinge and Engels should not be passed by. in picking out some from all of these sources mentioned. After these, however, one should study such foreign works as those of Below, of Seligmann, of Trobabas, Pirenne, Dalton, Hobson and Lotz; the entire Finance Archive and many other, especially German, works are necessary. It is hardly possible to name the most interesting, most learned books from among the many other authors of the last century. The oldest of these are in many ways now obsolete; the recent ones (I am thinking, for example, of the works that have appeared in America on the subject of the workings of the income tax) are now being attacked by the most recent ones of the post-war years. That which is written about the taxes and finance teaches us the particular appropriateness of the Ancient Greek wise saying, that I chose as the motto of this study: "Panta rhei" (Which means, in Greek, "ALL THINGS FLOW" or "ALL THINGS ARE IN A STATE OF FLUX.")

excises of the Realm, as far as beer and wine are concerned, as "duties," as a rule like it had also been done with other foodstuffs. When Charles V later tried (relative to prayers) to establish general taxes in 1537, it was rejected; but in 1543 the Kaiser granted letters patent to the Estates General (of the Realm) to levy duties upon foodstuffs. In his "Project for Obtaining General Funds," (1579) William I also speaks of duties. In all these cases, beer and wine stand in the forefront.

I have named "The Union of Utrecht" (1579) "the Birth Announcement of the Tax System of the Netherlands," in connection with that which is specified in Articles V, VI and XVIII.

It is clear that those who were our founding fathers recognized the separate character of excises very well — as being, specifically, taxes on foodstuffs. Article V specifies that for defense "everywhere there shall be levied seafare duties upon all sorts of wines, on foreign and domestically brewed beers, upon the mast, upon the salt, upon gold and silver works, silk and woolen cloths, upon horned animals, upon those lands that have been mentioned, beef cattle, upon goods that arrive by wagon and such others as shall later be added." Article IX states that "no duties nor contributions for the Estates General shall be established except by the common advice and consent of all the provinces." One sees: that word excise was also not named here. Not only were excises, in principle, commune-type levies, but the later established realm-wide, and province-wide, temporary, extra-ordinary expedients, were more than anything else a group of use and consumption taxes of which some, in the terminology of the towns, are called excises, and others come very close to being excises, but yet are not excises. So spoke people through the entire course of the unification years about duties and about the expedients employed for use and consumption. Excises for the most part remained what they were: commune taxes on drinks and other foodstuffs. That takes nothing away from the fact that already then, and gradually more so, the sharp dividing lines between these other expedients and excises were not constantly distinguished; and they seemed to be fading away. People were not so precise in Old Holland with statutory terminologies. Van Pestel said: the farmed-out duties on edibles also brought remarkable sums into the treasury. All the foodstuffs, dainty tidbits etc. were taxed. The no less famous work of Joost Schoemaker enumerates (page 33) without a summation, without even mentioning the word excises.

The same thing went on throughout the 19th Century: numerous writers — naturally I can't report on all of them — coming up with their own terminologies from each and everything such as the excellent authors (mr. D.D. and mr. E.E.). Mr. J.J. de Rouere van Breughel jokes about this very thing in a brochure, "The Shortage in 1849 of an excise on honesty."

In the current Contributions and Communications of the Historical Society, Volume 77, page 15 there is a talk of Dr. Charles Wilson (Cambridge) in which one finds:

(English) (George Downing found in 1658/59 "... that a man cannot eat a dish of meat in (an ordinary inn) but that one way or another he shall pay 19 "excises" out of it ... A similar comment occurs in the classic description by Sir William Temple a decade or more later (1672): A fish dish eaten in Holland pays 30 "excises.")

(Dutch) (It is known that Temple used the example of even the tax on the net with which the fish was caught was to be used in the calculation. It is explicit here that in these instances some duties are incorrectly called excises.)

The Evolution of Excises

("another point of view") Professor J. van der Poel writes this work in 1963. His former work was written in 1924-28. That was in, "another era of history," as far as excises were concerned, before the US Depression of the early 1930's. After that "era" the Economy of the USA and, by 1963, that of the whole world, would be shifted over onto the word, "excises," in the US Constitution, in the form of the, "personal income tax," exacted, from the people of the USA.

"However, in this paper, attention shall be directed, once more, to the concept of the excise, itself, and to its development, from that concept, down till our day."

"Every country speaks and thinks about that which it considers to be excises, in a different manner."

Here is our train, hurtling over the track, to the edge of the precipice. Here is, perhaps, the world's foremost authority on excises, upon which the US and all monetary systems in the world are now based, saying, "No specific picture can be formed of that word." He says, "... there is, repeatedly, international and national resistance as to what others understand by it; and, perhaps, in these last years, there has been the most." "These last years," are those after World War II, in the "era" of the US Personal Income Tax.

Now back to Webster's. 'excise/ek-siz,sis/ n (obs. D excijs (now accijus), fr. MD prob. modif. of OF assise session, assessment-more at ASSIZE)

Lets talk about Webster's business. They are "sellers of coal" not the "miners." A miner is like "the famous Danish linguist Jespersen," mentioned next.

If Webster's hadn't been so terribly irresponsible, bordering on being downright devious, with their "(now accijus)" trick, it might be in place to stress that they earn their bread and butter as booksellers; they really are not the Mt. Sinai of language in this country, as almost all people here trust that they are (they are "sellers of coal" not "miners"). Look at how "blasé-ly" they say that the MD word is "probably a modification of the Old French word assize, meaning session, and therefore assessment" (and therefore a LATIN great-seal squeezing concept — so pay YOUR Personal Income Tax and keep quiet). The "probably," in Latin, means "PROVE-ABLY"; and that is outright LYING. Here are the experts — the coal MINERS.

"In earlier studies I have amply demonstrated:

1st. that no one has gotten very far trying to prove the word etymologically. Stronger still, the famous Danish linguist, Jespersen, has demonstrated that people have NEVER gotten very far trying that."

Here we have our train, hurtling toward the precipice again: The "meaning doesn't hold fast"; "people ... through the course of the centuries come to different conclusions, from one another, about this word"; "the full history of this word is not known." But, "the truth behind it shall be approached, as best we are able," through his little, "A Short History of Excises."

A Short History of Excises

The Professor begins looking, as all Europeans have been schooled to do, at the Roman Empire as the source of everything in their lives. It seems beyond most of us North Europeans, such as Dr. J. van der Poel also is, to conceive that the forebears of our flesh could have possibly

once belonged to a Big organization that was "everywhere," such as Europeans are schooled that the Roman Empire once was. However you can see his realizing that this doesn't make sense when he says, "In Rome, APPARENTLY, excises were ... and (if that be true then) probably ..." "and that this is the origin, SEEMS TO BE APPARENT ..."

The fact in the "origin" of the excise is that "everywhere" in Christianized Europe "beer and wine were named ... the great excises." "What is the national drink of the Germanic Race?" "Beer." "Did Romans drink beer?" No. In speaking of the "great" excises throughout Christianized Europe, "Beer and wine" are what are named that, "everywhere." However, notice that in this phrase it is common to mention beer FIRST, before wine.

"Beer and wine — at that time the ordinary popular drinks ...," that is, beer is the popular drink of the Germanic race, for one reason since wine grapes don't prosper north of the Rhine, in Germany, as well, presumably, among the Germanic peoples who fled from the Huns to the south of Europe or to Britain, with wine remaining the popular drink of the Romanized peoples of the south of Europe.

Attention should now be directed to his large footnote. Here we see the beginning of the world-wide mental "war," over this concept of the "excise" made into an "income tax." He mentions, "the ... work of Treub," "The Development and Relationship of the Taxes of the Realm, the Province and the Commune in the Netherlands" (1885); (then) "the ... work of Rochessen" "The Theory of the Income Tax"; then we come to "the ... VERY MUCH ATTACKED work of Bordewijk ... (probably attacked because it) opens up new but partially antiquated points of History." He talks of "the ... most learned books from ... the many ... authors of the last century. The oldest of these are in many ways now obsolete; the recent ones (I AM THINKING, FOR EXAMPLE OF THE WORKS THAT HAVE APPEARED IN AMERICA ON THE SUBJECT OF THE WORKINGS OF THE INCOME TAX) ARE NOW BEING ATTACKED BY THE MOST RECENT ONES OF THE POST-WAR YEARS." That is, by 1963, many in America are pushing their feet down on the throttle, taking the train to the brink, and trying to re-write all of the rules about "excises"; and that is why he applied the Greek saying that he used as the motto for this particular work on excises; "panta rhei" means "ALL THINGS ARE IN A STATE OF FLUX." "When the World's top expert says that of what has now replaced GOLD as the basis of the World's Economy, where is our 'train'?"

Now to the issue. The "excise" is exclusively a parish or commune tax. Talking about an excise for a "realm" is a later novelty. "Excises have the character of 'exactions,' levies where nothing is given in return," therefore making them very coveted by realm rulers; but in the great break of the industrial center of Europe, the Netherlands, away from rule by the house of Spain, when the realm's rulers tried to grab them, they got their hands slapped. At the time when the Dutch-speaking people set up their "United Provinces" in 1567, the prototype for our United States two centuries thereafter, the wisest business leaders they had, their "founding fathers," had a very specific concept about what their Dutch-language word, "excise," meant. "Our founding fathers inspected the separate character of excises very well — as being, specifically, taxes on foodstuffs."

"Not only were excises IN PRINCIPLE commune-type levies, the later established realm-wide and province-wide, temporary, extra-ordinary expedients ... ARE NOT EXCISES."

The government of a REALM (OR NATION) CANNOT levy nor collect an excise; the government of a PROVINCE (a SHIRE in England, a STATE in the USA) CANNOT levy nor collect an excise. Only a COMMUNE, a parish or a TOWNSHIP GOVERNMENT may.

When the experts on the Law Merchant, the Hanseatic League, the Gild System, (Protestantism among other things) but most definitely, on the Dutch language, removed the headquarters of European Industry first from Brugge in Flanders to Antwerp, which was still under Spanish rule, but then over to the "insular" independence of Amsterdam, they did what they did with world-leading expertise in these specific matters. Relying on the ancient customs of the Nordic Race they saw to it that "EXCISES FOR THE MOST PART REMAINED WHAT THEY WERE COMMUNE TAXES ON DRINKS AND OTHER FOODSTUFFS."

This is our key phrase in this section of this book on the income tax. And, of course, we go into it very strongly. But, before we do our principal work on this topic, we need to address a side-topic on this subject, that is here introduced: the country-bumpkin nonsense way that the English-speaking people have dealt, for so long, with this "Dutch-language-word" tax. With this side topic we will conclude our direct work with Dr. van der Poel's writings and then make our conclusions on this subject.

The Dutch lampoon the English writer, Sir William Temple, when, trying to be so learnedly witty, about the subject of excises, in "explicit" silly ignorance of the topic about which he is trying to be learnedly witty. Temple thinks, which according to the English malpractice of this Dutch-language-word tax may have been so in England, that a NET, a non-foodstuff, has an EXCISE (levied only on foodstuffs by the historic experts) levied upon it in Holland, which surmise was absolutely false.

"Is there a story here?" "Is there a reason why the Dutch-speaking should be tremendous experts on the subject of the Excise, compared to Englishmen?" Yes, there is.

To see this we need a three paragraph history of England and the Netherlands from the Viking Age to more recent times.

Harold of Norway had a claim to rule England or Ingland. He was of the line that had led Inglings for over 40 generations. Harold of England had no claim other than that his Anglo-Danish constituency didn't want Harold of Norway. Harold of Norway had two contingents of his Northmen hit England from the south. One was a group from Normandy; the other was the group that had taken over the land at the mouths of the Rhine River: that is the area of Belgium. They were planning on setting up the Hanseatic League from that place. We know about the former group's doings in England; let's now talk about this latter one.

These Belgians, Dutch-speaking Vikings from Flanders wanted and got a virtual monopoly on exporting England's principal product, wool. They could export it for half as much as any English merchant and a quarter that of anyone else. They exported it over the Strait of Dover to Brugge in Flanders, made clothing from it, and shipped that clothing eastward, along Germany's north coasts, to the depots that, thereafter, became the principal Hansa towns. Of course, the English chafed at this, so the Belgians distracted them. The Belgian, John of Ghent (of Gaunt), as much as anyone, furthered the Hundred Years' War, that kept England "muddled." After that War Englishmen threw out their pro-Belgian dynasty and put the Tudor dynasty on their throne. One of the first acts of the first Tudor was to try to say in English and then start incorrectly collecting, the "EXCISE." Why they spelled it thus is anybody's guess. They appeared to be about as far off in their pronunciation as they became in understanding its nature. The Hansa used the excise to pay for its welfare and warfare, and its navy ruled the seas. England wanted a navy, too; and started "excising" its people to get one. But the Hansa was a league of towns, which are, in turn, tight agglomerations of Communes. They had a theory for collecting an excise. England was a "realm." It didn't.

When an English Navy at last vanquished the Hansa's Armada, the last Tudor removed the Hansa from England. The "realm" of England was now going to rule "business" and "trade." The

Dutch Hansards sent their emissary to Elizabeth I to try to get her to listen to reason. They, in effect, said, "We have no quarrel with you, that you are 'the Supreme Head of the Church of England on Earth'; but you are not the head of the Gild System of the Nordic Race; the Hansa ALWAYS has been. 'Business' and 'trade' are Dutch words only borrowed into English. You are not prepared, nor equipped, with the learned experts, to allow you to responsibly take over the leadership of the world's Business and Trade." To this Elizabeth's court dandies "tee-hee-d" from behind their curtains; the Hansa soon came to its unhappy end; and the World's train, of the irresponsibility of English-language governments, thunders to the brink.

Communes

The excise, from the very earliest days of Europe's records, is everywhere a COMMUNE TAX on, first, BEER, then, WINE, then on other FOODSTUFFS ... period.

One would think that these other foodstuffs would of course include BREAD. Edible animals are mentioned, specifically, in our text.

"Now, what in the world would all of the Communes, "everywhere" in Europe, want 'bread and wine' for?" It has been the custom of the people of the Communes, from olden times, to merely withhold such things as these from their diet and give them to the gild leader who runs their Commune. "What could he possibly use them for?" "For the Commune's 'communion'?" That word "communion," of course, was important enough, as a feature of Commune life, that it is what gave the "Commune" its name.

"Ha, but one might say, the 'great excise' that is regularly named FIRST of all is, 'beer,' now can't you just hear the Pope saying, 'hocus pocus this Budweiser Lite is hereby Jesus' blood'?"

Responding to that we ask again, "Beer is the national drink of what race?" The Germanic race, wherever they are in the world today, English, German, Scandinavian, etc. "What has their children's drink always been?" Pop, going back to the original pop, root beer.

The national drink of Finland is still "mead." It is the father of both root beer and beer. Brew "mead," and it is "pop." Let it stand for a while, and it is "beer." The Encyclopedia Britannica tells us that beer came from mead.

"Now, who introduced mead to the Germanic Race?" "The Oath" did.

He told our fathers and mothers, who actually saw Him, to withhold from their diet the meat of an edible animal in memory of his body, with the spear wound in its side, that both died and rose for us, and to withhold "mead" from their tables, to give to the township's gild leader, to be drunk in memory of his shed blood, by which he enables all of us to be Gods like Him.

Aksijn/Achtsein

Now to that word "aksijn/accijn."

The Webster's Unabridged Dictionary has some 460,000 citations of English words. We are acquainted, in general, with its size. The Oxford English Dictionary is far larger in size, like a small encyclopedia. However, the largest dictionary in the World is the Grimm Brothers' Dictionary of the German Language. It is the size of a "large" encyclopedia. It was begun by the Grimm Brothers, themselves, in the early 1800's, and only at last finished after the Second World

War. In it we find the following citation which will be given first in German and Latin and then translated into English.

ACHTSEINNICHT, m. nihil curans, der sein nicht achtet: darumb dann auch niemand, er seie dann ein achtseinnicht, sich darwider setzen darf. Wurtz wunderarznei, Basel 1612. p. 9.

ONE WHO LOOKS NOT TO HIS OWN, masculine noun. one who doesn't care at all, one who does not look to (care about) his own: "because, then, certainly no one, unless he be an achtseinnicht (a township bum) would set himself against what are really his own interests." Dr. Wurtz "The Treatment of Wounds." Basel, Switzerland 1612 p. 9.

The "townships," "ten-ships," of the English-speaking peoples are the "soknar," "seek-s," of their Scandinavian Brethren.

The person from whom we get our names, "God" and "Lord," called by them, "The Oath," told the Scandinavians that if they would covenant to "seek" his face always, as they ate their meat and drank their mead at the weekly meeting of their "seek," they would possess their own souls forever.

To their and our German brothers He said that if, when they take their communion of meat and mead in their Commune, they would look to Him with their mind's eye (that is what "acht" means in this instance, to look with one's mind's eye, as in the generally recognized expression, "acht-ung," meaning "look-ing") they would live forever.

To "look" to the God of life with one's mind's eye, to "seek" His face forever, these are ways of speaking of that subject which we addressed in, "The Look Doctrine."

Othin lead his little Church, "fleeing into the wilderness" forests of Germany, from oppressive militarism at the hands of the Roman State.

Our Lord and Savior knows only too well that the State by which Satan rules the Father's children, here below, is based upon a conversation wherein a very satanic voice says that Mankind will never have Teachers sent to them, from God, to teach them what "Virtue" is.

Othin taught the people of the Communes of Germany what "Virtue" was. It is He. He told them to "acht" (to look) to Him, with their mind's eye, always, to withhold the elements of their communion, from their diet, and give it to the Commune gild-leader. For persons who did not do this, did "not look to their own," such an individual, of these persons, came to be called an, "achtseinnicht": a township bum. But if a person did so, "acht," then he was, "acht," or "VIRTUOUS," another meaning of the word, "acht," in Germany.

Legalities

It may soon be that someone in this country may get the van der Poel information before a jury of his peers and bring to an end the rip-roaring English-language ignorance of the fact that the government of a Nation nor of a State (US-type) cannot collect an excise, only the government of a Township.

However, that is almost next to nothing, in comparison to what the result can be of Cleon Skousen's feelings, relative to that "prophecy" of David O. McKay being fulfilled by the Commune Records of Europe proving that the Ynglinga Saga is true.

It is true that the Founding Fathers of the USA, in drafting the US Constitution, in 1787, gave to Congress the right to, "lay and collect ... excises." They gave them the right to do many things which Parliament in England had always done, as had many parliaments of many Nordic

peoples done before them. One of these rights was the right to make laws respecting an establishment of religion, which both Houses of Congress hastened to do, legislating that they would always begin their daily work with prayer, that a motto of our country would be, "In God We Trust" etc.

BUT, IN 1791 THE AMERICAN PEOPLE TOOK THAT RIGHT AWAY FROM THEM. Those things that got in before, under that "grandfather clause," have stayed. BUT, EVERY LAW MADE THEREAFTER, BY CONGRESS, RESPECTING AN ESTABLISHMENT OF RELIGION, IS A CONGRESSIONAL REVOLUTION AGAINST THE PEOPLE OF THIS LAND.

We have touched the tip of the iceberg of evidence here. But, when any jury gets its hand on this much or more, they see that the concept of, the "Aksijns," IS the religion of Europe's Nordic Race. There is no way that Congress could even have gotten away with blowing up the Hatfields' and McCoys' stills, in 1792, let alone the Civil War heresy, and most of all, the train, bearing the interests of nearly all of Gods' children, here on the Earth, now poised on the brink of Oblivion, were this information common knowledge.

THE UNITED ORDER

Introduction

All of that portion of the Nordic Race that preserved down through time some vestige of its ancient Gild System preserved thereby their sense that to be, in "order," was to be, "united."

From that which we have touched upon, so far, about the Gild System, it is history that the object of that unity was unity of the individual gildsman to Christ. That was the "universal value" that produced the "common sense of order," that we speak of in the Lesson on, "The Story of Our Law."

The subject of this Chapter is the concept of, "value."

Any "organization" of people, to the extent that it is an organization, is people who somehow or other were "organized" upon a shared concept as to "value."

It is the purpose of this Book, as it is of the entire Course, to show that in order for the organization, that the Pioneers of the Electronics/Information Age foresaw, as the Interlingual Telecommunications Utility, enabling the World to enjoy this Age, to function as they envisioned it functioning, there is but one shared concept of value that those organizing it can, themselves, be organized upon.

Thinking, again, historically, the shared concept of value, upon which the historic Gild System functioned, was the concept of the individual Gildsman's "unity" with Christ and therethrough unity with all of the rest of the Gild System, conceived of as, the "body" of the Son of God.

"How did a Gildsman become a Gildsman?"

By his "Oath."

The VALUE upon which the Gild System of our forefathers functioned was the value of a man's OATH.

Of course, here, we do not ignore the Ynglinga Saga's narrative of how the person from whom Nordics got the word, "God," was the founder of their Gild System, and that his personal name was, Oath. Nor will we ignore the "value" that the entire world is "organized" (or should that word be "disorganized") upon today, which is the AKSIJNS, which is the "looking to ONE'S OWN," covered previously.

The greatest "Kontor," or "factory center," or "industrial site," of the Hansa, during the Crusades era, was the Flemish town of Brugge. After the Crusades this principal industrial headquarters was moved to Antwerp, still in the Dutch-speaking area of the Netherlands. When the Dutch-speaking leadership of the Hansa, and, therefore, of the Gild System, generally, moved their headquarters again, this time from Antwerp to Amsterdam, thus forming the "United Provinces of the Netherlands," in their Protestant-"republican" efforts to escape the Catholic-monarchist domination of the House of Spain, this value of the Gild System, of the Gildsman being "united" to Christ, was, of course, the shared value of the people resulting in their new republic's name, "The United Provinces."

The exact same motivation is working upon the exact same shared concept of value when, as this Dutch versus Spanish/Protestant versus Catholic struggle burst into the Thirty Years War

on the European Continent, and the English Civil War on the island of Britain, the fellow travelers of that Dutch-speaking leadership of the Hansa, the English Puritans of the Colonies of New England banded themselves together by, "The Articles of Confederation and Perpetual League of the UNITED Colonies of New England."

The exact same motivation, working upon that exact same shared concept of value, worked again, as the sons of those earlier Puritans of New England, in a new struggle with Britain's monarchy, and in imitation of that earlier, "The Articles of Confederation and Perpetual League of the United Colonies of New England," now wrote, "The Articles of Confederation and Perpetual Union of the UNITED States of America."

A New Value

There are TWO "ORGANIZATIONS" of people which have called themselves, "The UNITED States of America."

The primary military officer of the "First" of these two organizations was George Washington. Its first President was "John Hanson." The first president of the SECOND organization was George Washington.

And, this "first" organization was very successful as an organization. It successfully organized for, fought, and won the Revolutionary War. That is, it successfully drove the forces of the British Monarchy, to the south of Canada, off of the Continent, and forced the British Monarchy to relinquish any claim, which it might have felt it had, to all of that part of the Continent below Canada from the Atlantic coastline to the Mississippi River.

However, a terrible thing had happened in Europe between the times that the Puritans had "united" themselves, during the Thirty Years War, and the time that their children "united" themselves in this first organization, to conduct war against the British Monarchy.

As Catholicism began its wars against Protestantism, the Gild System of the Nordic Race, with its erstwhile Hanseatic Leadership, began to die.

In its place a most startlingly sinister, alternative "leadership" emerged. It is that "sick" union of the Greek concept of the "state" with a development of that Nordic concept of the Gild System, of which we have spoken at length in earlier Books of this Course: "Central" Banks.

With the "retreat," in England, after the conclusion of the English Civil War, of the traditional champions of Gild System rights there — the Puritans — these "startlingly sinister" people, of whom we have spoken, made enough of an inroad into English life to found their "Bank of England."

The "moral chaos" resulting in English life, because of that particular founding, would not be particularly noticable by just watching the way London's people, for example, walked along the streets. Any change in that could almost be imperceptible. But a dulling change in the heart of English life started then that threatens, ever thereafter, to become totally so.

This "secularizing" took its toll in New England, as well, under the dulling dominance of that Central Bank, between the two times that the people of New England rose to unite themselves around the traditional value of their fathers.

When the first organization, named the United States of America, united to drive out the troops of the King of England from North America, they simultaneously drove out the Bank of England, with its, now, "paper" "pound."

This first organization, in New England, with life there dulled and secularized, as it had been, since the intrusion of that most sinister force in English life, was not able to successfully unite around that traditional uniting value of their fathers, once the Revolutionary War had been won, by that uniting value.

Shays' Rebellion threatened to become a war of wide-spread chaos in Bank-of-England-paper-pound-less New England. Apparently, entirely for the exigencies of Slavery, as we have recounted at length before, Slavery Interests suggested to the writers of "The Articles of Confederation ...," who had thereby organized the first organization, called, the United States of America, that they "up-grade" the organization. This would be done by getting down on paper the ENTIRE understanding of the English-speaking people, as to the values upon which they are organized. The English word used to express that thought is, "Constitution." This up-grading therefore would be "Articles of Constitution." With that done, then, there would at last be some "workable" basis for a replacement to the paper pound of the Bank of England.

Seemingly "chafing" at the secularizing "pall" now descending over Christian life, therefore not being able to mouth much logic about "God," anymore, but still getting in words like, "blessings," whenever they could, the Puritanical authors of the new US Constitution "Crafted," with their words, "AN" understanding of the American people of the values upon which they were organized.

And, in this new, dull, monetarized, secularized Age, of such an insanity as, a "paper" "pound of sterling silver," these authors at least got back to the "beginnings" of Money, sweeping away millenniums of the insanities associated with Money (as told in "The History of Money"), and specified items in the direction of sanity, rather than of those insanities.

The reasoning given for getting together to organize this second organization called, "The United States of America," was the threat that the monetary "chaos" causing Shays' Rebellion would become more general and destroy the first organization. Going in the opposite direction of the insanities that characterized the History of Money, the authors of the Constitution proposed to the American People the direction of sanity which was: US Constitution Article I, Section 10, Paragraph 1 — "No State shall make any Thing but gold and silver Coin a Tender in Payment of Debts," with the machinery that the First Congress should pass "the Coinage Act," of April 2, 1792, specifying that a US "DOLLAR" is 27.46 "grains" of pure Gold then exchangeable for 371.25 "grains" of pure Silver.

This, then, was the "new value," that the second organization to call itself, "The United States of America," was organized upon, when the American People, the "people" of that first organization said, "We, the People of the United States of America, in order to form a more perfect Union ...," as they ratified the US Constitution and thereby accepted this new value as their shared concept of value, upon which they organized the Second Organization. This Second Organization, then, was formed by them, the owners in fee simple of the portions of the Continent quitted by the British Monarchy, as the "shareholders" of the Continent, in the exact way that the shareholders of a business corporation unite to form it.

The History of the "New Value"

The Government of the United States really didn't "mess" much with the lives of its people, all of the way from the ratification of the US Constitution down into the first years of the 1900's, when the simultaneous efforts to draw that Government into a Central Bank relationship and into the "World War" both succeeded.

Prior to that time, one of the principal tasks of the Government, that actually brought it into the everyday lives of the people of the USA, was to mint gold and silver coins for their use.

This changed at the First World War.

The "Public Employees," (using that term as the name for all of the individuals in Government employment who, one way or another, perpetrated the following; and that is almost 100%) at that time "borrowed" approximately ONE BILLION OUNCES (preferring to use a more absolute rather than an arbitrary term — "ounces" are weights, "What are 'dollars' nowadays?") OF GOLD from the "Public Employers" and squandered it in the most hideous of wastes.

We say, "Public Employees" and "Public Employers." If we dwell on that idea for a moment, looking at the "relationship" from a number of angles, one of which might be, "the Government Employees" relative "the Government Employers," we ask ourselves, "What exactly was the DEAL with this BILLION OUNCES OF GOLD?"

Nothing out of the ordinary. The employees of numerous "ordinary companies," very regularly, "borrow" money from the company's "employers," its "owners," its "stockholders." These employees BIND themselves to a specific plan to repay their employers, and these employees are held tightly liable and accountable for following that Plan. Now, if those employees make a deal with some unwary soul, OUTSIDE of their company's corporation, and those employees do not perform, they have only "a LIMITED liability," to those outsiders, maybe getting off "free" from any obligation, maybe shunting off to their employers, their owners, their stockholders, the ultimate liability for their mistaken deeds. HOWEVER, those employees have no such device to protect them from the "in-house" arrangements that we have spoken of. The in-house arrangements, the "loans" which a company's employees go and arrange to "borrow," "for a while," from the company's owners, its stockholders, are very "direct," as opposed to being indirect, with non-owners. Should employees fail to perform the plan to repay these, their direct employers, the OWNERS of their company, of course there is nothing to protect them, from the fury of these direct owners, in punishing them.

Now, of course, when the public employees of the United States of America squandered that BILLION ounces of gold, in the hideous waste mentioned, they had absolutely no way to pay it back.

The public employees of the United States of America had gone before the OWNERS of the United States of America to present a plan for those owners, the employers of those employees, to be repaid their LOAN of their ONE BILLION OUNCES OF GOLD, to these employees, who needed to BORROW it from them, "for a while."

Of course when their plan failed all that they had, before they would have to come to grips with paying that billion ounces of gold back to the owners, was that "while." They had that while to come up with, a "Second Plan," to meet their responsibilities, to the owners of the United States of America, to pay them back.

"And, what was the SECOND PLAN, of the public employees to meet their obligation that they had imposed upon themselves, to pay back to their employers this BILLION OUNCES OF GOLD, which they had approached them for, negotiated with them for, and, finally, covenanted with them for, to borrow for a while?" Before we come to that Second Plan, this is an opportune moment to mention something.

The Current "Patriot Movement" in the United States of America

Very slowly, after the First World War, there began to rise, in the public consciousness, a movement that today is called by its adherents, "The Patriot Movement."

It renewed itself with a vengeance after the Second World War, but did not really begin to blossom, into large numbers of persons involved, until the 1980's.

To my delight, the writings orienting people to the Interlingual Telecommunications Utility also seem to be enthusiastically accepted among these large numbers of people.

Although this current Patriot Movement was begun, after the First World War, by a brilliant monograph, written by one of the greatest industrialists who ever lived, a beloved American "Folk Hero," by practically all measures, it has seemed that nearly all of the leaders who have ventured to try to "articulate" — for these swiftly growing numbers of the aggravated owners of the United States of America, so currently frustrated by the doings of the public employees here, in relation to them and to all of the other public employers — a single "cry" venting, in part at least, the aggravated frustration of these people, have not fared well in doing that.

As I have suggested, I have in recent years had ample occasion, to meet with the leadership of these numbers and with the rank and file enough to articulate that "cry." It wouldn't, of course, vent all of the frustration at the current doings of public employees, relative their employers, in this Country, nor would it articulate the entire program that they would like to see done. But, I can say that it would "feel" comfortable in the mouths of those with whom I have met, and it would very definitely be an explosively spontaneous outburst from all for an opener. And that Cry is: "GIVE THAT GOLD BACK TO US NOW!"

That definitely articulates the aggravated frustration, with public employees, of the now swiftly growing numbers swelling the ranks of the American Patriot Movement. For an opener, they cry with one voice at public employees, "GIVE US BACK THAT ONE BILLION OUNCES OF GOLD, RIGHT NOW!!"

Now let's examine the "Second Plan" of the public employees.

The "Second Plan" of the Public Employees

With their "while," that they had on their hands, after they had squandered on the hideous waste, mentioned, the one billion ounces of gold that they had borrowed, for a little while, from their public employers, the public employees of the United States of America came up with a "Second Plan," to meet those "responsibilities," that they had taken upon themselves, to make the repayment that they had covenanted to, under the first plan.

This Second Plan was for the Public Employees to declare "War" on the Public Employers. They decreed that, at gun-point, the armed employees of the US Government would go into the homes of the public employers, throughout the entire land, and steal their gold from them, shooting resisters. That was the Second Plan.

They reasoned, "If we make it against the law for the American People to have any gold, then they can't take any action against us for not now having any gold to give them back their one billion ounces of gold." They had the audacity to say, in the Congressional Record, "WE suspended the US Constitution."

They did far more than that.

They inaugurated a Public Employees' Revolution against the Public Employers.

By the specification of terms in the US Constitution, "Treason" is defined as "levying war" against the People of the United States, "taking up arms" against them. This is exactly what they did.

More than that the ENTIRE REASON, given at the time, for organizing this Second Organization to be called, "The United States of America," was for the People of the First Organization to agree upon a common shared value. That shared value was, specifically, "GOLD COINS." This was more than Treason. This was War by the Public Employees against the precise reason the Public Employers organized the Second Organization that employed them.

The punishment for Treason is death. No "due process." Traitors are "summarily" executed, on sight.

Yet, the Public Employees "grabbing their tiger by the tail," pushed this Second Plan's further points, that, "From now on the Public Employees will start BOSSING around the Public Employers."

That last quote articulates, almost 100%, the scope of the aggravated frustration of the current Patriot Movement in the USA.

Public Employees started their Second Plan hunting down Americans who were "hoarding gold." In another country, set up as this one is, it was the essence of none of a public employee's business how much "gold" any public employer had, if it was a "hoard," in the public employee's eye or not. In another country, set up like this one is, the tongue of the public employee, daring to say that word, "hoard," in that context, would probably be cut from the head that had the treason to say it.

In this country, on the other hand, its public employers have developed today a nearly explosive aggravated frustration against its public employees.

The aggravation and frustration of this stand-off arises from the attempts of these employees to rule the employers by a "jazzy" propaganda of falsehoods. For example, they said, "EUROPE won't pay AMERICA the gold AMERICA loaned them." The point is that "AMERICA" DIDN'T loan "Europe" anything; America's public employees did. The whole point is that those public employees have to pay the American people back the loan they borrowed from them. Whom THEY loaned it to, or if they threw it into the sea, after they once got it, is beside the point.

Let's say that the Cry, "GIVE US BACK OUR BILLION OUNCES OF GOLD, RIGHT NOW!" somehow took effect.

Let's say that the Public Employees of the United States of America, somehow, came up with that ONE BILLION OUNCES OF GOLD and restored it to the American families it had been borrowed from, even with interest, in GOLD.

Then, let's say, that someone took up the chant, against those public employees, "NOW PAY US BACK THE RELIGIOUS COLLECTION, THE "AKSIJNS," THAT YOU, IN YOUR IGNORANCE OF LAW, HAVE BEEN SWINDLING FROM US, SINCE 1943!"

And, then, let's say, that that Cry became general.

And, then, let's say, that someone cried, "WHY END AT 1943, MAKE THEM GIVE IT BACK ..." and then there would be some discussion as people went constantly further back in

time until someone said ... "YEAH, MAKE THEM GIVE IT ALL BACK, ALL OF THE WAY BACK TO THE FIRST AMENDMENT, IN 1791."

That is the end of "government" on this earth, of the type that has existed since the days when "money" began, in the days of Lydia, at the time of the Neo-Babylonian Empire, as recounted in, "The History of Money."

In introducing this Course a quotation was made from J. Reuben Clark Jr., widely considered to be the foremost living expert on the US Constitution since before the First World War until his death in 1961.

When he forewarned, in 1937, of the coming of a Second World War. he indicated that when the ultimately irresponsible methods planned to pay for it, eventually the Personal Income Tax levied in the USA, from 1943, became known as being just that, there would come a Second Great Depression in this country and throughout the world, so much worse than the First Great Depression that it would "be ... a chaos which will ... threaten the very existence of government, of property, of human rights, of liberty, even of the family itself.

He said that this would happen to Mankind, "in the existing state of mind." Let's see if that "state of mind" can't be changed.

The "Good" Side

What we have talked about, so far, in this Chapter, is the "bad" side of our issue, the "down" side.

We will now talk of the "good" side. We will attempt to go from the "ridiculous" to the "sublime."

A few years ago a man named John Naisbitt wrote a book named, "Megatrends." His firm had been analyzing a variety of trends in American life, for US industrial customers, by searching hundreds of daily newspapers, for their content, that showed these trends. "Megatrends" became a #1 best-seller for years. It told us some wonderful things.

It said that today only 3% of the American people are involved in agriculture, 12% in traditional manufacturing, and that 2/3 of the American people either produce or process information. The good news is that even if the worst people in the world got control of America's farms and factories they still couldn't control us at our work places.

America has been discovered, its land cleared and planted, its housing, factories, buildings and roads built, and its transportation set in motion therein. Now we have come down to the point where, with nothing else even coming in a close second, the main product which Americans and the rest of the world wants from us is the information: "How is this done, that has been done in America?"

Naisbitt and his wife have written a sequel to "Megatrends" called "Re-inventing the Corporation." (The Worldwide Interlingual Telecommunications Utility, THOT, considers each of these two books "bibles," for those who wish to advance the cause of the Utility.) In this latter book the authors give their answer to that question, "How is this done?"

They say that in the Information Age the new "capital" is people who know how to think, not cash, buildings, equipment nor markets. If you have the former, in this Information age, you can get the latter.

"Old Learning" is worthless today.

"Middle management" is being replaced by computers.

So much of what we, as people living in an industrialized land, used to think of as indispensable for doing business, anymore is not that; often it is not even needed at all, in these new circumstances, where the power to think right has become EVERYTHING.

The old way to employ, be employed, train for employment, show up for employment, these things have disappeared from, the new race for the top, in the Information Industry.

These books, as will our own reason, given the new circumstances, spell out much of the spectrum of what is not needed anymore.

"What is needed?"

In the first place, Loyalty. Silicon Valley's history seems to be the history of the quintessence of Disloyalty. One gets a job, finds out the secrets of how some people are making a living off of some information, quits, changes things just enough to be legal, and goes into competition.

Loyalty is the crying need of Information Age Industry.

To create loyalty Information companies have had to go to what we call, "the Treasure of the Human side of American Industry." That treasure is the next chapter of this volume.

Here let us just say that shortly after the turn of the Century, at the instigation of Andrew Carnegie, but with the heartfelt support of Henry Ford, Thomas Edison, the Wright Brothers and some 500 of the "founding fathers of America's Industry," a study was done to systematize the answer to the question asked above in relation to the creation of America's Industry, "How is this done?"

They did what they did, then, as a reaction to the sick financial interests of Europe (of whom we spoke earlier) who, at that time, were making it their business to take over control of the "mentality," at least, of the American people. As it was, they, so to speak, had to "bury their treasure," in that age when they wrote. However, with the world now asking for the heart of America's Information Industry the would-be leaders of that Industry are now ready to "dig it up."

We will get to the substance of this treasure in the next chapter.

That chapter contains information that is "pivotal," in the proposal that we are putting forward, here, as to how Americans, and the whole world with them, should they choose, may Work Together By The Law. The reason that it is pivotal, we feel, is that we take this treasure, this "diamond" (that, for me, was the commencement of the information so far systematized in this Course, as well as of the Human Language Information that it supports), and put it in its true "setting." That "setting" is the Gild System of the forefathers of the founding fathers of America's Industry.

The two chapters following this next one, in turn, are a recounting of the essentials of the historic Gild System and then our proposal for a new American Gild System, that answers the void existing today, both as regards loyalty in American Information-age Industry, specifically, and as regards legality as per international operation of the Worldwide Interlingual Telecommunications Utility, in a most general way.

So, America has had a treasure available to it throughout this century. It is the treasure of information of the founding fathers of America's Industry as to how it may be ideally run, "ideally," as contrasted to the "sordid" fashion that they could see being instituted by the European banking interests, starting their takeover of what these founding fathers had created. Throughout this century the American people have not found the way to escape this sordidity.

Now, thank Goodness not in a panic to avoid the result of that sordidity, as recounted at the beginning of this chapter and in the last one, but totally because of the WHOLESOME demand by American Information Industry workers, who need something GENUINE enough to be loyal to, the American Information Industry has, at long last, commenced an earnest digging to make that treasure its own.

When they find it they will see it fitting perfectly (as a missing diamond into its former featured place in a "crown") into the crown of the system that the Nordic Race had always used to work together, before the demise of the Hansa and the simultaneous advent of central banking.

Now to say some very big things.

The Hansa, and Gild System with it, had an ideal of "order" wherein everyone therein was "united" to Jesus Christ and therethrough to one another in the Nordic-Race-wide organization for working together, conceptualized as the Lord's "body."

As told so far in this Course, the death of that Race-wide organization for "working together by the Law" began at the beginning of what is called the "Middle Ages," by the "Apostacy" of the Nordic Race from its erstwhile operating value, the value of the individual gildman's Oath, to the "mirage" value of the races to their south and east, or "money." The actual death, itself, came at the end of the "Middle Ages," when that organization was finally replaced by that mirage: central banking.

A Worldwide Interlingual Telecommunications Utility, functioning physically as General Sarnoff planned it, and legally, in the form of a world-wide New Gild System or Hansa, would be able to serve Mankind "thousands" of times better than any actual, practical services ever instituted by Central Banking.

"That's a big thing to say, and it requires a lot of 'belief' to believe it!"

That is true. However, it is not as though we must start from scratch.

Joseph Smith's Business Plan

Joseph Smith's successor, Brigham Young, beginning in the year 1874, commenced the operation of some 220 "united orders" in the communities or portions of communities of Utah, and of the States around it. If some of these, per se, were not successful, others were and highly so. At the very least they had permitted the "bootstrap financing" of the basis of an independent intermountain economy, coordinated by the "Zion's Central Board of Trade" commenced by Brigham Young's successor.

I feel that it was principally to preclude the emergence of such a non-manipulable, independent economy, such as this, that powers in the East harassed the capable leaders of this emerging economy to the point where many of its operations came to a halt.

Some did not. The great beet sugar industry came from it, as did the ideas, at least, later followed, to build US Steel's operations in Utah. There were other enduring successes of the beginning of this process by Brigham Young, such as the ZCMI department stores, canal companies, temples, schools etc.

As the result of this effort of Brigham Young, begun in 1874, there were established, in Salt Lake City, a "Tailors' United Order" and a "Tanners' United Order" that "were just a continuation of the English Guild System."

Most of these "United Orders," begun by Brigham Young, were "modest" duplications of the "Orders" begun by Joseph Smith, in Ohio and in Western Missouri, in the early 1830's. Compared to Brigham Young's later "United Orders," these early ones were not modest. The one in Missouri was to become, the New Jerusalem (similar to Old York and New York, Old Orleans and New Orleans), seen, by John the Beloved, to be "12,000 furlongs" (1,500 miles) on a side.

In the eyes of many social economists Joseph Smith's, "Order of Heaven," "Order of (the city of) Enoch (that was 'translated')," "Order of Consecration and Stewardship," was nearly entirely "novel" and "Mormon" in its origin. However, the essence of its operation, as we shall see, in the chapter two chapters after the next one, for all of the practical requirements that we have foreseen in the establishment of the Worldwide Interlingual Telecommunications Utility, is exactly that of the Gild System, precisely the same as that followed to this day, ceremonially at least, in the government of the ancient one-square-mile city within the medieval walls of London.

NAPOLEON HILL

The "Treasure"

As the story was told to me, the "treasure," of which we spoke in the last chapter, had its beginning in an interview once granted by the principal originator of the steel industry in the USA, Andrew Carnegie, to Napoleon Hill, sometime in the early years of this century.

As the story goes, Andrew Carnegie had been looking, for some time, to find the young man to create this treasure. The way that Carnegie had eliminated the others with whom he had spoken, prior to this interview, was that he pushed the starter on a hidden stopwatch, after he had explained the treasure to a young man, and began waiting for the young man to say, "Yes, he would," or, "No, he would not" undertake the assignment to create this treasure. Carnegie said that if the young man took more than a minute to make up his mind, it didn't matter what he said. Carnegie didn't feel that he had the presence of mind that was needed.

Somewhere after 1/2 minute, on the other hand, Napoleon Hill answered, "Yes I will do it; and, what is more, I'll carry the project through to completion." Carnegie then knew he had found the young man for whom he had been looking.

Carnegie had been telling these young men with whom he had spoken that what he felt that America and the world needed was the step-by-step, detailed procedure, in lesson form, that all of the Americans, alive at that time, who were most responsible for the realization of the industrial growth of America, had followed in the achievement of their success. The list included Henry Ford, Thomas Edison, the Wright Brothers, Alexander Graham Bell, and others of such leaders, up to a total of 500.

Carnegie had said that he would line up the interviews for the young man who would volunteer to compile the details of such a procedure. He said that he would not assist the young man financially, at all, for either the young man would learn from this experience how to make a financial success out of this undertaking, or the entire project would be in vain. Carnegie did see to it that the 500 persons that he had chosen would participate.

Hill was to take up to 20 years to interview these persons. And, he was to be able to return to each, to document if the persons in question were still following the same procedure, for four visits with each person.

The Documentation

In 1928, Napoleon Hill published his, "The Law of Success" Course, in eight volumes, amounting to a total of about 1,000 pages.

The procedure that he had found, that each of these people had followed, to achieve his success, is outlined on those pages.

In brief, those pages tell us that if a person wishes to be a "success" in life, that person must pick out, a "Definite Chief Aim" in life (later called a "Major Definite Purpose"), in relation to the achievement of which, then, a person may estimate whether or not he or she is a success.

Once this Major Definite Purpose is identified, a person must establish a plan for its achievement. This entails the establishment of both long and short-range goals, for its accomplishment, complete with schedules, deadlines, budgets etc.

These, to be successful, in turn, require the development, on the part of the person wishing to be successful, of a number of practical and performance skills denominated: Self-confidence, Habit of Saving, Imagination, Initiative and Leadership, Enthusiasm, Self-control, Doing More Than Paid For, Pleasing Personality, Accurate Thought, Concentration, Co-operation, Besting Failure, Tolerance and The Golden Rule.

Over the entirety of these, Napoleon Hill poses his concept of "the master mind," as the intermediate result, of a group of persons, with the same Major Definite Purpose, who have prepared themselves, with the skills listed above, needed to bring an individual to the ultimate result, the realization of that person's Major Definite Purpose or "success."

The Jewel in the Crown

All of the wants and needs of the American Information Industry, trying to "re-invent" the manner in which it does business, in order that it can progress, seem to be met in this "treasure" compiled by Napoleon Hill 60 years ago.

The world wants to know how America did it, became industrialized. Here is the story step-by-step. The people in the USA, who produce or process Information, who are in a position, with the Worldwide Interlingual Telecommunications Utility, to provide that specific information to the world, have already begun to grasp for that story, just to help them learn how to best make the US Information Industry (as they at present have it) work.

Should they grasp this treasure and begin to use it, as the way that they re-invent the manner in which they do business, they will be on the verge of placing that "jewel" in its proper place in the "crown" where it belongs. That crown is the Gild System of the forefathers of those 500 persons whose stories Napoleon Hill used in his Course. Let's compare Napoleon Hill's findings with a view of the Gild System and see why.

If one thinks of the Gild System as it functioned, in later centuries, under the leadership of the Hansa, one would think of the cities or "buries" of Northern Europe. But the practices brought to North America, by its Anglo-Saxon settlers, are really the practices of the "Gild of England's Farmers." The way that an American forms a business today in the USA is right out of the practice of the Gild System. In brief, if a group of Americans have a common purpose and wish to pursue that, in a business format, they go to their State's Secretary of State, tell him their purpose and, if it is not contrary to law, he incorporates or organizes them into a customary Anglo-Saxon body.

Napoleon Hill said that if you wish to accomplish anything significant, by the pattern of the 500 persons he studied, you must first have a specific "purpose," to which you can give all of your energy. Then, you must devise a plan to accomplish that purpose, improving all of the while the personal skills, which you need to do this. Then, you must attract, to an association with you, those others who share your major definite purpose with you and who provide the skills (that you may lack) to accomplish your major definite purpose.

The way that you find the group is as follows: When you have made your plans, complete with goals, budgets, schedules, deadlines etc., and have worked out the details, keep these details secret, to yourself only; disclose them to no one, not even to your spouse, brothers nor sisters,

parents, no one ... except to the person who can help you accomplish your goal or purpose ... and then ONLY to the extent that that person can so help you.

This is the way to be 100% businesslike about your own life.

Really, Napoleon Hill is telling you to "incorporate your life," by "finding its purpose, planning that purpose's accomplishment, and then pursuing that plan to accomplish that purpose."

You are being instructed to make a business out of your life, in the way that Anglo-Saxons have always formed businesses; and that is the secret of the business success of the 500 people most responsible for creating American Industry.

In this day, when American Industry has become almost entirely Information, and the challenge is, how to organize to make that Information, that is that Industry, available to everyone in the world, the answer is, for the individual Information Worker to go through the findings of Napoleon Hill and then to form a "master mind," to accomplish whatever worthwhile purpose that individual wishes to accomplish. The form of that "master mind" is the epitome of the Gild System, of the distant past; but there has been enough activity, on the part of a successfully functioning Gild System in the modern USA, to supply all of the details needed for it to function successfully.

Personal Experience

I encountered the work of Napoleon Hill early in the year of 1966.

Whatever had been the success of his attempts to market his findings in earlier years, in the mid-1960's he had the Napoleon Hill Academy, franchised in different places in the USA, when I enrolled in one such, for a course, in early 1966.

In contrast to the "Law of Success," in the course offered by the Napoleon Hill Academy he emphasized much more the part played by the 500 industrial leaders.

During the time that I was taking the Course I had the occasion to meet Napoleon Hill, personally, who came to the Pacific Northwest, where I was taking the course, from his home, at that time, in South Carolina, as I believe. At that time he was introduced as being, "86 years young."

Taking his course at his word, I set about determining exactly what my Major Definite Purpose, that I wished to accomplish as my life's work, was, and to establish a 5-year plan for accomplishing it.

In my labors as a missionary for the LDS Church in Finland, in the late 1950's, I had come upon the "Look Doctrine," as it is found in this Course. Inasmuch as it is put forward in the Book of Mormon as that which a man or woman does that lets him or her live forever, I selected as my Major Definite Purpose the goal to teach the Look Doctrine to all in the world who wished to learn it.

In order to accomplish this I gave myself five years, until January 1, 1971 to write two serial novels. The first to trace the destruction of Christian political power in Europe, in this century, and the other, to trace the rise of American political power since the Mayflower. The Look Doctrine was to be centrally featured in each of these serials.

Research

To begin my research on the destruction of Christian European Political Power in the 20th Century (or better to continue the work I had pursued in studies on this subject at universities in Washington DC and New York City), I moved to Palo Alto California to investigate the resources available at the Hoover Institute of War and Revolution, at Stanford University. It was a terrible disappointment to me to be told by the person in charge there that such a powerful entity was so void of information on the heart of the world's issues that it purportedly addressed.

No matter, I addressed myself rather to a private pursuit of this information; and that is the source of the histories given in this Course.

Translation

Moving in some discouragement from Palo Alto to San Francisco I obtained work as a translator for the US Government agency which today translates for the CIA, in those days the story was that we were translating for the US Commerce Department.

Working for them in San Francisco or for others, generally US Government contractors, in Washington DC, I had a chance to learn, or to use an already acquired language, to professionally translate from Russian, Finnish, Swedish, Norwegian, Danish, German, French, Spanish, Portuguese and Italian, into English.

At the same time I had the opportunity to push ahead with my research, to write the two serial novels.

In 1968, in Washington DC, I both got the idea, to prepare the way, that I used the Look Doctrine to learn a language, into the form of a language course, and made arrangements with an acquaintance, who was running for Congress in the Pacific Northwest, to help him there.

Popular Participation in Government

I returned to the Pacific Northwest to help him in his campaign and undertook to do so by trying to find out what the dynamics were, in the district in which he was running, for more popular participation in government. Some ears pricked up, but there was no profound interest in the matter at that time. He lost in the election..

After my friend lost the election, he returned to the business of selling the courses of one of the many companies which has participated in the "personal development industry," which all traces its roots to Napoleon Hill.

In order to make the courses more relevant to the public that would buy them, I wrote a program called the "Look Program," which highlighted Napoleon Hill's doctrine of the need to "see" one's Major Definite Purpose in one's "mind's eye," to "visualize" oneself going through the steps of the Plan to attain that goal (as is currently being done in Information Age industries as reported in "Reinventing the Corporation") and then "holding" both the goal and the steps in one's "mind's eye" while "concentrating" one's attention on them.

This new Program had a profound effect on knowledgeable people, so my friend and I had a discussion on what to do next.

As you will see, in the next subject I address, I was engaged at that particular time in translation work that got me into the mechanics of the overview of Old Learning (Socrates, Aristotle, the "state" etc., as seen at the beginning of, "New Learning").

I told him that what needed to be done, as I saw it, was to establish an institution (as described in the two chapters following the one after this), that would make available a New Learning, based upon the Look Doctrine, in its true use, rather than in the prostitution thereof of looking to the politicians in one's "capital" etc., as told of Old Learning, in "New Learning."

However, to show the world the place of the Look Doctrine I said that it would have to be demonstrated, as I had been trying to show in my research, that it is the basis of human language and that some Old Learning concept is not.

I explained to him that the essence of the world's problem is that an idea of what language is, is the basic political concept at present still managing to bear sway over the world, all of the goodness of Anglo-Saxon self-government freedom and Free Enterprise concepts for business to the contrary notwithstanding. I told him that it was the continued triumphs of that false idea of language, in the public life of Mankind, that had won and was still winning, for the bad cause, the attentions of Mankind, away from any heritage of wholesomeness that they might have had from their forefathers, regardless of how good it was.

I told him that if I could show that, indeed, language is a reaction of the entire human race born Looking to the Lord Jesus Christ, then we would have a science of "Human Motivation" to be successful (such as Napoleon Hill could only call his work a "philosophy" therefor), because all that makes Old Learning, "science," is the fact that its starting point "theoretically" explains language as a reaction to, "what is," and that that is, "the state."

He agreed that if I would undertake to establish a New Learning of this nature, explaining language and all other wholesome human motivation, by the true nature of the Look Doctrine and would begin an institution to make that information available to Mankind, he would undertake to prepare, for those who wanted them, the very best "tailor-made" aids, courses etc. to show anyone how to get the most out of his or her life by these wholesome rules of our heritage from our OWN forefathers, till now brushed aside by Old Learning.

Using and Teaching Language

At the time of that conversation I was employed as a translator for an organization that purchased books from all over the world and classified them for college libraries, according to the Library of Congress (Old Learning) System. I was also teaching introductory French, German and Spanish, by my Look Doctrine approach to language, at a local Community College.

These two activities, where I had to use all of the languages I knew (plus teach myself to professionally translate Dutch) and work with many other languages related to those languages, on the one hand, and try to show my students the basic law behind all language and all wholesome learning, on the other hand, prepared me to state the case for what I told my friend needed to be done for teaching the wholesome heritage for learning, as per Napoleon Hill's approach, to a world at present drugged and hypnotized by the falsehoods of Old Learning.

The function that an Institution has, that essays to teach all worthwhile Information in the world, to all of the world, through Interlingual Telecommunications Services (such as was then first planned), as well as the "tailor-made" services my friend has prepared to show anyone in the world how to accomplish, at his maximum, through the principles of Napoleon Hill, will be addressed in the two chapters following the next one.

Preparing the Language Program

Moving to Los Angeles, California and obtaining visiting faculty privileges to do research at UCLA's libraries, I needed a little over one calendar year to finish the text of the first edition of my language program.

I had it quite well formulated but not quite finished on Jan. 1, 1971, which was the deadline that I had set for myself five years earlier, by which time I was to have completed the two serial novels or the writing that would popularize the Look Doctrine. I felt that it was so close that, in fact, the spirit of that goal setting had been attained.

As relates to these novels, showing the political collapse of Christian Europe and the role of America in world power, moreover, I had made a discovery just a few months earlier that seemed to put all of that in perspective.

The Odin Story

I had known since 1960, on the authority of the most knowledgeable person in the world, that the Odin story was true.

However, I knew very little of that story.

Moreover, I knew from the studies that I had been doing, when I told my friend about the need for an Institution to teach New Learning, that the Germanic Tribes that conquered the Roman Empire were obviously the Primitive Church that had been established by Jesus Christ.

When I got to UCLA, the first discovery I found in my research there, was that the Look Doctrine was the heart of the social culture of those Germanic Tribes. Then, I read the standard histories of those tribes (in German by an author who wrote on this subject in the early 1900's). It was, therewith, established as factual that these Tribes were the Primitive Church of the Lord Jesus Christ, which tribes, when they actually conquered the Romans, the Romans reacted to by faking it that their Roman Empire was really Christ's Church. "But," I asked, "how in the world did Christ's true Gospel get to them?" Then, all of a sudden, by complete accident, I stumbled onto the Odin Story, in full, as dealt with in Scandinavia today and also as taught by Snorri Sturlusson.

"So, Odin is Christ; and that is how his 'Guthspjal' got to Europe!"

The Interlingual Telecommunications Utility's Lawful World Function

Learning that, I felt that my New Learning Course would explain the collapse of Christian Political Power in Europe, as well as show, if it were carefully traced, how Odin's "LAW," as preserved in great purity through the centuries in Old England, until it was brought to where it could bloom, in that purity, in New England, showed how great groups of people, organized according to Napoleon Hill's principles, could function, by the now internationalized rules of the Nordic Race, all over the Earth.

The New Snorri Sturlusson

Upon moving to Provo, Utah, in early 1972, with a supply of my texts, I found people there trying to translate instantaneously by the computer, as RCA's David Sarnoff had foretold, but which the US Government had given up on.

I tried to get that group interested in my materials but to no avail. I did befriend their foremost thinker, though; and we began to collaborate in popularizing my Look Doctrine approach to language.

Then my friend, who had been preparing the Napoleon Hill-type aids and courses, asked me to write a book that would explain to people the monetary situation of the USA, this in conjunction with a business in which he had undertaken to sell privately minted silver coins. I took the pen name, Snorri Sturlusson, at that time, to show the monetary problems of the USA to the American people, in the light of Old and New Learning; and thus came about much of the background for, "The History of Money."

The New Book

The entirety of the years 1974 and 1975 were spent in preparing for publication the new edition of the Language Book, that is the first volume of this Course.

When to my chagrin in 1976 I found that that text would not sell, as such, I devoted the rest of the year to founding the new United States Township Movement, in commemoration of the bi-centennial of the Independence of the United States, and wrote, "The Story of Our Law."

However, in the beginning of 1977, I and my language-expert friend, from the "Sarnoff-project" at BYU, began a new effort to sell the new language text; and we soon found that if we could commit a portion of it to electronic word-processing, we might have a better chance of selling it.

As we found that it was quite desirable to so commit that information, in this New Learning form, I got the idea, in July of 1977, that this approach to language, based as it is upon the Look Doctrine, is the approach that would work to provide the world with its worldwide interlingual telecommunications Utility, as foreseen by David Sarnoff; and so it has proven to be, at least through the stages he apparently mentioned, that were made functional by my development of the Multilingual Word Processor.

The Two Ways We, With Hill, Approach the Information Industry

So, we see the American Information Industry on the verge (a "verge" we intend to help all we can) of picking up, at last, the treasure of Napoleon Hill's studies, as to how America's Information Workers can get the most out of themselves.

As they do, we are waiting for them from two different angles: One, as the Worldwide Interlingual Telecommunications Utility, that Sarnoff saw as the world communicator of that Information; and, Two, as an entity built up, from the bottom to the top, on the principles and procedures recommended by Napoleon Hill — and ready to school them in that, in order to get all of the production of the worthwhile Information out of themselves that they wish to, by those principles and procedures.

HOW TO FUNCTION

This Course has been written for this and the next two chapters.

These three chapters are "the Plan."

The Wasatch Front has become the Language Capital of the World. It is here that a Worldwide Interlingual Telecommunications Utility ought to headquarter itself.

The logical thing to do, to begin this, is to make inquiry into which organizations in this area would have been those "standing in line" for the RCA program, had not the program that they sponsored, through which to achieve instantaneous computer translation, failed. Then, once these entities are located, a representative from each such entity should take this Course, to "learn the ground rules," or to see the situation within which the Worldwide Interlingual Telecommunications Utility must operate.

Encapsulating this Course, we say that the true explanation of human language does two things, beside making it possible to translate instantaneously by the computer. One of these things is the fact that the world's misunderstanding problems, the myriad of organizational difficulties, that a Worldwide Interlingual Telecommunications Utility has to organize, to deal with, throughout the world, are almost entirely negated by the true explanation of language. That is, that, "Old Learning," based as it is upon the false concept of the nature of human speech, as shown in "New Learning," is "neutralized" by that true explanation of human speech. The second thing which that true explanation of human speech does is, to "get us ready," to "appreciate" the true customs, retained by segments of the human race, that were given to them by that same true source of mental power that is the true explanation of language.

"Fine, now with most of this information from the Course behind us, what do we do now to establish a functioning Worldwide Interlingual Telecommunications Utility?"

The "Organization"

As was mentioned in the booklet entitled, the "Look Doctrine," it seems to us, when we are young, that there is a vast, "good" but puzzlingly elusive "organization," that does "run" the Earth, today, even though it does an abysmally poor job of it quite a bit of the time.

That organization is the "skeletal remains" of the primitive Church of our Lord and Savior.

It includes all of the wholesome unwritten customs of the English-speaking peoples, their rights, freedoms, common sense of order, etc. It includes all of the wholesome customs clung to by the Nordic Race, regardless of how far around the world they may have spread today, retained by them down in a lineal descent from the visit to their forefathers of the person from who they got their words, "God," "Lord" and related names or titles.

It includes your own father and mother, teaching you to be a good boy or girl, according to that common sense of order, if you happen to be descended from that Nordic Race.

However, we also have a record of a similar visit to specific communities of the forefathers of the American Indians. The peoples of Polynesia assure us that their forefathers received visits there, similar to the ones mentioned in relation to those specific communities in the Americas.

It is to be presumed that that Person visited a great number of places; and it is to be presumed that, in one way or another, the descendants of those so visited, were trained by Him, through them (as we have seen in these booklets in relation to the history of the Nordic Race since Him), to hold to the customs that He taught them to observe, more strongly than they cling to dear life itself.

Customs

And, what does this have to do with how a Worldwide Interlingual Telecommunications Utility can function internationally?

"Custom" is Law. Wherever you go in the world you will find people doing what they do for a number of reasons. The profound one, the one that you cannot buck and win there, is custom.

Silly "traditions" come and go. They are long popular "fads." But "customs," as that word is used in English, is most precisely applied, in English-speaking life, to those profound usages established among Nordics by the Person from whom they-got the word, God, at the time of His visit to them over 1900 years ago.

Among Nordics you cannot buck those "customs." You may successfully buck fads among them. Those fads may include extremely popular current political usages. But, if you know the customs of these peoples, you have the "power position," to function among them successfully and perpetually.

This chapter is divided into two parts. The first part is how the Worldwide Interlingual Telecommunications Utility may function among the Nordic Race and the second part is among all other Races.

The Nordic Race and Its Customs

The Worldwide Interlingual Telecommunications Utility, THOT, will inaugurate its operations among the Nordic Race. It will headquarter its operations among those of the Nordic Race who treat the Customs thereof with the greatest reverence, and those are the Latter-day Saints, with their headquarters on the Wasatch Front.

The "Founders' Organization," of the first customers of THOT of Utah, accordingly, in order to show a broad-viewed respect for those Customs, would form themselves into a "Founders' Guild," most likely limitative of a typical "Livery Company," of Old London, to inaugurate the control its members wish to retain, as their industrial property rights, over "the way that they speak to earn their livings," as that is programmed into computer software to allow them to communicate their proficiencies with the rest of mankind, through the Utility

Thereafter, presuming an auspicious inauguration of this activity, that Founders' Guild, imitative of a single London Livery Company would need to expand. It would seem that expansion that paid the most respect to the customs of the English-speaking people would be an expansion from one such Old London Livery Company to the entirety of such Companies, which, as a group, rule the ancient "bury" of London, from its Gildhall.

For a single Livery Company, one requires an Alderman and a Warden's Court of 12 Wardens. However, to accommodate a flourish of success, in international commerce in Information, on the part of the Utah businesses represented in that first gild or Livery Company,

the expansion mentioned would require a forum of free businessmen, ruling themselves, such as is the Lond Gildhall, for a great deal of American Companies with a representative at that forum. The executive of that customary forum in London is the Lord Mayor. His "bury council" is composed of the Aldermen from each of the Livery Companies.

Should the Worldwide Interlingual Telecommunications Utility grow according to the projections of General David Sarnoff (that are today publicly available through RCA), then this "London Gildhall," perhaps functioning from Salt Lake City, Utah, would then find it necessary to duplicate itself somewhat, according to the pattern followed by the Flemish contingent of the Norman Conquest, as they set up the cities on the North German coast, eastward from Flanders, as the Hansa of Northern Europe that functioned between 1100 and 1700 A.D.

Such an expansion, from one London-style Livery Company, to many, to such an association of that many as was the Hanseatic League, would create an "advisory board" for the Worldwide Interlingual Telecommunications Utility, organized along the lines of most respect for the basic customs of the Nordic Race.

Organizationally, at least, then, such an advisory board is beyond reproach in instructing the Worldwide Interlingual Telecommunications Utility how to function in the variety of lands where the Nordic Race lives. That includes all of the Americas, all of Europe plus Siberia, Australia, New Zealand, South Africa, North Africa etc.

The Instruction

"Of what would this advisory board avail itself to instruct the Utility on how to function in these lands?"

The Customs of the people.

"Where are these to be found?"

With the records of the people. The most "profound" collection of the records of the Nordic Race, relative the Customs thereof, is the collection of the commune records of the Nordic Race, that is housed in Salt Lake City, Utah.

Incidentally, an excellent way for anyone to become an expert, as quickly as possible, on the Customs of his own Race, is to do his genealogy. Those social observances, which one finds every one of his forefathers observing, by the thousands, by the hundreds of thousands: those are the Customs of your Race.

Such an exercise will readily provide one with a powerful feeling for the Customs of one's forefathers at the smaller organizational levels, the family, commune and, somewhat, the Gild. Should one wish to study the larger organizational levels, thank Heavens, Europe has not yet been entirely blown to pieces. The precious records of the individual Hanseatic cities are, in the main, still available. There is the London Guildhall Library, in London, the primary resource for English-language people; but, the records of other of the Hanseatic towns of Britain are also available.

The Netherlands, West Germany, Scandinavia, Poland, Latvia, Lithuania, Estonia and Russia have all got voluminous resources available, on the ancient Customs of the Hanseatic Cities that operated in their territories. The ancient Customs of these centers, that persisted through the centuries, are LAW. They are what you need to know to do business in these places on a PERMANENT basis.

Then, there are most extensive records available on the Customs of the 1100-1700 A.D. Hansa. The work containing the "Recesses" of that Hanseatic League ("Recesses" is the word used to express the "sessions" of its convocations of members) is about the size of two or three large encyclopedias. The "minutes" contained therein begin in the Dutch language of the 1100's, but they are intelligible to people who know Dutch and have some additional language training.

As you will see in these final chapters of this Course, we suggest a total "drive," on the part of all in any way concerned with the Success of the Utility, to search out and assimilate completely the good Customs of the Nordic Race, from such of the resources as just mentioned, as well as others. This acquired knowledge, applied judiciously, will guarantee the success of the Utility. Current political fads, kept in existence by propaganda and disinformation, will melt, before knowledge of these Customs, like ice before the summer Sun.

However, the Customs that we really want are those of the Hansa of the first millennium A.D. These are the Customs that are the ABSOLUTE Law of the Nordic Race; and, if we had and knew them well, we could make swift work of un-law-ful interference.

Sadly, this is harder come by than the knowledge that is available from these other sources, that have been indicated. However, this other information comes to us in a direct line from those previous Customs. We can put quite a bit together from these latter Customs, about the former; and we must do that. But, we have other resources available to us — as seen and referred to in this Course so far — that allow us to proceed as outlined next.

The Hansa

Those who have been involved in the planning for the Worldwide Interlingual Telecommunications Utility, over the last years, are agreed that the "advisory board," that "dictates" the Customs that control Utility's Services, around the world, will be organized to be the exact same as the Hansa of the first millennium A.D.

It will need to function on the basis of Law. Law was the basis for that ancient Hansa of the first millennium A.D. We feel that this "board" ought to be named simply "the Hansa." That organization needs to take a stand that " ... this is LAW and that is not." The members of that "board" will each need to have a very clear and uniform picture of exactly what LAW is and what it is not.

LAW was the culture of the Nordic Race during that first millennium A.D., with some portions of that Race for the entire period. If what Law is, is understood very uniformly and well, by all of the participants in the provision of the Utility's Services, who send their delegates to the body that defines the Customs that will be observed in the provision of those Services, the Utility will prosper as it provides Interlingual Telecommunications Services to the various parts of the Nordic Race, living in the places indicated before. However, if the people defining the Customs upon which this Service functions internationally know well the Customs of the Hansa of the first millennium A.D., as that Hansa served all of the Nordic Race during longer or shorter periods of that time, they will be able to pave the way to an orderly introduction of that Service to nearly every other portion of Mankind, as well.

Instruction For The Rest of Mankind

The struggle between Capitalism and Communism (phony as it was) was a theoretical debate about the truth of the Customs of the Hansa of the Nordic Race, of the first millennium A.D.

The reason that we held the stagers of that debate to have been, “phonies,” is given soon in this Course.

The thing to be observed, though, is that irrespective of the phoniness of those stagers, most of the Yellow Race, that is Mainland China, the Orientals of the Soviet Union and some of Southeast Asia became parties to this issue, to the extent that they said, "We adopt those Customs of the Hansa of the Nordic Race, of the first Millennium A.D., in preference to those of our own Race."

Among the combative elements of the Indian Subcontinent: India, Pakistan, and Ceylon, and the many antithetic languages and groups inside of each, there is a “modus vivendi” in a Sub-continent-wide reliance on the procedures of the Common Law of England, as took root there during the two centuries of the British Raj.

The Mohammedan World, as the lands of the Black Race in Africa, have come to the table of the United Nations having made themselves "party" to "the international customs accepted as law," continued by the 1100 to 1700 A.D. Hansa into modern European Life.

The Customs of Polynesia may well stem from a visit to those islands from the same Person who visited the Nordic Race, to establish its Hansa of the first Millennium. This could be an explanation for the existence, in those Pacific islands of Japan, of a set of Customs of such an otherwise "uncanny" similarity to those of the Hansa of the Nordic Race.

However, this is the only way that a truly Worldwide Interlingual Telecommunications Utility can function, from a position of strength — strength of knowledge of the most profound persuasions of the peoples of the world, as to what is right and wrong, or what is Law; and that is the Customs that weigh most heavily in the peoples' sensitivities.

The next two chapters will address how we plan to accomplish that.

GILDS

This is the "BIG" Chapter, "big" in physical size and "big" in the sense of its purpose. It is entitled "Gilds" because it spans the entirety of Gild History: that of the Hansa of the First Millennium A.D. (which we here call, "First Gilds"), that of the 1100-1700 A.D. Hansa (which we call, "Middle Gilds"); and it presents a picture of Gild Operation to accommodate the Worldwide Interlingual Telecommunications Utility, which we call "American Gilds."

Such a Gild Operation would be a "societal changing" operation. For this reason we ought not be too surprised at how "specific" we must get here, before raising such an "edifice." If we think of this "third," new Gild Operation as a building, we may say that right now we are at pains to clean off all of the debris or loose material that there may be on the bedrock, upon which we will commence to raise a structure, of the size and permanence that this will be.

To thus clean off the bedrock we will need to examine most specifically the Customs of the Hansa "of the First Millennium A.D. (as made reference to in the last chapter) which are the Customs of those First Gilds, that went to make up that Hansa.

The First Gilds

The First Gilds were the brotherhoods of the men of the Nordic Race who "banded" themselves together to address a specific segment of information that was worthwhile, in pursuit of the Goal of all Law, as given to the Nordic Race by the One they called, "God," at the time of His visit to them, at Lake "LAW," near modern Stockholm, Sweden.

Let's get down to the bedrock of the customs of the Nordic Race, with an investigation of that visit.

The Customs Given By God At Lake LAW

"The Oath" told the people that he had given his "eye" (his "mind's eye") to his Father in exchange for wisdom. All of the customs of the Nordic Race are encompassed in the men of that Race giving their "eye" to the Son of God, in the specific ceremony of the individual man giving what has thereafter been called his "oath." When that individual, then, gives his "Oath," that is what has always made him, "Free."

All of the customs of the Nordic Race, all based upon their "Freedom," come from this specific Oath, taken by the individual, that makes him "Free." Let's get down to bedrock relative to this Nordic concept of "Freedom."

The Nordic Godhead is the "Father," the "Son" and the Holy Ghost (respectively Thor, Oathen and Two). The first is the literal spirit father of the "spirits" of all humans. The second is the father of the "minds" of all who freely give him their minds, by giving him their mind's eye. The third, who does not have a body at present, is the father of their "bodies." In the ancient Viking artwork the first and second will be drawn with "red" bodies, showing that they are, at present, possessed of perfect flesh. The third will be represented "blue," showing that, at present, he does not have a body of flesh. These three Persons, for whom the Nordic Race was told, by "the Oath," to name "Thurs-day," "Wednes-day" and "Tues-day," however, are often accompanied by a smaller female figure, of the female that links the bodies of these three. She is the female named "Free" in Snorri's Sagas. She is a physical descendant of the Third of these,

received the everlasting seed of the First, and bore from it His Only Begotten Son, the Second. She is not a member of the "Godhead," but her everlasting role therewith is given by "the Oath" as He had the day following Tuesday, Wednesday and Thursday named for her, "Fri-day." (Note the interesting fact that the name for her day, in contrast to that of all other days, is not given in the possessive case, as in "Thur's-day.")

(Another aside that shows the distinction between the three in question, and any one else, is the custom that "the Oath" established in Nordic "counting." He had people say, "Wun" (or "one"), which is his name. Scandinavians call him "On." Slavics say "odin" for "one." "Two" is admitted by all as, "Tue." And, the idea of "Three" being "Thur-ee" is seen in "thir-teen," "thir-ty" and "thir-d.")

These things being said, there is NO inclusion of Free in the Godhead of Nordics, much as the approach to placement of her counterpart, in the Roman counterfeit of Nordic Customs, there, might be interpreted to show.

However, as far as the concept of the relationship between the Godhead and all others of Mankind goes, her identity reigns, as the word, "free."

When Oathen ("the Oath" in Norse) was born of "Free" his mind's eye saw no "sin." When one of the physical sons of Tue gave his mind, by giving his mind's eye, to "the Oath," he is "born" as the son of Oathen. With his mind's eye fixed upon Oathen he may live as sin-free a life as this Father of his Mind. To the extent he thus "holds" to "his Oath," he is FREE.

Twelve of his brothers, skilled in the particular worthwhile information to which the individual man pledged himself, when taking his Oath, in imitation of the original twelve of "the Oath," to whom He committed all judgment of His "children," decide by their unanimity whether or not the individual has held to his Oath or loses his Freedom.

In that, one has the entirety of the Customs of the Nordic Race, the general practice of which is the evidence of their worldwide acceptance as LAW.

Now let's follow the life of a typical Gildsman in relation to these Customs in the Hansa of the First Millennium A.D.

The Specific Customs of the First Gilds

Let's say that our man is born in the "Sock," the "Seek," or "Tenship," or "Parish," or "Commune" of "Odinsvi Socken" in Sweden in the year 300 A.D. (The name means "Oathen's Temple Lot Parish," is still called that today, and is the birthplace of a man whom I know.)

When the child of whom we talk learns to speak he will learn of the visit of the Oath to the Nordic Race, over 200 years before. Every "Son-day" (that is what the name has always been in Scandinavia, "Son of God Day") he will go to the church building (the "kyrka") with his family and the neighbors of his "seek." There they will sing in the way He and his "song-smiths" taught them, and learn His LAW. In doing this they will solemnly eat "meat" (all "food" is still called "meat" in Scandinavia) and drink "mead," in their communal effort to mentally seek His guidance to help them learn His LAW. Once he eats that meat and drinks that mead, in that township, he is eligible to become "free," but the ACT that makes him "free" is still far in the future.

That "meat" and "mead" will have, been "withheld" from the diet of parishioners. Those 'parishioners are merely observing the customs which they saw their parents do, as they saw their parents do, etc., back to the time of the Visit at Lake Law when they were told to do so by "the Oath."

Everybody who does "seek" the "sake" of the Law, then, "looks to his Own" and "withholds" that meat and mead from his diet, at the request of the leadership of the commune, to be used as the elements of the communion.

He learns from early youth that the Oath hung upon the tree of Life and poured His soul out till death, to see His seed. "And, who were His seed?" "Those who look to Him as He looks to His Father."

When the Oath came to Lake Law and gave His Law, to all men, through the Ephraimic nations, called, "Teutons" or Germanics, it was but one word: "Look!" preserved for us still in the phrase, "Wed-lock" in English. In Finnish the word for "Law" is still, "Lock-ee," a cognate to Swedish, "Log," mutated by Danish to, "Lou," spelled in English, "Law."

"Law" is simply "Look!" meaning, "Look to the Son of God with your mind's eye!" "What is the 'purpose,' then of all Law; if one so 'seeks' what is the 'sake' of that seeking?" "You'll live forever."

The "Law" is "Look!" The Sake of Law, its purpose is: "You'll live forever."

As this child in Sweden, of 300 A.D., approaches the age of accountability for his acts, he finds how all of the Customs that he learns are merely an expansion of those few basic thoughts which he has learned. They include such diverse things as: the Yuletide, Easter, burials with gravestones, counting, reading, writing, singing etc.

He learns that if a man is heroic he "holds" to seeking the face of God: in German a "hero" is a "holder," "ein Held." In Finnish a "seek" or "township," at the weekly meetings whereof one learns all of these Customs, of "holding to seeking the face of the Lord," is still called a "holder."

Among the Angles, Saxons and Danes one learns that all that one acquires in this life, through the ministration on that person by the Holy Ghost, made possible by one being born again, as a son of God, by beginning to Look to the Son of God, is one's "FREEHOLD." That is his Life, Liberty and all of his Properties. No one may take that Freehold from him, except the council of twelve who judge by unanimity those in the group of townships to which he belongs.

Then, at the age of accountability, he is "dipped" under water, to emphasize that now he must begin consciously looking to God, in order to be "born again," so that the Holy Ghost may continuously minister upon him, to teach him all things.

Youth In The First Gilds

After being dipped under the water at the median age, of childhood (as was King Harold Fairhair, as told in his Saga), and after having hands laid on his head, to give him the godly gift of the Holy Ghost (in a manner similar to that incident when the Oath laid his hands on the heads of the original Twelve in Asia City, as told at the beginning of the Ynglinga Saga) the child looks forward to the next incident in his life, that will mark the beginning of the final part of his boyhood, at the end of which he may become a "Free Man."

That next incident is when he becomes a formal "Learner," called an "apprentice" in the Middle Gilds.

The Oath had said, "For this is my work and my glory to bring to pass the immortality and eternal life of man." "How may a man on this Earth help the Oath bring about eternal life for

Mankind?" He may teach the "Guthspjal," to all whom he meets, and in everything which he does, in imitation of the Lord to whom he looks.

"What of 'immortality'?"

"Immortality" means "un-dying-ness." "Mortality" means "dying-ness." The Lord commands all of his followers to mount their every effort to help Him, with every bit of the time and talent that comes to them, in His constant struggle against the "dyingness" of Mankind.

"How can one do that?"

The Oath taught his people, at his visit with them, the basics which they need to understand in order to save Mankind from its "dying-ness." These are the skills and crafts that would thereafter make of them the "industrialized" people of the world, in contrast to all others, who are the "non-industrialized."

Reading and writing in beech or book wood, in the alphabetic runes that the Oath had taught them, are general to all of these skills and crafts; but for a Nordic youth to follow the Oath in His work, of opposing the "dying-ness" of mankind, that youth must pick one of the particular craft skills taught to his people by God and become proficient in it.

So the "Lore" or Learning to which he is exposed is all calculated to help him look to the Lord so strongly that he will see what it is that the Lord would have him do with one of these particular craft skills.

When the youth believes that he has found it, perhaps in association with a blessing pronounced upon him by one of the "Patriarchs of the Human Race" (see the chapter after next), associated with his people, he chooses that craft skill that is to be his life's work. Then the selection process begins with his father, his father's brothers, his father's cousins etc., to find for him the best man now knowledgeable in that craft skill to teach it to him so that he may attain for himself that goal for his life's work that he has seen.

Apprenticeship

The young man wishes to live in God's law, Woden's Lock, Wed-lock, so at this time, during his apprenticeship he is helped to meet the young ladies of his and neighboring communities.

These communities were founded with the view to help him be successful in life, so he is helped to meet the other apprentices from his and the neighboring communities, whose work he might emulate, or with whom he would wish to work, in the future.

This all happens against the backdrop of lively folkdances, in beautiful folk costumes, to the beautiful music of early Europe, set in the setting of that most beautiful land crowned with the beautiful chalet-type architecture and Gothic-cathedral-type church buildings from which the buildings of North Europe originate.

All of these activities are facilitated by the fact that this apprenticeship is co-ordinated at the level just higher than that of the commune. That is, at the "county" level, to use American words. That which opens up all of this scope of activity to all of these youth is the fact that they had all begun to take the communion in their communes, at an early age, and none of them had been ex-communi-cated, from so doing. But this new, expanded, level of activity for them, at the "county" level, is to help them prepare from the great, solemn event near in their futures now, their FREEDOM.

Freedom

A young man in Sweden, in 300 A.D., would get his Freedom at the Temple or "Hof" of which the "shire," in which his county is included, is the district served thereby.

It may be that he is "wed" very near to this time when he receives his Freedom. Certain it is that he would not be able to enter the temple, nor be "wed," nor more have successfully fulfilled all of the requirements of his Apprenticeship, had he not been at least outwardly, observably faithful to the promises made every time he had taken the communion, ever since the first time he took the communion in his home commune. But now, having so been faithful, and having completed the requirements of his Apprenticeship, he may now enter the Temple, yet a youth, but emerge therefrom, a "Free" man.

"What it is that he does therein that makes him a 'Free' man?"

Toward the end of the temple ceremony he makes his "Oath."

"What is that?"

He tells Almighty God how, with all ability available to him, he will use the craft skill, which he has learned, for that part of the work of the Lord, which the looking to the Lord, which he began in his early youth, has shown him what the Lord wishes him to do.

This is a happy, joyous time, beside being a solemn one. But, after the young man has made this Oath, he is FREE.

One's Worklife

Listening to the words of the young man's Oath, as those words are spoken in solemnity in the Temple, are men from the "lodge" (the "commune") where the young man will at least begin his worklife. They are the witnesses to what he has said. Their witness thereof can be of enormous value to him and his community. For if he, indeed, produces, as he has promised God that he would, it can be expected that, barring an unforeseen misfortune, his life's work, that he described in his Oath, will become a reality.

(If a man produces \$200,000.00 worth of goods and services per year, as so many do today in the USA; and if a man does so for 50 years; the production of his lifetime is \$10,000,000.00. The product of a group of 1,000,000 men so doing (and there are a number of cities and almost every state in the USA with that many working men in them) is TEN TRILLION DOLLARS. With that amount, at their disposal, that group could take over the direction of the Economy of the World. And that amount is at their disposal, to the extent that they know that the oath of each individual, to so produce, will be fulfilled. This is the secret of the control of the World's Economy, by the Customs of the Nordic Race.)

The Energy Behind The Customs That Are Law

With this "secret" now said, we have before us, on paper, the burden of International Law. It is merely that an individual man of the Nordic Race makes an Oath, in the Temple, that he will perform in the specified manner alluded to above, in relation to one of those craft skills taught to the Nordic Race by God, during his visit to them. That Oath makes him "Free," and he remains Free as long as he holds to the faithful performance of that Oath.

Multiply that Oath by all of the individual men of the Nordic Race, from the Rhine River to the Ural Mountains, from the line of the Danube River, Black Sea and Caucasus Mountains north to the Arctic Ocean, in the great "Key Reich," or Church, of the Oath, and include all of the individual persons living in that area, for over three centuries, from the start of the Christian Era, and you have the Energy behind the Customs of the Nordic Race that have made them the International Law of the Earth.

MIDDLE GILDS

We will speak of two groups of Gilds, affiliated with the 1100-1700 A.D. Hansa, before we come to our proposal of a Hansa to successfully operate upon the Customs of these First and Middle Gilds, to extend, according to International Law, the Services of the Worldwide Interlingual Telecommunications Utility to all of the people of the World.

The first groups will be the beginnings of the Livery Companies of London, at the beginning of Legal Memory, around the year 1200 A.D.; and the second will be those Free Men who founded many of the Townships of New England during the 1600's.

London, 1200 A.D.

The Customs of the Bury of London — (Let's use the word "bury," as in, "Bury St. Edmunds" or, "Canter-bury," because that is what we are dealing with here, rather than the Greco-Roman concept of a, "city") in 1200 A.D., soon to be so protected by the Magna Carta that they would continue in effect till our day — seem not, in many ways, to be altered from the state we have just considered them to have been in, in the Sweden of 300 A.D., home still, at that time, to many of the forefathers of those who would become the people who established England.

This situation was such that a few years later, when the Pope was shown a copy of the Magna Carta, his recorded reaction was: "What, do the Barons of England endeavor to dethrone a king, who has taken the cross, who is under the protection of the holy see; do they endeavor to take the dominions of the Roman Church and give them to others?"

"Who were these 'others'?"

The Magna Carta starts out, "In the first place the English Church shall be FREE."

"What does that mean?"

It means (as the Magna Carta says next) "It shall have ITS LAW intact." As was mentioned before, this, "its Law," of "the English CHURCH," is our, "Common Law of England." It is because of the holy Magna Carta that the government of England, without an Aristotelian Monarchy, as that of the United States of America, which is the government of the ancient Church of "the Oath." It and its faithful are these "others," of whom the Pope complains, as receiving, from the Barons, the dominions of the "Roman Church," which Barons took them away from it through the warfare preceding the Magna Carta.

So, though much said, in that English Church, of 1200 A.D., would be said in the Old Italian language of the Roman Church, thus hopelessly confusing millions of people, in relation to the origin of Freedom, for centuries to come, still the Organization of the People of the island Kingdom of England remained remarkably the same as the original Church of the "Oath" of their forefathers on the continent.

So, "parish life" remained much the same, in 1200, in London, as it had been in 300 in Sweden. "County" life also was still much the same. "County" is "ward," in the Bury of London. And, it is presumed that the Temple of the Bury of London "shire," wherein all apprentices took their oaths, was "The Temple" wherein the Gild of Barristers still do.

"The Inns of Hope"

As we will see, in the chapter that is the second after the next one, Old Learning, as it is currently being "stuffed down the throats" of modern people in the USA, from the Library of Congress Classification Schedules on down, is not being so "stuffed" by chance. The people "stuffing" this idea, who control all banks, virtually the entirety of the modern communications media of newspapers, magazines, book publishers, school textbook publishers, radio stations, television stations, etc., are led by a group of "philosopher kings," who take their organization straight from the pages of Plato's "Republic," and use the exclusive resources of Greco-Roman Statecraft to control the minds of Mankind, through the banks and media just specified.

They are the only roadblock to the establishment of a Worldwide Interlingual Telecommunications Utility. However, as this Course has pointed out the details, through their contact with the Church of the Nordic Peoples, this group of "philosopher kings" has come to the limit of perpetuating its mind control scheme for Mankind through the instrumentality of attempting to control the "Law" of that Church of the Nordic Race.

That Law has been preserved in its pristine purity best in England. That Law has been taught and studied continuously there, through the centuries, at the Temple of London. There are four "Law universities" located either in (two are in) or near (two are at the location of an older Temple) the Temple. The professors of these four "Inns of Temple" control the ancient, "ethnic" "jury-trial-by-twelve-men-juries" industry of England. They say who gets in, who gets out, and who gets disciplined; and, they have nothing to do with the State (the Greco-Roman Statecraft State) nor have they ever had. They are a GILD: the Gild of "Barristers" or Lawyers.

In many ways these law universities, or this Gild, have been the group of learned people who have fought mentally for the ancestral Law of the English-speaking people, against that group inimical to them, of Aristotle's philosopher-kings, attempting, through modern times, to control the minds of Mankind through Central Banks. This was definitely the case during the American Revolution, employing, as we have shown, the works of William Blackstone, written at the Inn of Middle Temple, and used by Samuel Adams, to throw back into the faces of Britain's Monarchy, proceeding at the advice of its Central Bank of England, their logic, to take away from the American people the ownership of the North American continent, secured by their forefathers on the basis of the most solemn assurance known to the Common Law of England, for retention of one's land by one's posterity forever.

It was decided, about ten years ago, by the developers of the Multi-lingual Word Processor (that currently instantaneously machine-translates 85% of the work of a human translator) that it would be the organization of these "Inns of Temple," of London, through which all such developers would pool their efforts, to mentally fight against the group of "philosopher-kings," currently trying to enslave the world through Aristotelianism, and to bring to Mankind the freeing influence of Worldwide Interlingual Telecommunications.

That decision resulted in the success the Multi-lingual Word-processor has enjoyed so far.

"Temple" is an "Old Italian" word, for the shed in which Romans placed their realistic statue-idols that they groveled before. The indigenous Teutonic word for, "temple," is, "hof." The word, "hof," in Modern German, is, "hope." The name of the organization organized to do mental battle for the success of the Interlingual Telecommunications Utility is, "The Inns of Hope." A sketch of its operation will be given in the final segments of this chapter.

However, it might be well to broach here, at this point, a matter of highest importance. As will be seen, in the chapter after next, the group of Plato's philosopher kings, who control the

world's central banks, at present, find the "genius" of the success they have found, to date, in the fact that they, who exercise a power of absolute dictatorship over a numerous "constituency" around the world today, are themselves subject to a single absolute dictator, of the minds of all of that constituency, including them, who is over them.

This group of philosopher kings is self-perpetuating, in that they determine who the next absolute dictator of the minds of the constituency shall be; and he, in turn, appoints members to the group, all the expenses of which, of course, have been borne by those in the unquestioning constituency for centuries.

"Does the Church of the Oath, the organization of which has been preserved, in a pristine purity, in England, offer us free people a dynamic proposal for a mental leadership (as a counterpoise to this would-be dictator of the minds of all men and his close retinue of "philosopher kings") that could effectively lead the Inns of Hope, in its mental battle to establish a Worldwide Interlingual Telecommunications Utility?" Yes, it does. And, at the same time, the Customary Law of England, its unwritten Law, will give us information on certain "gaps" in the written Constitution of the USA, that at present are being used to destroy the freedom of the posterity of its writers.

Leadership For New Learning

This is a brief look, again, at those first three "Articles" of the US Constitution.

"Article One" describes the Legislature. It says that direct taxes, as representation in the house of the legislature that may originate tax legislation, shall be decided by a decennial census of the States. This had worked, in practice, up to the time of the Civil War and has managed to remain, in theory, till today.

"Article Two" deals with the Executive Branch of the US National Government. And, if the theory therein is adequate, the control of this branch has been corrupted, from functioning as it is supposed to, since the time of the third president under the Constitution.

Let's look at the problem through a perspective. The "freeholders" of England are the "shareholders" of that island kingdom. They elect its "board of directors" which hires its chief executive officer and fires him. It might be said, with justification, that this is the origin and model of the American business corporation.

The "board of directors," of the US Government, was supposed to be its two houses of the Congress, acting together. They are empowered to "fire" the president.

However, since the US President was also to be the "Head of State," in the USA, as was the Monarch in Britain, as well as the "Head of Government," as is its Prime Minister, it seemed beneath the dignity of the office to have the same board of directors both "hire" and "fire" him.

Therefore, the expedient was hit upon for the American people to temporarily create, just for the event, a "special board of directors," that would just, "hire," the best chief executive officer that they, in their wisdom, could find. They would just be a "chief executive officer employment agency," to use the abilities they had, in business, to find the man best able to preside over the business of the Government.

The third president ruined that by the device of, a "political party," that went behind the backs of the people, to get a chief executive elected solely for his "political" connections, rather than for his ability as a leader in business.

But to the point, if these first two articles have met with grief, in relation to practice, if not even with theory, this last article is bankrupt in theory.

It gives all of the Judicial power in the US National Government to a "Supreme Court" and to "such ... Courts" "inferior" to it as may be established, but then it says nothing about what that Court should be. "Should there be only one judge in that Court, a few, many, thousands?" It doesn't say. Merely by happenchance there has turned out to be nine justices in the Supreme Court. When FDR found these slow to implement his socialisms, he got the idea to "pack" it with many more. Only the fury of the American people, at his audacity, schooled the caution that had him let it stay at nine.

"And, what is that court of nine men?" It is a special "committee," of "cancellers," voting by majority rule. "Why call them 'cancellers,' the rulers of Roman Law?" Because that which they deal exclusively in, is the "-doxy," the "opinions," the "correct hunches," that are all that Roman Law is. They deal solely in such "opinions."

If, after being through Old and New Learning, as we have been, it rankles one to see our holy, ancestral Common Law of England manipulated by a committee of "cancellers," such as only Roman Law is controlled by in England (there, the high administrator of Common Law is the Lord Chief Justice, part of whose name, at least, one of the American cancellers bears), one might burst out, in a fury of Anglo-Saxon rage or frustration, "Why, that committee of cancellors is no 'court'; there is no 'jury'!" And, of course, that is most true.

"What is the 'supreme court,' to use the words of the US Constitution, of England?"

The simple answer to that question is practically always obfuscated by the misleading reply: "The House of Lords."

It is NOT the House of Lords.

Cheaters then reply to that, "Well, then, it is the 'Law Lords' (those whose peerage found them earlier active as holders of high law offices in England: Lord High Chancellor, Lord Chief Justice, Attorney General, Solicitor General, etc.) of the House of Lords." That too is a lie.

The SUPREME COURT of England is only seen, nowadays, at the trial of a peer for his peerage. I believe it has only met once or twice in this century. One time, very early in the century, was to try Lord Bertrand Russell, for his peerage, in relation to the atheism which he propounded, that was found offensive by the House of Lords.

(One can see a mockery of this Supreme Court in action, in the movie "Kind Hearts and Coronets," starring Alee Guinness, when the serial murderer therein is brought to trial for his peerage after becoming Lord D' Ascoyne.)

The composition of that Court is most instructive.

Normally the high leader over all Law in England is the Lord High "Cancellor" of England, whose office came to England with William the Conqueror, which bore with it the gift, from the Pope, of the Great Seal of England, whereby, thereafter, he would be able to cancel the sins of all of the people of England, by Roman Law. The word "cancellor," of course, is Old Italian, both in concept and origin. When the real SUPREME COURT of England, its SUPREME JURY, meets, however, something of beautiful ancient significance happens. The Cancellor, in all of his Satanic present possession of this world's power, is obliged to vacate the seat, from which he presides over the House of Lords, and quit the proceedings, which, from now on, will be pure English Law — with no influence of Rome's Counterfeiting.

"Who enters in his place?" The Lord High Keeper of the Way of Life of the English People. "Keeper," is "guard" or "ward." The ancient Teutonic word for a "pathway" is, "stig." It is the, "Stig-ward" or, "the Lord High Steward of England."

The Inns in London, the school for the preservation of the Law of England, each have, for each Inn, a leader whose title came from one of the functions of the Temple, during the Crusades, when it was the chief fortress in Britain of the Knights called, the Knights Templar. If each Inn were considered as a separate gild, as each of the wards of London is, and the leaders, from each Inn, were gathering, as a supreme jury of New Learning, much as the Aldermen of London's wards gather as the city council of London, under the presidency of the Lord Mayor, an institution for the mental defense of Freedom, constructed specifically in opposition to the current threat from Old Learning enslavement, would be complete, with the leadership over such a "Supreme Jury" supplied by a, "Steward," of New Learning.

There has been a great volume written, to date, on the concept of this new Inns of Hope, presided over by a Supreme Jury, composed of the leaders of each "Inn," from each of the segments established for New Learning by the developers of the Multi-lingual Word-processor, with these, in turn led by, a Steward of New Learning.

We will address that volume but briefly later in this chapter after we discuss the Gilds of New England.

The Gilds of New England

When Civil War erupted in England, in the 1640's, the people of the Colonies of New England united themselves together, forever, with, "The Articles of Confederation and Perpetual League of the United Colonies of New England."

Therein they stated as our reason for coming here: "Whereas we all came into these parts of America with one and the same end and aim, namely, to advance the kingdom of our Lord Jesus Christ and TO ENJOY THE LIBERTIES OF THE GOSPEL IN PURITY ..."

We call them, "Puritans," for their desire, to the man, to enjoy, in "purity," these "liberties of the Gospel," — come straight down to this day from the visit, of "Guth," to their fathers, at Lake Law, to give them His, Everlasting Guth-spjall.

That the enemies of these, "Liberties of the Gospel," or "Gospel Rights," today, insist on calling them, "civil liberties" or "civil rights," is of no matter to us. We are concerned with how, in the light of the Magna Carta and of all of the practices of their forefathers that they could find information on, they went about securing for themselves and their posterity, forever, the enjoyment of the "Liberties of the Gospel in purity." We will see how they did that when their detractors began pestering them, during the English Civil War, for their logic, for the way that they set up New England, and consequently the USA. They gave their explanation in the "Cambridge Confession," drawn up by the Puritan Ministers of New England, at Cambridge, Massachusetts. The circumstances of these events are well reported in the book "The Creeds and Platforms of Congregationalism," (1893) by Williston Walker.

But, before studying that logic, let's take but one look, in review, at the way that they set up New England.

The concept of a New England "Commonwealth," such as the six States of that region have called themselves, is that of an English Shire. The "Bury" Government of London is also set up along the same lines, so we can compare them.

In both London and Massachusetts the controlling government has divided itself, into a number of communes or parishes or Townships, with an intermediate level of government in between the controlling government and the township level, which is for the administration of traditional English justice, through a twelve-man jury.

It is in the setting up of the Townships of New England that we find all of the wealth of information that will, at last, allow the posterity of these people to use their most heart-felt beliefs to form the Gild System, proposed in a subsequent segment of this Chapter, capable of taking the Services of the Worldwide Interlingual Telecommunications Utility to everyone on earth.

The Logic

The controlling governments of both Massachusetts and Connecticut had a purpose, as must all English-language business corporations. As was mentioned, in the last book, the purpose of Connecticut, almost word-for-word that of Massachusetts was: "... as their good life and orderly conversation, may win and invite the natives of the country to the knowledge and obedience of the only true God and Savior of mankind and (to) the Christian faith, which in ... the adventurers free profession is the only and principal end of this Plantation."

To establish a Township, in early Massachusetts and Connecticut, those doing so had to proceed entirely according to that single purpose.

At this point it might be well to review pages 11 through 17, of New Learning Book III. Near the bottom of page 17, therein, we saw the basic persuasion of the English-speaking people in relation to their Law, throughout the ages. The Magna Carta says: "In the first place the English Church shall be free ... (which meant) ... it shall have its law intact ... (which meant) ... IT SHALL CONTINUE TO HAVE FREEDOM OF ELECTIONS WHICH ARE CONSIDERED MOST IMPORTANT AND NECESSARY TO THE ENGLISH CHURCH." Elections were critical, as we read on those pages, in the traditional formation of an English Commune, because the people, who form the "church," during the ceremony physically on the ground of the new Township, who do so by saying something like, "I will live the Gospel," NEED to ELECT the "preacher," whose blessing makes "the elements of the communion," into that, which it was still necessary, at that date, for a man to partake of, in order that he would be eligible to make his OATH, to the controlling council of the Colony, who were responsible to attend to the carrying out of its Christian missionary purpose, just given, which OATH, thus taken, made him FREE.

"What logic did our dear New England founders have for this essence of LAW, that its holders VOTE, when their detractors assailed them into committing themselves to what they did in, 'the Cambridge Confession'?" It was, "You can't get away from this, that Jesus Christ, Himself, established elections as the way his Church is to be run." They quoted a passage from the book of, "The Acts of the Apostles," wherein a Congregation of the Saints, of the Primitive Church, "chose," from among themselves, leaders etc. That concept, from the Bible, of "selecting," loomed enormous in Puritan thinking, becoming the name for the elected leaders of New England Townships: the "SELECTMEN."

It is everlastingly true that Jesus Christ, Himself, established Elections, as the way that His Church is to be run. And, thank Goodness for that tiny quote in "the Acts," that gave the skinny bit of logic, to the establishment of Gild Life in America, that that quote gave to it.

And, as barraged by Old Learning as that dear logic has been, as given throughout New Learning Book III, our forefathers established lawfully organized life on the North American Continent as, Gild Life, the Gild Life of "The English-speaking Farmers' Gild of the North American Continent," perhaps; but, it is GILD LIFE, just the same.

"So what?"

So, people who form themselves into "good faith" English-language Gilds are the only people who are lawfully organized on the North American Continent. All others, organized by some hare-brained idea of Roman Law, are living in an intellectual chaos, which threatens to become a swiftly approaching physical one, more and more so, with each passing day.

I think that the enemies of the American people, who control nearly all of their communications media at present, ask each other frequently, "What is the appetite of the people of the USA for nonsense?" Apparently the answer with which they assure one another is, "It is absolutely insatiable."

If that is true for some or many, it is not true for all.

There are great numbers of them who cling to the truths given by God Himself to their Forefathers at Lake Law, over 1900 years ago, in a more determined manner than they cling to Life itself.

It is solely for these that this concluding segment of this Chapter is written. For the others, who have no hope for themselves, who have abandoned all of the treasures given to them through their fathers by God Himself, in preference for some mirage offered to them by some scheme based upon Socrates' diabolical dialogue, perhaps their loved ones, who have not so given up hope, in these gifts straight from God, continue to cling to hope for them, in their behalf. "This is so good and beautiful, but don't they suppose that some day, quickly, the Almighty will visit his vengeance on them for ruining or trying to ruin his work?"

"However that may be ..."

This last segment is written, as this whole Course has been, over the last twenty years, since I took the Napoleon Hill Course, for those Americans who have clung to their God-given right of choice, who wish to live by it, would die for it, and are interested to see how the very fact of their clinging to this essence of America makes them into the Gild that is the only Lawful Organization in North America, how it functions to keep them safe and prosperous and the whole world of like-minded people, with them, through Worldwide Interlingual Telecommunications Utility, regardless of how forces from outside of the USA assail it, or how those, whom these truths find GUILTY of betrayal and who are therefore outlaw or outside of its structure, are, none-the-less, powerless to bring about the downfall or destruction of our beloved USA, this beautiful heritage received through our forefathers straight down through the last 19 centuries: our GILD.

THE G(U)ILD OF AMERICA

Organized Townships

In every State in the USA, where the Townships are "organized," meaning, in legal jargon, that they have Townmeetings, I feel that it is of the most absolute necessity "that every right-thinking person living therein attend those meetings, demand that they be conducted by the ancient rules of procedure only, and fight, with all resources at one's disposal, to exclude "political parties" from all interference with that procedure. Once that is done such right-thinking people ought to urge all of their neighbors, therein, with the morality of Emerson: to as complete a "self-reliance" as possible in their personal "home production and storage" and to personal "ingenuity" in carrying that out.

This is the principal technology that the world wishes to know about, from the Americans, which created the successes of their fathers, which in turn, in the consummate, created the great success America has been. They are not in the least interested in how to grab control over others by dirty, sneaky tricks. They have had that in superabundance all around them.

So, if, from the point of view of the thoughts that the people of the world would like to have Americans export to them, through the Worldwide Interlingual Telecommunications Utility, I bring up the concept — concerning Americans who live in Organized Townships making their lives as self-sustaining as possible, in their own homes and neighborhoods — that this primary suggestion that is made can be expanded on its merits into two critical though opposite directions.

The first is that when the monetary economy of Germany disappeared, in the winter of 1923, when the monstrous international bankers sent its monetary unit down to ONE TRILLIONTH of its normal value, the only organizations able to jump into the breach and save Germans from starving and freezing, in chaos, were the Townmeetings of its organized Townships. That's the "downside."

The "upside" is that Old Learning is dead. With the advent of the voice writer, the Roman Alphabet and Arabic Numbers (old "reading, writing and -rithmetic") are meaningless. The capacity of all computers could be advanced if not for the bottlenecks of such non-phonetic alphabets as the current one and the poorly adaptable current numbering system. Furthermore the present non-phonetic alphabet, used for English, is the primary difficulty making it so hard for voice writers to function in English.

Beside all of that, the authors of "Megatrends" and its sequel tell us that the very existence of current schools fights against our industrial progress today, rather than aiding it in any way. In "Reinventing the Corporation," "Megatrends" sequel, we find that the ONLY value in an Economy, where over 2/3 of the people produce or process information, is an environment that frees children's minds, spurring them on to "self-reliance" and "personal initiative." If the intimidating environment, of big, mean people, hustling them through halls, to the sound of alarm bells, ever did have the redeeming grace of preparing them for the rigors of conveyor belt or factory life, it has hardly any at all today, where hardly anybody, percentage-wise, is employed that way.

The only need in education today is that which gets the imagination of children, on their "own" initiative and in self-reliant ways, to pursue the acquisition of worthwhile information. "What does that?" Hardly talk of the spooky influence that was held, by superstition, to make all of the stars spin around the Earth every day. Children are children. They are interested to see ground prepared for sowing. They like to see a seed sprout, grow into a plant, and bear its fruit

itself. They get excited about picking that fruit and become ecstatic about gaining a grasp over the way that product is prepared into the food which they eat.

A child, given anything like normality, loves his home and is intrigued to be able to involve him or herself in the process of maintaining or repairing that which are, in it, responsible for bringing to that child the services of that structure and place that, in their composite, are, "home," to the child.

There is nothing to educate children to, away from their homes, that comes anywhere near these experiences, particularly in this Age. Language can be taught by New Learning, in the home, to the extent that the child can learn more about it in one day than formerly available from eight years of attendance at a grammar school, the justification of yesterday for taking the children of this country from their homes.

With satellite television there are at present over a hundred, soon to be thousands of television channels available. Enough to spur the mind of the child with just about any worthwhile information presently available.

"Wonder if people do not live in organized Townships, thus removing them from this heart of English-speaking guarantees for the survival of English-speaking neighborhood life, based upon the legally organized self-sufficiency of a neighborhood?"

It is a matter of life and death that they be organized. See Germany in November of 1923. Nearly every state in the Union, except some pre-Revolution Southern States and Texas are divided into Unorganized Townships. In many of these States the State Legislature is required, by its Constitution, to provide, by enabling legislation, for Township Organization. In cases where this has been done, organize. In cases where this has not been done, force those who are required to do it, to do it, by any means. In the few cases remaining, such as for Texas etc., the work is harder but has to be pushed hard.

Counties

Counties are meaningless to a free people, except in relation to the fact that they may take oaths, in their townships, or among its members, in relation to what one has decided he or she will do. A county is only a place where a jury meets, to judge people in relation to their free oaths. Confer the county governments of some New England States where that is still, in some senses, true. Such monstrosities as county commissions, where the county commissioners, totally against every constraint of traditional English-speaking life, both make laws, as the county's legislature, and enforce them, as the county's executive branch, are, happily, unknown there.

Again, only with functioning organized Townships, wherein free men give their Oaths of what they have chosen for themselves to do, to EARN their freedom among the people of the Township, is there any reason for a county to exist in the first place, that reason being to provide a Jury to judge the free men, who have taken those oaths, as to their performance.

States

A US "State" is required to function, at the same time that a township or county begins to function, because it is the district that provides the "temple," wherein the oath maker, in early Northern Europe (and as is still done in London) made his oath (in good measure for the benefit of those of his "lodge" or Township who accompanied him).

The early "State" government of Connecticut provided for the men who made oaths therein, to become its Freemen, the "temple" of the overall purpose of Connecticut, only in view of which purpose did all of those oaths that were made have any significance.

Only then, in circumstances so arranged, can there be a US "State" of free men. Only then does a legislature of such a State have any rationale at all for an existence among free people. Given the circumstances that are stated, then a legislature, with a House of Representatives from every Township, with the judges of each county seated with them, are in a position to listen to those in the State who are best acquainted with its purpose, to deliberate about how that purpose may be best defended, or aided to prosper, as the case may be.

That is what a State is for. It provides the "temple" of a worthwhile purpose. It is only in relationship to such a worthwhile purpose that there can be such a things as oaths that relate to it. Without that there are no oaths, no freedoms, therefore no citizenship, rights and so on. This is America's challenge at this time: Purpose, and that on the State level. There is no lawful government nor, more, even organization, or reason for it, above this level, until that requirement of purpose is established at that level.

When Votan, the Lord Jesus Christ, appeared to the forefathers of the American Indians here in America, he told them that ... "it is wisdom in the Father that they (a great nation of people come from over the ocean) should be established in this land, and be set up as a free people by the power of the Father ..."

He told them that if this great nation repented then they, with the descendants of those Indian peoples (perhaps 3/4 of Latin America is Indian blood), would cooperate to show the whole world how to live and prosper together in a great civilization. If they would not repent, however, he said: "Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver."

The typical woman in the USA today produces 1.9 offspring. That does not even replace her and her mate in this land of somewhat in excess of 200 million people. The birth rate of the predominantly Indian People to our south is a population explosion. Latin America should reach a population in excess of 600 million by the year 2,000, a little over 13 years from now. If interviewed 1/3 of those people say that they want to move. Of those, 90% want to come here. That means that in 13 years, with no catastrophes, they could outnumber perhaps the people here, with twice as many more near. North America has almost been an "Anglo Saxon island," with the Pacific Ocean to the west, the Arctic to the north, the Atlantic to the east and the Gulf of Mexico to much of the south, but not all. There the US border with Latin America is 1500 miles of mostly unpopulated desert wasteland, over which millions of people can and do pass undetected, in ever shorter periods of time.

America is in trouble on many fronts. The free people here need to unite themselves together well and soon. "Around what?" America's PURPOSE. "What is that?" "Are you a free person?" Yes. "What then is your PURPOSE?" It all ultimately depends upon that."

A Functioning American Gild

Let's take the example of an American child, born to parents living in a functioning organized Township, who have the ability to raise him as follows:

They have enough land around their home to significantly pursue a program of self-sufficiency in home production and storage. Maybe the family has a few sheep which they shear, then clean the wool, make that into yarn, thread, cloth and finally garments. Perhaps, in addition to this, the child has seen, on one of hundreds of TV channels, a program that showed the development of the electronic computer, from the beginnings of the craft skills of the weavers guilds of North European peoples, to the automation of weaving, with the Industrial Revolution in England, that used punch cards, on rolls, to automatically weave patterns, to the first mechanical computers, used to compute the US Census, around the turn of the century, with a further development of such punch cards, to electronic computers using such punch cards, to current computers. He begins getting motivating career ideas.

The child has numbers of worthwhile things that he, spontaneously, wishes to study and pursue. "How do his parents help him to pick his 'Major Definite Purpose in Life,' to use Napoleon Hill's words?" They contact the one of the Inns of Hope that specializes in such things. It contacts a business which presents the child with all of the variety of aids it has to get the child to most meaningfully design a career for himself, that both conceptualizes and pursues his Major Definite Purpose.

It works like this.

A Book of One's Life

The child gets a notebook which is divided into six parts numbered and explained next.

1. FUN The word "fun" is not hilarity among Nordics. It is the name of Odin's Island, his headquarters. It is heaven on earth. That which is wonderful. In this part of the book the child constantly puts down everything that is meaningful and wonderful to him, that he hopes some day to be able to do.

2. HEALTH "What kind of health will he need to have such fun? What diet, exercises and sports should he pursue? How well must he train, and know about his own body, to succeed in these pursuits?"

3. HOME "What kind of home will he need to maintain such health to have such fun?" This should include not only the picture of the physical dwelling but the people, mate and children to live there.

4. WORK "What kind of work will he need to do, to have such a home, to maintain such health, to have such fun?" Here, through one way at least, he has been brought to a profound consideration of his life's work and its consequences for him. (In each of these steps, you will notice, we are proceeding in just the opposite direction of Old Learning, which was general to specific, or deductive. This New Learning is all specific to general, constantly getting bigger for him.)

5. LEARNING With such a profound consideration of his work, at last, by getting him to stick with his ideas until they get bigger and bigger, up to that point, he is now ready to contemplate the next bigger phase: "What Learning must he acquire to do such work, to have such a home, to maintain such health, to have such fun?"

6. _____ This last sixth of his book can be entitled "OUGHT" or "SHOULD" or "GOD" or some word for the biggest concept of all and that is: "With this as my life as I WANT it lived, what SHOULD I do?"

This child, having brought his mind to this contemplation, by this means, is thus helped to keep it there, in contemplation of the variety of things from which he will one day, soon, identify his Major Definite Purpose. With each of these categories he should be assisted in learning the planning and acquisition phases, of achieving that which is set down in each. This is his education. It is a process that will hopefully blossom, bigger and bigger, from the time he starts this, in his first learning, until a ripe old age.

Old Learning

A person can get an idea of what Old Learning is by following it deductively from its general beginning to its specific ending.

B. Philosophy	No man knows what Virtue is.
C-F. History	A history of these Virtue-knowingless creatures which all goes to prove:
G. Geography	That they evolved from the Geography
Anthropology	Through progressively more human looking humanoids
Folklore etc.	Until they could finally write on cave walls etc.
H. Social Sciences	Then we watch them gradually make stick huts at the water's edge
J. Political Science	Until some politician cons them and enslaves them into building his palace
K. Law	And institutes this conning and enslavement as their law
L. Education	Then they can be educated in that law
M. Music	Try to make pretty sounds about it
N. Fine Arts	Or draw pretty pictures about it
P. Philology and literature	And yap on endlessly about it until they are at last exhausted from so doing
Q. Science	Then, at last, when they are so exhausted, will they accept that yapping as Science.
R. Medicine	Then you can do anything to them, in the color of that Science, and they will be happy, thinking that it is medicine
S. Agriculture	This same non-knowledge, applied to plants and animals
T. Technology	Applied to all human work, built on farming done first
U. Military Science	Until things get so chaotic by this that you have to blow them all to pieces
V. Naval Science	And bring in the Navy to finish them off with their big guns
Z. Bibliography and Library Science	Modestly taking last place but at the same time a convenient place to record this unhappy tragedy from start to finish

New Learning

Perhaps this inductive approach to learning, shown next, doesn't seem like it is inductive. It is. Yet, at the same time the category above is always bigger, that is, it generally "includes" all of the categories below it. These twelve categories were decided upon nine years ago, when work on the Multi-lingual Word-processor began in earnest, as the twelve categories each to be supervised by an Inn of the Inns of Hope.

- | | |
|-------------|-------------------------------------------------------------------------------------------------------------------------------------------|
| 1. LAW | Look Meaning, look to God and live forever. |
| 2. LEARNING | If we look, in this manner, to Him, we Learn all that we see. |
| 3. SPEECH | The result of this Looking is that Speech comes from our throats. |
| 4. WORK | Speech shows us what Energy or Work is. It is God, whose Work and Glory it is to bring about the Immortality and Eternal Life of Mankind. |
| 5. MANKIND | What is it that we can do for all of the tongues and peoples who compose Mankind?" |
| 6. HEALTH | We can address ourselves to their Health [to Health as it relates to the concept of Immortality] and only to what contributes to it. |
| 7. FOOD | We are only interested in the Food that contributes to it. |
| 8. CLOTHING | We are only interested in the Clothing that contributes to it. |
| 9. SHELTER | We are only interested in the Shelter that contributes to it. |
| 10. FUN | We must address man's sense of wonder, to make Heaven here on Earth, to help him want to do the above. |
| 11. FARE | We must communicate all of the above: all traffic, transport, telecommunications etc. |

If we start at the true beginning, shown at the top of this list, and, proceeding according to the six-part Book, given before, we go out to a constantly bigger category, for us, until we get to what we feel we SHOULD do. On the other hand from that same beginning when we come down this list, for all people, it appears that we are coming down to constantly smaller categories because, as we see above, the one below is generally contained in the one above. But this is only if this is thought of for all men. As far as we personally are able to progress, to perform meaningful activity in the list above, each may get harder or more involved for us. At least that may be the case with this last category.

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|-------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 12. WEDLOCK | The Lord's Purpose is not only to overcome Man's "dying-ness" [Man's "Mortality"], but also to teach him God's morality and ethics, with all of mankind (to whom in one way or another he is related, hopefully through the highest type of wedded union for oneself, all one's forebears, friends, associates etc.) and all of the qualifications for God's ultimate goal for Mankind, their "Eternal Life." |
|-------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

One's Worklife In An American Gild

When a man, at some point, has come upon his Major Definite Purpose, he is ready to begin his worklife in an American Gild.

He may have come to that MDP (Major Definite Purpose) by filling out a 6-part Book of One's Life. He may have been helped to it through material provided by some business, known to and referred by our Inn of Work. Or it may have happened some other way.

Basics still should be very professionally detailed plans, with long-range and short-range goals, with budgets, schedules, deadlines etc., such as suggested by Napoleon Hill.

Such a person, well-prepared and self-prepared to pursue that particular MDP with a zeal, is the person that American Industry, in the Information Age, of the late 80's and 90's, is out hunting for, say the authors of "Megatrends" and "Reinventing the Corporation."

By Napoleon Hill's formula, though our person has his MDP and his plan to accomplish it down to a personal science, it must remain a personally-guarded secret thing. It should only be shown to the person who can help you accomplish it, and then only to the extent that that person can help you accomplish it.

One such person will be available for this purpose at the Inn of Work. Not to collaborate personally, but to research and introduce you to the others who may wish to. These persons will become your lodge, parish, commune, township, to use traditional terms, "master mind" to use Napoleon Hill's term.

The constraints of time and space, felt by those lodges of yester-year, disappear, with modern telecommunications, as does the constraint of language with the Telecommunications that are Interlingual. Your lodge could consist of a person from each of the five habitable continents.

"What are the other constraints that a person might feel impinging down upon his ability to work, in such conditions as we have mentioned here, with the services of the Worldwide Interlingual Telecommunications Utility to serve him?" Scarcely none.

Wealth and Rich

This subject might be thought to be part and parcel of the next chapter, "THOT, the Utility," wherein we discuss how people would operate around the world, through the Interlingual Telecommunications Utility, when it is operating, as has been widely discussed in this Chapter.

However, two specters of dread hang over current life in the world that might best be discussed here. The first of these two, a nuclear war, could probably be avoided, by the existence of Interlingual Telecommunications, such as of which we speak, because it would have to be able to defend its satellites adequately and those defenses would have to be sophisticated to the point where they could intervene in a nuclear missile exchange, such as contemplated during the 60's and 70's. [Note: Our Invention did do away with this 1986 "Dread."]

The second of these two, though, brings a response that might even be less anticipated.

It is, "What if there were a World Monetary Collapse?" The response to that is, given that enough of our people have made it "through" the Purpose Barrier, that our Country is saved from its current enemies; a World Monetary Collapse wouldn't harm such a world-wide Hansa or Gild System, in the least, because both, back in the days when our forefathers lives, in great numbers, were based upon their common Purpose, to work for the Lord Jesus Christ, weren't based upon money at all.

"What were they based upon?"

Wealth.

"Is that different from money?"

Completely. If you "heal," you get, "health." If one "steals" (through the shadows), the result is, "stealth." If you "weal," you get "wealth." "To weal" is "to vote" in Germanic

languages. The more a man has done, for the PURPOSE of his Township, ward, shire or kingdom, the latter called a "rich" in Germanic languages, the more telling is his vote. When his vote counts heavily in the kingdom, the "rich," he is "wealthy."

This is the story we all know of "stockholders' meetings." The more stock you have, the more you control things, in the "corporation," for your personal purpose. The more your personal purpose was in line with the corporation's purpose, the more stock you were able to earn, by vigorously pursuing your personal purpose.

In those early days what a man did, in seeking the Lord's face, doing what he saw, with the help of the Holy Ghost, for the Lord's purpose, was his forever: his freehold in his township. It is understood that his purpose, the purpose his freehold pursues, is not in conflict with the township's purpose (no more so than the township's purpose may be in conflict with the ward's purpose and so on up the line) or else he could be penalized. But, to the extent it is not in conflict his freehold is his forever. To the extent he is productive, he is wealthy in his rich. And, that is the secret of the search for competence among Anglo-Saxons in their inherited ancestral worklife.

Much more of this in the next chapter.

It may surprise one how few people it takes, to work in unison upon a common concept of God's Purpose in their midst, for them to prosper, even flourish. The key, in this age in which we are considering Interlingual Telecommunications, is the hurdle of superior military advantage that would come to those who controlled the great space platforms to protect themselves and theirs. We know how profoundly the SDI or "Star Wars" concept of the Reagan Administration has impacted upon the logic of the post World War II "Cold War" propaganda exchange. The strategic idea presented here is that the Peoples of the World (not the US Taxpayer), who wish to have the Information that only the People of the USA now have, would "mortgage everything" to pay for the large "antenna" satellites of the Sarnoff-RCA Program that could simultaneously serve as the peace-keeping, anti-missile Space Platforms of the Reagan-"Star Wars" Program.

It would be funded by the world-wide devotees of the "business-treasure" of the American People (which is the American People in their preferred, active capacity) rather than funded by the American People in their passive, taxed capacity.

"But what could be the proven-effective functioning heart of the 'management' of such a 'Millennium' Gild Administration around the world?"

In Joseph Smith's "United Order," as we have presented that subject in the context of this book, he, of course, established the "township" or "parish" or "commune" or "lodge" (to use the traditional Gild System's terms) as the scene where the actual "work" of industry is accomplished. The dynamics are the "WANTS and needs" of the individual member, of this system for work, working in a tight cooperation with the executive of the "lodge," to accomplish those wants and needs through the scenario of the wants and needs of the "lodge" and of the larger organizations to which it belongs.

"Wonder if the individual and that executive quarrel?"

Joseph Smith said that the ("millennial") key to any disagreements is the 12-man "jury" in charge of all of the "lodges," that compose that "county of an English shire" (to use the terms employed in our analysis of English Gilds). Of course that was always the "key" of the management of the Gild System. And though the Gild System "died," though Joseph Smith's United Order was subdued by Missouri bullets, though Brigham Young's United Orders were, in some degree, suppressed by Federal opposition, the "religious life" of the LDS Church has been "managed" by this system since its foundation, as has the "due process" of the Free Men of North America since Plymouth.

THOT, the Utility

"Will Interlingual Telecommunications 'Pay'?"

In this chapter we come to the simple challenge: "Will it pay?" This simple challenge that had Sarnoff, RCA and others close to the point of saying, "I don't know."

No less persons than the Founding Fathers of the USA, but every realistic, rational person with them, say that all that the European concept of "government" has been, is the very few men entrusted with the Force Monopoly, the monopoly on the use of force to force any of the others to do as they say.

"So, if Americans are in a position to sell their thoughts, their information, their technology over a Worldwide Interlingual Telecommunications Utility, to people in foreign countries, as fast as they can say those thoughts, to whom will they go to have the receivers of those thoughts forced, if those receivers don't do what they said they will, as the condition for receiving them ... to pay, for example?" To make a very long answer to that, very short, there is nobody to whom they can turn ... now.

"If the answer to that question 'now,' is 'nobody,' what does THOT, the Utility, suggest 'from now on'?"

Its concept of an American Gild System.

"How would that work?"

Force

This is a delicate issue so please bear with me.

Historically, if the Wardens' Court, made up of the 12 wardens, who judged the gildsmen of a specific gild, found a man "guilty," of deserting his oath, they therefore found him, to that extent, an "out-law."

Once found guilty, and therefore an outlaw, there were three increasingly severe punishments that the Alderman of that man's gild could impose upon him:

1. The first had to do with restrictions upon the future practice of one's craft, in his gild.
2. In the Hansa of the First Millennium, it was the 12 man jury who imposed restrictions as to one's future freedom or activity in the "Key-reich" or Church of all Northern Europe.
3. The last and most drastic had to do with future activity as a human being. When Erik the Red was found guilty, by his jury, of manslaughter, he was given three days to quit the country of Iceland for his exile of some years. On the fourth day, as an "outlaw," he could be terminated by anyone with impunity, as if he were no longer human. He would then merit the full wrath of the Law's force upon him, for his defiance of its punishment for the life he took.

3. Obviously THOT, the Utility, is not going to be able to start out these operations with any idea of any entity so well accepted by people that it imposes ultimate force on people.

2. The second feature has one point that brings up comment.

Since the Language Capital of the World is the Wasatch Front, in Utah, which was settled as the headquarters of Mormonism and it is that language capital because it is that headquarters,

and since about a third' of Mormonism's adherents are the people of Latin America, which THOT, the Utility, suggests as the primary area of activity for international commerce in information from the USA, there is a possibility of some moral suasion being exercised between these two groups, in these two places, upon the basis of their mutually accepted religio/moral code.

Perhaps more actually tough-dealing persuasion between North Americans and those particular Latin Americans might be brought about, however, from the point of view of New Learning and this Course wherein we North Americans may assert to these particular individuals that the (German spelling) Wotan (pronounced Votan) who brought the ancestors of the Angles their Law is the same Votan who brought the ancestors of those predominantly American Indian peoples their ancestral "Law."

1. However, THOT, the Utility, places its entire hope for success as an international business enterprise, from Day One, upon the suggestion of Henry Ford, Thomas Edison, Andrew Carnegie, the Wright Brothers etc., all as recorded by Napoleon Hill, that in order for anyone to have anything to do with our "Mastermind," our American Gild, our Hansa, that individual person MUST FORCE HIM (OR HER) SELF to identify his or her Major Definite Purpose in life.

Entrance into our Hansa, the ticket to get in, is that Major Definite Purpose with the all-sacred (confidential) plan for its achievement. An individual has only as much CREDIT in this Hansa as he or she has achievement or progress toward that MDP.

This totally private yet international brotherhood of businessmen will use its possession of the information, means, and assets that are needed to accomplish the MDP's of its various members as its systems of "hostages," to say a delicate thing bluntly, to ensure — enFORCE — performance on the part of its members in behalf of others with whom they have contracted.

Hostages

It is easy to see what the "hostages" will be from the point of view of the North Americans: their trade secrets in the computer, in the air waves, in the minds, of those receiving them. "What about the other way around?"

It is obvious that the "Latinos" (to think of the first of the groups with which we will be engaged) must put up "something," that they must have something to put up, in order to even be considered candidates to receive the technologies of North America, in the first place.

We will know where their hearts are, when they hand in to the Hansa their MDP's etc. And, it is obvious that Latin America has incredible wealth to "put up," if these people were in a position to do so. In the past the people of Latin America have been governed, or subjugated, so ridiculously easily, like an elephant being led about by a thread rather than a rope or like the Lilliputians trying to tie down Gulliver with their threads, as was the case with Cortez conquering Mexico by merely lying to Montezuma that he was Votan returning. But, it has been the absolute position of this Hansa that at this time the predominantly Native American Indian nations of Latin America are "blossoming as the rose," bursting the Lilliputian bands that have bound them down, and will be able to put up an adequate material security to go with their plighting of their "good faith" to these Gilds, to assure their performance respecting assets transmitted to them over the Worldwide Interlingual Telecommunications Utility.

Alternatives?

"Are there any other good, long-term alternatives to this route that requires such unbounded confidence in the imminent blossoming of our southern neighbors, so recently retrograde?"

No. It doesn't seem so. In view of what we have covered, it seems that we do not have alternatives. If that sounds too restrictive and a panic starts to set in for some other option, we could always consider the status quo once more. "But, what is that?"

"Why did Karl Marx say that all revolution comes from America?" He meant all "unwholesome revolution." It was because of the shattering impact of the idea, "Congress shall make no law respecting an establishment of religion," upon the sensibilities of Europe. "Why did that statement so shatter Europe?"

Because "Congress" or "the Commons" or "The States General" ARE "the Christian State." "Aren't they?" "I mean, way back wasn't it 'Congress' that had a representative from each 'commune' to deliberate problems arising out of the 'communion law' or 'the law of the English Church' or Oh, I don't know what I mean," say the sensitivities of the European.

The answers to that are: "Yes, the sensitivities that you inherited from your racially Nordic forefathers are true; and, no, the logic about things that you got from Roman Statecraft is not."

So, since that day, with all unwholesome revolution rushing the thinking of Mankind pell-mell in the direction of "the separation of Church and State," we get thinking of recent vintage to the effect that, "the State is everything, therefore the doctrine of the separation of Church and State means the separation of the Church OUT of everything." That is approaching: "All right, Church, listen; if you can levitate yourself off of the ground, up in the air, you can continue to exist; but just need to obey the law of gravity, for a while, and touch earth, and you are going to be destroyed by us."

"What is 'LAW,' that Congress may make no ____ of, respecting an establishment of religion?"

"LAW" is a place name, a geographical LOCATION in Scandinavia. Scandinavians have always known, for the last 2,000 years, and as Snorri Sturlusson has told them, in his writings, for over the last 700, that Law is where God came, commanded a mountain to be removed into the sea — to become "Sea Land" or Old Zealand — and the water that formed in that hole became, Lake LAW.

"Why call the rules of the Nordic Race, 'Law'?" Because at the temple, built at that Lake Law, God gave the Nordic Race, the "same Law that he had given to his people in Asialand," that thereafter has been their RELIGION.

LAW IS THE RELIGION of the Nordic Race.

"Why did the statement, 'Congress shall make no Law respecting an establishment of Religion' have such a shattering effect upon the sensibilities of Europeans, sending them on such a stampede of separating the Church from the State, to the point that the Church is all but separated out of existence or until the State has become nearly everything?" I don't know. But pendulums swing.

In starkest reality the First Amendment to the Constitution of the United States of America that reads, "Congress shall make no Law respecting an establishment of religion ...," since "Law" is the religion of the White Race, says: "CONGRESS SHALL MAKE NO LAW."

When Congress shall make no Law, the Executive shall execute no Law. At that juncture, then, since the current judiciary avoids the Law of our forefathers as it would the Black Death and concentrates itself 99.999999 ad infinitum per cent on current executive administration, the statement "Congress shall make no Law" means the Judiciary shall adjudicate no Law.

"Is the shoe now on the other foot?" When we take the Greco-Roman State, the concept that man cannot know what moral virtue is, as proven by Aristotle's analysis of speech, and the multi-lingual word-processor proving that analysis wrong — that, on the contrary, everyone is born knowing what Virtue is, we have just the opposite. There is no such thing as a Greco-Roman "state." Now it is that Greco-Roman concept of a "state" that has ceased to exist.

"Then what do you have?"

We have the Law of our Fathers, our friends, to make all out of it that we can.

The Financial Plan

Starting where we are, and introducing people to our concept of the Worldwide Interlingual Telecommunications Utility, as we do, we plan to bring more and more Angles into our association, starting with our activities in the Rocky Mountain States, and more and more Latinos into our association, starting with our operations in Southern California.

Our standard procedure is that these persons, both Angles and Latinos, begin with this Course entitled, "Learn Our Law."

In order, then, for us to function in the American Gild System, we must adequately prepare our Major Definite Purpose, with plans etc., to be submitted to that Gild System. Numerous activities have been undertaken in this area, to aid people to adequately prepare that. If a person feels that he or she needs a lot of input in this area, a lot is currently available. However, if a person feels that a minimum may do, my "Hold To Our Law" Course (the 6-part "Book of My Life" etc. mentioned earlier) is available.

We wish to operate in a most organized way. If we ask ourselves, "How can that be done?" there are a number of answers. As mentioned elsewhere, people can access the London Guildhall Library, and have access to its most broad resources, as to its History and how the London Guild System has operated for one and a half millenniums now. There is what looks like, "a number of Encyclopedias," that has the "Minutes" of the General Sessions of the Medieval Hansa. However, it has seemed to us that what will probably give Modern People as much insight, into how Modern People ought to function in the World, on the broadest scale, as we are commencing that now, is the Works of Napoleon Hill, as we will make them available, with other literature, to answer questions. We will think of these Materials as a Third Course.

Courses

These three Courses, then: "1. Learn Our Law" (this Course), "2. Hold To Our Law," and "3. Napoleon Hill Materials," are our answer to repopularize in our day the concept of the "self-forcing," of our forefathers, that was the proximate source of each and every one of their

freedoms and, therefore, each of their "rights" and of the great Free Enterprise System which the energy of their civilization has bequeathed in our times to the entire world.

For our statement on "Force" it is: "We believe in FORCE; we believe that God believes in FORCE and that that is the way the He runs all things; however, that is NOT I force you and you force me; it is I FORCE ME and YOU FORCE YOU; that is what our Lord and Savior is setting the example for us all with, on the cross, as, 'when' 'He hath poured out his soul unto death' 'he shall see his seed.'"

It is this concept of "self-force" of THOT, the Utility, that is behind every word that we write in these three Courses. In the first Course we identify it. In the second Course the individual is helped to identify it in such a way that it may be put to use in a practical application in his or her personal, individual life. In the third Course we will make references to resources, that are widely available, that will provide individuals, wherever they may be, with information that illustrates how the information that is spoken of among us relates to the information that is currently available, to the public, in a general way.

"AND, what is the principal 'technology' that the world wants from the 'Anglo' and his kind anyway?" It is the secret of how a free man governs himself and can prosper so remarkably thereby, as shown to us by the history of the Anglo in North America. These three Courses make that secret, we feel, available to everyone in the world on a straight-forward, understandable basis.

We, then, have gone to the lengths of arranging all worthwhile information in the world upon the basis of New Learning, as to be made available through our information society, the Inns of Hope, to the end that all worthwhile information in the world may be: 1. most readily available, 2. most easily intelligible, and 3. most inexpensive, to everybody who is prepared (through these three Courses) to receive it. And, that requires some comment.

The New Reading, Writing and 'Rithmetic

A cursory investigation of use of the Roman Alphabet and of the Arabic Numeral System in electronically operated devices, has led us to conclude that the "power," or ability to perform functions, of those devices, may be dramatically advanced, if only the people using those devices employed a modern phonetic alphabet and a numeral system intended, specifically, for electronic devices. An advance of power, however, is a modest saving in relation to the great simplification of voice recognition (a "voice-writer") with a phonetic alphabet as contrasted with those currently used in the world.

"Are we setting for ourselves an impossibly large, herculean, task in trying to convert the whole world over, from their current alphabets or other writing systems, to a phonetic alphabet?" No. We are merely "perfecting" one, that is the most compatible with the electronic devices which we can foresee being employed with the Services provided by the Worldwide Interlingual Telecommunications Utility. A simple card made available with the devices will "orient," at least, one to the correct use of our new phonetic alphabet, and new numerals. in a matter of minutes. Should everyone in the world someday obtain such devices, so much the better.

Possibilities

The possibilities which open themselves up to the members of the American Gild System who are oriented and capable of making available for the developing peoples of the world the

information that makes the developed peoples of the world developed, are thrilling. We will briefly address the possibilities.

Certain inventors in our times have rewritten the rules relative to electricity theory. Based upon their innovations, powered devices can be available to everyone in the world with no need for traditional generating nor transmitting facilities. These people, as are hundreds like them, are denied patent protection or are thwarted in their purpose to bring their products to the market they see for them, by vested interests.

THOT, the Utility, will vigorously attempt to convince such people that it is their "wide-open highway" to their market and that the strict rules of discipline of the Hansa, with which it is associated, is that patent protection that most closely resembles the origin of the concept of protection to inventors and writers in the original Hansa, from which Greco-Roman States copied the concept of offering patent and copyright protection in the poor manner in which their imitation has performed.

As linguists, inventors and writers in the area of human speech, please indulge us as we describe advances in one area in which we can see thrilling development, relative to the use of speech.

Perhaps the technology which the developing world wishes most from the developed is the knowledge of how a free man governs himself. We have just discussed that, with our answer to that demand, in the form of the three Courses.

However, perhaps the technology which they desire second is knowledge on how to avoid or cure fatal or harmful disease, that is, health care.

Up until World War II the highest perfection in medical knowledge was to be had in Germany. Medical Science there outstripped any advances available elsewhere. And, in contrast to "gobble-dee-gook" definitions, which one hears from an American Medical Doctor, in the neo Greek/ Roman language, which for some unknown reason they feel they must address their labor with, German doctors explain all concepts in relation to health, in scientific explanations, made up of German "baby-talk" words.

An example. An American doctor will tell his patient that the patient has a, "malignant tumor." Those two expressions are scarcely found elsewhere in English speech, other than in this context. "Why, then, use them?" It is purposely confusing. German doctors call a "malignant tumor" a "bos-artig Geschwulst," an "evil-natured swelling." Thus it is entirely with all German Science. Instead of "baby-talk" we might say that Germans use the stock of the "concepts" represented by their 10,000 most-used words as the "building blocks" with which to construct their "Scientific Language." One more example. A German does not say "hydrogen," which theoretically is supposed to mean the "stuff" from which "water" is made, in the pseudo-Greek, of an English-language laboratory. German Science has always, simply, called "hydrogen" "water-stuff," "Wasserstoff," in German. Remember German-language Science was the world's foremost science until very recently.

Furthermore, German Medical Science, as all German Science, is readily exportable today through Interlingual Telecommunications. The Japanese "imported" their approach to Science from Germany. Their "picture-character" for "water" together with their "picture character" for "stuff" compose their "picture characters" for "hydrogen." Japanese Science is readily exportable, or should we say "re-exportable" today.

German and Japanese Science is readily intelligible, in its current form, to normal, capable speakers of the languages of the developing world, with only direct translation. That is, that the concepts, the information, that the people are willing to pay for, are to be had by merely

translating the German or Japanese scientific expressions into the stock of the 10,000 most-used words of the language of a developing people, which 10,000 words would be understood by any normal teenager.

Of course, nothing the same can be said for English. Whereas the "Renaissance" saw the craftsmen of the German Hansa draw off in a revulsion, at this "rebirth" of a boisterous new Greco-Roman Statecraft, the little, comparatively poorly-populated island of our English forebears was swamped under the deluge of that Statecraft, when Queen Elizabeth I told the Hansa, in London, they must quit their Steelyard and all England, from then on.

One might say, "Isn't that onerous, for example, that our English-language Medical Science must be so unintelligible to the common man!" And, that may well be the case, that it is "onerous." "However, if we look at it from the point of view of initiative, what an incredible opportunity this might provide you and me!"

Let's say, for my part, that the Inn of Learning contracted with me to devise an entire English "baby-talk" vocabulary for English-language Science, in imitation of the "readily exportable" German Vocabulary.

Let's say that the copyrighted Health portion of that vocabulary was made available for sale through the Inn of Health, and that you chose to buy the rights to put it to a certain use.

Let's say that that use was a network of electronic health diagnosis centers, initially across North America (but eventually planned to be world-wide, through Interlingual Telecommunications Services). Let's say that, at that electronic health diagnosis center, a person was given the most exhaustive electronic analysis of their physical being, providable by modern science. After a few weeks of preparation the person so analyzed received a beautiful "slick-covered" book, upon all of the known systems of his or her body, to be up-dated yearly and totally redone every five years or so. Let's say that every word in that book was unmistakable in its meaning, that your customer had no trouble in understanding any concept about any known system in his or her body. There will be no, "tibia" nor "fibula," for the lower leg bones, there. It will all be, "the shin bone," "the calf bone," etc., very much as in German Science.

By no stretch of the imagination could one be said to be practicing "medicine" (which as a word means "opium," originally cultivated in present-day Kurdistan by the "Medes," called "Medic-s" by the Greeks and "Medico-s" by the Romans). This operation wouldn't prescribe any therapy. It would only analyze according to the purest science, publicly available to all. The point is that everything would be said in simplest English.

Yet, by such an operation, in the present, do-it-yourself, health food, exercise ethic, currently trending upward in North America, it is conceivable that an enormous percentage of the revenue, today received by current medical practitioners, would go to such an analysis service instead.

And, think of the opportunity of an insurance industry, serving such a base of people, who understand their health so well and how to maintain it.

"A 'Choking' Bottleneck"

We are thinking in terms of a pouring out of healing, building, planning, helpful knowledge, upon the whole human race, the like of which has never happened before. We feel that the first group of "developing" peoples to receive this outpouring, of worthwhile information, will be the Latino (who are predominantly American Indian) peoples of Latin America. We feel

that because of this they will, "blossom as the rose," as an example of how all other peoples in the world may do the same.

It has seemed so easy to think that the "many nations" of Ephraim, from Northern Europe, come to North America, teaching the Lamanites descended from Manasseh, the Native American peoples of Latin America, the Industrial and Social Technologies of Northern Europe, would help these latter peoples to, "blossom as the rose," as an example for all other "developing" peoples, all around the world.

This winning combination going to the world sounds so much like Moses' prophecy of the gathering of Israel in the latter days: "with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands, of Manasseh."

Therefore, in 1986, when this book was first written, it seemed a good idea to introduce its readers to the early genealogy of the Human Race, and mention how these two "patriarchal" peoples of the human race, Ephraim and Manasseh, were, in the last days, to gather the good of the world to the Lord's truths. That genealogy is presented at the beginning of the Bible. By referring to that, a logical sequence takes one to the end of the Bible to consider, in the Book of Revelation, the situation of "the Mother of Harlots and Abominations" that would be a Choking Bottleneck to the servants of the Lord trying to communicate any truth to mankind.

For this reason, this part of the Book, written in 1986, introduced fifty pages, including a long military history of the Mother of Harlots and Abominations, along with what seems to be the Bible's introduction to that topic. However, a lot has changed since 1986, so these fifty pages have been replaced by the following eleven, under the Chapter headed, "SUMMARY."

1994 Update

In 1987 I learned that the Japanese company, Bravice International (that bought Weidner Communications, which introduced to the world cost-effective Machine Translation, based upon New Learning, as explained in this Course) created "machine translation fever" in Japan, when they brought New-Learning-based Machine Translation to Japan. The Japanese Government soon announced that it was "the Number One Social Goal of the Nation of Japan," "to develop a functioning Interlingual Telecommunications Service by 2001," "based upon the Weidner Technology" (New Learning).

When I had finally developed cost-effective Machine Translation, in the Fall of 1978, one of my computer programmers was, Bruce Bastian, one of the two founders and owners of the WordPerfect Corporation.

After that Machine Translation development became world-famous that Fall, he repeatedly told his supervisor, who relayed it to me, that Bruce had started a spin-off development based on New Learning that was very important. I didn't get around to finding out what he had because, on January 1, 1979, the people running Weidner Communications (which had a license to sell products based on New Learning) locked out our operations and ran over dollars for pennies to promote just Machine Translation, with no further thought for Interlingual Telecommunications Services. On that day of our lockout, Bruce Bastian started WordPerfect.

In 1989 I learned that, at last, it had been discovered how computers everywhere can be communicated with from Natural Human Languages, that is, that one didn't need, anymore, to have to communicate with those machines through the complicated "mathematical" codes which, one might say, are presumptuously called, "Artificial Computer Languages." This breakthrough

in word processing, that the whole world was running to, was named, "Natural Language Processing."

In 1991, I learned, from the technicians who belonged to the part of Weidner Communications that was sold to a major US word processing company, that all word processing in the world was imitating the original Weidner Communications/New Learning word-processing innovations. When they asked me how that happened, I mentioned Bruce Bastian and WordPerfect; and the response was, "Oh, that explains it." Last year I learned that (apparently) the originators of Natural Language Processing admitted that Natural Language Processing came from Machine Translation.

Today the entire world wants Natural Language Processing; they want it in the most "cash-commercial" sense. They want it to further the automation of Machine Translation. It has a great demand for use in its original form: the fast learning of foreign languages.

In the 18th chapter of Revelation we find, in relation to the Mother of Harlots and Abominations: (verse 10) "for in one hour is thy judgment come," (17) For in one hour is so great riches come to nought," (19) "for in one hour is she made desolate."

The Mother of Harlots and Abominations might have been a bottleneck choking off the spreading of God's restored word to mankind, till now. However, the neck of that bottle has been broken off, when it comes to the world's wanting the Utah invention of word processing by Natural Language Processing, that comes from the Look Doctrine of the Book of Mormon, as you have seen from reading the Language Book and the rest of the Course.

The world wants the information that is the basis of this Course in a commercial way. Let them have it.

If this brings about the "judgment," the desolation, the coming to nought in one hour of the Mother of Harlots and Abominations (as the story of this Course suggests), that is wonderful!

However, remembering the words of President J, Reuben Clark, Jr., of all of mankind being on the brink of "the unfathomable abyss into which man seems ready to plunge," the issue is that we and ours, and all of the good people of the earth, don't go over that brink with it, when the Mother of Harlots and Abominations does.

For this reason it seemed like the fifty pages on the Mother of harlots and Abominations, that has been at this place in this Book, for eight years now, was out of place. In its place is a summary of how, "Our people may work together by the Law," on the same theme as the flyer that is used to advertise this Course.

SUMMARY

The Clark Warning

As mention has been made, from 1911 to 1961, that is, from the time that he was hired by the US State Department, as its chief legal counsel, its Solicitor, until his death, J. Reuben Clark, Jr., was widely considered to be the foremost expert on the US Constitution in the world.

His was the final legal opinion, upon the ratification process, for the Sixteenth Amendment, before it was accepted as being adequate.

At the General Conference of the LDS Church, held in October, 1937, his address included the following statements of "warning" for the benefit of the Church's membership:

"... I feel under a solemn duty to tell you.

Recently I have had opportunity to discuss world conditions with men from both sides of the Atlantic who are leaders in industry and finance.

I deem it my duty to tell members of the Church, by way of warning and admonition, of what the near future may bring insofar as these men can foresee. ... I am now giving the soundest human forecast of which I know.

... European nations are piling up enormous quantities of raw materials used in war ...

These same authorities declare that if war shall come, its ending will leave the world in a state of exhaustion heretofore unknown to modern times; that the depression from which we are now emerging will be but as a shadow of the real hard times which will then come. They feel that this next world depression will be near, if not quite, a chaos which will, in the existing state of mind of the peoples of the world, threaten the very existence of government, of property, of human rights, of liberty, even of the family itself.

... there is strongest reason for believing that some of the most skilled, astute, and shrewd diplomats, politicians, and statesmen of all Europe are now planning to have the people of the United States finance the next European war either before the war begins or during its progress.

Furthermore, certain of these same diplomats, politicians, and statesmen are planning to entice the United States into an offensive and defensive military alliance in order that we shall participate in that next world war by sending our young men to the battlefields of Europe. The argument they now plan to use to bring this about is that in this way only can the peace of the world be preserved. While this is a most profound fallacy, it will unfortunately find a sympathetic ear among many of the people of this country who do not fully understand international relations. It will require the wisest statesmanship on our part to prevent the United States from becoming again the victim of a world military catastrophe.

... I know of no responsible authority who challenges the forecast that within the next few years we shall, in the normal course, suffer a depression far more serious, affecting intimately far greater numbers of the people, than the one we are now finishing.

Indeed, one feels ... that no human power can cope with and ward off this threatening cataclysm.

... remembering that the measure of time with God is not the measure of time with man.

What may we as a people and as individuals do for ourselves to prepare to meet this oncoming disaster?

Let every head of every household see to it that he has on hand enough food and clothing, and, where possible, fuel also, for at least a year ahead."

He closes his statements by denouncing the fallacies of the then new federal Social Security program.

"The Existing State of Mind"

The Prophet Joseph Smith said that if the US Constitution was saved it would be by the elders of the LDS Church.

President David O. McKay "prophesied" that the way would open up for our people to work together by the Law.

President J. Reuben Clark's statements illustrate how, in the existing state of mind of the peoples of the world "the people of this country" will again "fall for the 'same old lures and tricks'" that will again make the USA "the victim of a world military catastrophe," which, this time, will set in motion the circumstances that will "threaten the very existence of government, of property, of human rights, of liberty, even of the family itself."

"What may we as a people and as individuals do for ourselves to prepare to meet this oncoming disaster?" One measure is to involve ourselves in the Church's program of Home Production and Storage, introduced by President Clark in that Address.

However, in the context of the denouncements of the fallacies of the Social Security program, with which he concluded that Address, his primary emphasis was that the LDS people must put the "truths" about "work" into their lives.

We are now at the moment of truth. None of us may responsibly ignore the way that the Lures and Tricks, of which we have spoken, have brought mankind to the brink of "the unfathomable abyss into which man seems ready to plunge, unless in God's mercy he shall be drawn back" (in President Clark's words).

The time is now, for someone in this world, to learn how to start working together with his fellow man, by the truths from our heritage, and demonstrate them to mankind, instead of continuing on, as part of the problem, that is forcing the crowd of mankind to be pushed over the brink of that abyss by those Lures and Tricks.

This Course is not the place for any greater treatment of those Lures and Tricks than that which they have already received. All that remains in this Course is to rehearse again the circumstances how that, from this day forward the way has been opened up for our people to again work together by the Law, point out how those same circumstances undo any cohesion to that "System" that those who have manipulated the world's monetary Economy by those Lures and Tricks have been using as their world-wide Mind Control Scheme, leaving in the wake of that undoing only the chaos, of which President Clark spoke, and the LDS People offering to the people of the world a choice, between working together by the Law or that awful chaos.

"Oaths"

Most of us are well aware that the mechanism that has been historically utilized, among the people of our heritage, to address the concept that we are "working together by the Law," is the mechanism of an oath. Public employees are not considered, "endowed by their Creator with

the power from on high" to perform their public employment until they take their oaths. It is from the instant that the candidate for the Presidency that won the Election finishes taking the prescribed Presidential Oath, that people address him as, "Mr. President."

The Virginia Statute of Religious Liberty, and the inclusion of its point of view into the First Amendment, was what was utilized by the manipulators of the world-wide Mind Control Scheme to torpedo what Christians felt they knew to be the truths of how to work together by the Law and allowed those manipulators to establish a world-wide system of Central Banks, to control the World's Economy, instead of a system where credit was extended to individuals upon the performance of their Christian Oaths.

The LDS people are the only Christian people who technically understand the religious principles that are needed to be understood in order to reestablish, "restore," a system wherein credit may be extended and an Economy, even the world-wide Economy, controlled, by an extension of credit based upon the faithful performance of a Christian oath.

What is imperative to remember in what we are saying is that the people who control the world's Central Banks, and the world's Economy through them, are the absolute enemies of the system that they control. The only reason that they took it over was to destroy it. They are the inventors of the Lures and Tricks of which we have been speaking. They are "the most shrewd" persons that President Clark was speaking of. And, although they, themselves, compliment themselves on the fact that they are the most shrewd of people, in reality all that they are the essence of stupidity that Satan has been developing as his tool to destroy mankind. They are the essence of danger and destruction to all of us, themselves included. The LDS people are in a position to restore a true credit system to save the world from destruction through the prostitution of the Lord's original credit system, prostituted by these manipulators. We may restore it if we wish. The only issue is if we wish to or not.

Our Wish

A peculiarity of the LDS Religion is the circumstance that its adherents, even those who believe it and do not do what is prescribed that they do, understand that they will not receive its highest rewards unless they, individually, wish for them and then go and DO what will win those rewards for them, individually.

For example, even though "the new and everlasting covenant" has been restored and an LDS person believes that, there are a number of things which that person must DO in order to earn the blessings that may result from participating in "the new and everlasting covenant" of marriage.

The first thing which that person must do is wish, very much, to find the person that wishes to be the first person's everlasting companion.

Similarly, even though the technical information is available to LDS people, that enables them to function within the system that the world now thinks of as, the World's Credit System, in the way that it was originally designed to operate, even though these LDS people could save their Country and the people of the world from an impending disaster by doing it, and even though they may do a great good for themselves, their families and their loved ones by doing so, the first step that the eligible participant must take is to want to.

We alone know the wording, the technical "word," that needs to be included in an oath, in order to establish the value in that oath that was historically understood to be in an oath, as the system based upon Christian oaths grew to become the World's Credit System.

One must first know that word, then believe it, then prove to him or herself that in fact if he or she looks to Christ that he or she will be endowed by the Creator with the power from on high to live forever: the greatest value of which the world has ever heard.

We may reestablish or "restore" the system which, for most of two millennia, our forefathers understood was the system within which one worked together with other people, "by the Law," if we want to. The missing value in that system, in more recent centuries, was the value in the oaths, of its participants, that had given the system its value. When it was proven, publicly, that that value was missing, the system's absolute enemies took it over and are close to the destruction of mankind with that control.

Let us quickly review what we have spoken of in this Course, that we know of the origin of the World's Credit System, and how its underlying value, the oaths of its individual participants, was destroyed.

The War on The Law Religion

The final part of the war, against the people who held to the old Law Religion, began in about 800 A.D., with the attempt by Charlemagne and Catholic Europe to conquer Scandinavia.

Lamely "aping" the invention of Heavy Cavalry warfare, by the Scandinavian Visigoths, of some 400 years earlier, Charlemagne attacked peninsular Denmark with armored Heavy Cavalry knights. The Scandinavians reacted, in self defense, and gave to the world, in so doing, the beginning of the recorded history of the organization that delivered to the world the system that has become the World's Credit System.

The areas of the world that support the largest concentrations of human population: China, India, Indonesia, Northwest Europe etc., all do so with the same resource. In addition to the fertile croplands that each of these areas have, each is also bordered by an extensive "continental shelf." About 90% of the world's food fish are harvested from these continental shelves. They have been the ready, full "refrigerators," teeming with the protein to provide these large populations with a dependable food supply.

One may see Northwest Europe's continental shelf by drawing a large circular line, on a map, from the point on the Atlantic coast where Spain meets France, around the British Isles, to a point off of the coast of southern Norway, and then off of the Norwegian coast up to the Arctic Ocean. Everything east of that line, the North Sea and the Baltic, are parts of that continental shelf that have provided the large populations of Europe with their reliable food supplies.

When Charlemagne attacked Scandinavia with Heavy Cavalry, Scandinavians attacked every fishing vessel on that continental shelf that was for Charlemagne and destroyed Catholic Europe's means of feeding itself from the sea. We know that the Norwegian Parliament decreed that every Township in Norway, that was on the sea, as far up as a salmon could swim, was obligated in a ship levy, to make, man and supply a war vessel. These vessels appeared by the thousands and their crews, the Vikings, swept the fishermen of Catholic Europe off of the continental shelf.

As starvation drove these erstwhile fisher folk inland, to support themselves, the Vikings took over their fishing villages, the castles that had guarded those villages, the Heavy Cavalry of those castles, and, finally, the countries of Catholic Europe with that Heavy Cavalry.

In the process of taking over these Catholic countries the Vikings abandoned the old Law Religion for Catholicism, in order to rule those lands. However, the Vikings who remained seafarers retained the customs of the old Law Religion.

The historical records of the Hansa or the Hanseatic League begin at this time. The Hansa began as "the 'monopoly' over the Herring Fishery" of Europe's Continental Shelf. Herring was the principal staple in the seafood diet of Europeans; but, of course, the Vikings monopolized all other fishing as well, as well as all other seaborne commerce. They established the headquarters of the Hansa at the city of Wisby, on the island of Gotland, off of the south coast of Sweden, in the Baltic Sea. "Hansa" is a Viking word meaning "the Band."

All of the great commercial cities of Northern Europe, from London, in the west, to Novgorod, in the east, belonged to the Hansa. They developed all of our species of "commercial paper": stocks, bonds, bills, notes, insurance, warrants etc.; and their rules for using them are "the Free Enterprise System" or the World's Credit System.

From its headquarters in Britain, that dominated the City of London, the Hansa also practically dominated all of the trade of Britain; and its navy served as the navy of the British Isles down to the reign of Queen Elizabeth I.

The Grand Banks

In 1497, only five years after Columbus' first voyage, the British explorer Cabot discovered the Grand Banks of Newfoundland. North America's Cod Fishery there extended from the Hudson Strait to Cape Hatteras and was so full of this most elegant type of fish that it became the primary seafood of Europe, in its dried form, over the succeeding centuries. The French Fishing Fleet, alone, that wintered in Newfoundland in 1504 numbered 100 ships.

During the 1500's the independent fishing fleets from England, France, the Netherlands, Spain and Portugal took away from the Hansa its centuries-old dominance of European seafaring. They did this with these fleets that worked the Grand Banks Fisheries.

The Hansa, collaborating with Spain, in Armadas and other ventures, did what it could to stop this trend.

A first step by England, to counteract this collaboration, was to establish a colony on Roanoke Island, by Cape Hatteras. This could have been to thwart any northward expansion by Spain, by land, from its settlement at Saint Augustine. After that Colony mysteriously disappeared, twice, an English fishing company next formed a more defensible Colony, at Jamestown, Virginia.

At that same time, in 1604, the French founded their first permanent colony in North America, Port Royale in southern Nova Scotia on the Bay of Fundy. By 1609 the Dutch had founded what became New York City.

Spain and the Hansa got into a war, against each other, that lasted from 1618 to 1648, the Thirty Years War. Virtually all of Protestant Europe went to war against all of Roman Catholic Europe at this time. The most prominent non-participant, which didn't need to participate because of its insularity, was England.

Christianity to North America through New England

The choicest part of the North American Fisheries lies between the 48th and the 40th parallels. In 1620, two years into the Thirty Years War, Englishmen felt confident enough in the opportunity to award that coastline and the whole continent with it, from the 40th to the 48th parallels coast to coast (the historical American "North"), to the businessmen running the most successful English fishing company.

The already existing colonies of the French and the Dutch along that coastline have been mentioned, and Sweden founded what became Delaware, just to the south of that area. However, all of these other European powers would be embroiled in that War, for so long, that they could no longer successfully compete with England in colonizing that coastline.

Four years later the Lord High Admiral of England at last declared that the idea that had begun the South, to stop the northward expansion of Spain, toward the coastline of the Fisheries, to have been a mistake. Spain at that time was trying to expand its influence northward but was doing so in Europe, not North America. After that European War, Spain would no longer be a world power nor a threat in North America.

So, in 1624 that High Admiral insisted that the seafaring, commercial interests give up on the Virginia Colony, turn it over to the Crown to administer, and concentrate their strength on colonizing the coastline of the Fisheries, from the 40th to the 48th parallels, belonging to the New England Company, which Company was presided over by that Lord High Admiral.

Perhaps more than any other man, this Lord High Admiral of England took over the seas of the world for the English-speaking people. Starting in 1629 he supervised the establishment of over a hundred fishing communities along the New England coastline. With their establishment the English-speaking people took over control of the Grand Banks Fisheries, the trade between those Fisheries and Europe and, by so doing, control over the seas of the world. That control was weak during the rest of the 1600's, strong during the 1700's and absolute from 1800 on.

The English came to America to take over the seas, partially for their own self-defense. They had to be very methodical about the way that they effected their all-important settlement of the New England coastline.

When the English Government gave that coastline to the New England Company, in disregard of the fact that it had already been successfully colonized from France and the Netherlands, the only purpose mentioned for that colonization was to bring Christianity to the American Natives. To effect that purpose the best minds in England came together to articulate the Christian heritage of the English-speaking people, that would be exchanged with the Native American population, as CONSIDERATION for our settling on their land.

The CONSIDERATION

Our forefathers who came from England to establish the US "North" did not come here as thieves. The Government of England had granted to these establishers, in consideration for their establishment of their crucial fishing industry along that coastline, all of the land between the 40th and 48th parallels, coast-to coast. This was the richest and most beautiful part of the richest and most beautiful continent in the world. However, in the minds of those establishers, they felt that they were giving a very "good deal" to the Natives in exchange for their land.

These establishers said to the Natives, "We have something more valuable in our tiny island kingdom of England than your whole North American Continent. There, in the townships

of that Kingdom, we are endowed by our Creator with the power from on high to be included in the government of the people, by the people, for the people of the Anglo-Saxon Communes of the Magna Carta tradition of Christian Europe. Power is more valuable than dirt. That power has made us the most powerful people in the world, with the highest standard of living. We will share this power with you. We will divide up your Continent into Anglo-Saxon Townships, with a school section in each one. You will be able to attend that school, learn how to read our English language, read the Bible that is written in our language, and, any one of us whom we give the right to live on your land will be able to tell you, from personal experience, how you too may be endowed by your Creator with that selfsame power from on high.

The centers along the crucial coastline from which the English colonized the North were Massachusetts and Connecticut. In the Charter of the Connecticut Colony it was said: "... as their good life and orderly Conversation may win and invite the Natives of the Country to the knowledge and obedience of the only true God and Savior of mankind, and the Christian faith, which in ... the Adventurers free profession is the only and principal end of this Plantation; ..." The Charter for Massachusetts was very close to being the same.

The "good life" of the settlers of the New England coastline was intended to, "win and invite" the interest of the Natives of the Country to the Consideration which we offered to them for our settling on their land. That Consideration, itself, was our "ORDERLY Conversation," that would show them how they, too, could be endowed by their Creator, each individually, with the selfsame power from on high, to be included in English Township/Commune Government that we were endowed with. This is how it worked.

The Orderly Conversation

The Lord High Admiral of England, who was the President of the New England Company, was Robert Rich, the Earl of Warwick. He was the largest property holder of Essexshire, London's fishing-village seashore. He attended church in the shiretown, Chelmsford.

He owned in his own name the land in New England from the 41st to the 42nd parallel, from the Atlantic to the Pacific, the Colony of Connecticut. He gave this land to his minister and their fellow parishioners, in Chelmsford, for establishing the exact pattern for our "orderly Conversation," showing the Natives how they too could be endowed by their Creator with the power from on high that was the power of the People of the Townships of England. That minister and parish came to New England and, eventually, established themselves there as the parish of Hartford, Connecticut.

The Minister was the foremost theologian of Cambridge University. He brought with him 100 other ministers that had also attended the Cambridge University Divinity School and over 30 who had attended at Oxford. In this country they founded Harvard University, its Divinity School, in order to perpetuate their services here.

When here, these 130 ministers had their leader, the Minister from Chelmsford, write a handbook, that they would all follow, to deliver the Consideration at issue, to the Natives of the Country. This Handbook contained the formula by which the Freeholders of the North were enfranchised down to the First Amendment.

This is, "the Formula": "If a man live not in the commission of any known sin, nor in the omission of any known duty, AND CAN GIVE A REASON for his hope toward God, THIS CASTS THE CAUSE, with judicious charity, to hope and believe that there is something of God and grace in the soul and therefore fit for Church membership."

This Minister thought up the phrase, "the consent of the governed," for the Freeholders of New England, who could "give" their "reason," that was "the orderly Conversation" that served as our Consideration to the Natives of the Country, for our being here on their land in the first place.

This Minister invented the concept of "a Written Constitution" and led the process for drafting the world's Very First Written Constitution, when he organized the founding of the Colony of Connecticut for the benefit of its Freeholders who were able to give to the Natives of the Country the Consideration that is at issue.

At the time of the American Revolution Connecticut was the only new State with a "republican form of government": a governor elected by the people, based upon a written Constitution, based upon the concept of the Consent of the Governed, etc. The rest of the new States had not been such "republics" but had been "royal colonies." (Rhode Island was like Connecticut, but many still claimed that it was mostly the east part of Connecticut.)

At this date in the world's history every nation on this planet but six have abandoned their previous forms of government for that devised by the founders of Harvard for the Freeholders of New England who could give the orderly Conversation to the Natives of this Country, in their local Township School, that showed those Natives how they too could be endowed by their Creator with the power from on high to be involved in our traditional English form of government with us.

However, only one of those, Natives of the Country, who attended those New England Township schools, went all of the way through our educational process to graduation from Harvard before the time of the American Revolution.

The Challenge

The Virginia Statute of Religious Liberty was written in Paris, France, drawing upon the input of the planners of the French Revolution. These planners were the murderers of the erstwhile Christian leadership of France. These murderers established the Bank of France to manage the Economy of France in the place of its former murdered leadership. These murderers have thereafter managed to place the Economies of virtually every country in the world on the same basis, that of a Central Bank, imitating the Bank of France, controlled by themselves.

Once again, the challenge of the Virginia Statute of Religious Liberty to the Freeholders of the American North was: "(y)our civil rights have no dependence upon (y)our religious opinions."

When the Northern Freeholders asked the Southerners, "What are they dependent on then?" the Southerners replied, "Upon the Greco-Roman 'state'; that is what the word 'civil' means."

That challenge has gone unanswered till this day.

When our forefathers tried to challenge the French Revolutionaries, that there is no history of the rights of the North European "Third State," "the Power of the People," coming from the Greco-Romans, they were answered, "The founders of Harvard thought that the Third State of England got their idea that they were 'endowed' by their Creator 'with power from on high' (along with the rights to use that power) from Luke 24:49, where Jesus Christ said, to the first parish of Christians: 'but tarry ye in the city of Jerusalem until ye be endowed with power from on high.' You get the canon of scripture of the Bible from the ROMAN Catholic Church. That is all that you know. True, the customs of the Communes of Northern Europe do not come from Roman

Catholicism; but you do not know where they come from. By the rules of Statecraft, among Englishmen, when the People are shown not to be able to explain their customary process of government effectively, rule by Greco-Roman Statecraft takes over by default. And, you certainly are not able to establish any believable link between your ancestral customs and Jesus Christ, that you can continue to rule North America by."

This unanswered challenge meant that not only did Northern Freeholders not know how to govern themselves by English custom, it also meant that none of them were able to give to the Natives of the Country the Consideration that was the Northerners "only end" for being here in the first place: the formal, written, legal Consideration.

The Put Off

The Greco-Roman "State" is the assertions: No man knows what Virtue is, because there can never be a Teacher of Virtue, that is, that there can never be a Jesus Christ nor his Apostles and Prophets.

When disciples of the Lord conquered the European part of the Roman Empire, 100,000 Visigoths walking through tens of millions of the Romans "whom they conquered," the Roman Empire, of Asia-Africa, said that their Empire was the Church of Jesus Christ. They said that their Statecraft was the "Gospel of Jesus Christ."

What that comes out as is the foundation of the Roman Catholic Church, since it was established by the Roman Emperor Constantine: that there is no man on earth who can teach another man the Virtue that Jesus Christ spoke of, how to be endowed by his Creator with the power from on high to live forever, with one single word for the single act that will allow that to happen — for that single word would then replace Roman Statecraft as the way that all men on earth can rule themselves, that is, that they then could, "work together by the Law."

If LDS people tell the Central Bankers that we know that word, that with it we can: 1. deliver to the Native Americans the Consideration that our forefathers agreed upon as our Consideration to be here, upon their lands and, therefore, 2. fulfill the only Agreement that all of the American People have ever all agreed upon as a people, the only self-evident truth that ever "united" us as a "united" people, 3. organize ourselves according to our ancestral Law, and 4. work together by the Law, they would put off our suggestion.

They would say, "Whatever word that you may think that you have, it nor you have any relationship to the historical Jesus Christ, of the European History behind English Customary Law, so you still lose. We think that the American Indian Natives ought to make a class action suit, under Article VI of the US Constitution, to evict you and all other English speakers from North America for nonperformance of the Consideration that is the only Agreement that ever 'united' you as a 'united' people."

If we protest to them, "No, we are linked to the historical Jesus Christ of the Bible. In the Bible He said that He had other sheep that he also must visit. They were here in the Americas. That is where we get the word that allows us to work together by the Law of our forefathers without having to have recourse to Greco-Roman Statecraft."

To this they reply, "You don't understand the hopelessness of your own situation. Marx and Engels drove the final nails into the coffin of the hope of the European people continuing to think that they could continue to govern themselves by the 'power of the People,' through the inherited customs of their forefathers, which they have, historically, felt came to them through the Lord Jesus Christ. Marx and Engels pointed to the fact that the Christian Communes of Europe,

wherein the people of Europe thought that they got endowed with 'the power of the People,' antedate the introduction into Europe of the Roman Catholicism through which you came to learn of the Lord Jesus Christ. The English (Inglish) people are the descendants of Ing who was one of the twelve berserkers of the God of the Germanic peoples, Votan. Votan laid his hands upon these twelve and gave them the same power that he had. That is where the Inglish people and all other Germanic peoples get the idea that they are endowed with power from on high to do things, not from the Bible.

When Latter-day Saints tell the Central Bankers, "We don't have a problem with that; when the Lord Jesus Christ visited the people in this Hemisphere, who recorded His visit in the Book of Mormon, one of the names that He either used for Himself or at least the people kept using for Him thereafter was 'Votan,'" the Central Bankers' Put Off ends. They go to leave us to our own devices.

What Do We Want?

When the Absolute Enemies of our Country go away from us and leave us to our own devices, the question that then becomes the issue is: "What is it that we want to do?" There are a number of options.

One of them is to do nothing. We could just sit by and watch mankind go over the brink into the abyss, that President Clark spoke of.

If we want to "work together by the Law," we are going to, at last, have to start spending "some" time trying to learn what it is.

In the first place, our Church "Canon Law" IS THE LAW of the Lord Jesus Christ, restored to us.

Our ancestral Common Law and Commercial Law is also available to us for us to study. The world is going over the brink because of misinterpretations of the Law by its Enemies. We have the records of the Communes of our Forefathers. We have been told that our very first responsibility is to seek for our fathers. We do that as we search these Commune Records. As we do that we come to intimately know the Law of the Communes or the Commune Law.

Then, if we want to work together by the Law, we need some Work to do. We can do our everyday chores. That is Work. But, if we want to do THE WORK that solves the problems of which we have spoken, it is respectfully submitted that one read the Business Plan of the Worldwide Interlingual Telecommunications Utility.

CONCLUSION

After the Declaration of Independence was signed, John Adams wrote a letter to his wife, Abigail. In that letter he said, "I am well aware of the Toil, Blood and Treasure that it will now cost us to maintain the Declaration ... Yet, through all of the gathering gloom I can see the Rays of ravishing Light and Glory."

The Light and The Glory

President John Adams had attracted people to the American Revolution, of which his cousin was "the Organizer," with his beautiful "vision" for this Continent.

He said, "I can see this Continent as the home of from 200,000,000 to 300,000,000 Free Men"

This was so good; it seemed so right, like it must be. So much was this vision in contrast to the stingy little island kingdom of our forefathers in England, where only 160,000 men had the voting rights etc., at the time of our Revolution, that virtually all did in the English colonies in America.

People could just taste this vision; it was so correct! It was the Pilgrims' dream, that had first brought that group of our forefathers to this land to here enjoy "the Liberties of the Gospel in Purity."

With old-fashioned Yankee ingenuity and self-reliance we could turn the vast central valley of this continent into a farm 1,000 miles on a side with which we could feed the world. However, there was so much more than that. The minds of hundreds of millions of free people on this Continent, free to think as they choose, has given the world such an explosion of technical information that America is currently in a position to bring the entirety of the world's population up to as high a standard of living as they wish through the Worldwide Interlingual Telecommunications Utility.

Ephraim and Manasseh

Whether or not one believes that the Germanic nations of Northwestern Europe, who were the early settlers of the USA and have given the world its modern technology, are the "multitude of nations" of Ephraim, which Israel and Moses, in the Old Testament, said would play the major role in gathering the good of the world together one day, as the LDS Religion tends to maintain, most Americans realize that there is no logic in looking over one's shoulder for someone else to make the technology of the "Developed" Nations available to the "Developing" ones.

"Why look over our shoulder for anyone else?" "Has anyone under the Sun established a country upon such a lofty, ideal basis as ours?" "Has there been any other place where such a lofty idealism has been pursued so intensely and loyally by so many hundreds of millions of people, moved only by their free will to do so?" Let us not look to any other people. We are the ones to do it.

Further, should one believe or not, as the LDS Religion does, that the predominantly American Indian Nations of Latin America are "great" numbers of people that Manasseh, of the Old Testament, was to become, that were to play the supporting role in the gathering of the good of the world one day, as told by Israel and Moses, I think one will look in vain for better

candidates for a good example of how fast a Developing people may become a Developed one through the instrumentality of the Worldwide Interlingual Telecommunications Utility.

I am, of course, influenced to feel this way by the LDS position that these predominantly American Indian, Latin American nations will swiftly "blossom as the rose" to become "delightsome" Developed peoples.

However Megatrends also maintains that there is no candidate for the Transfer of Technology, from English-speaking North America, to compare with Spanish-speaking Latin America.

A Free Man

A Free Man is a man who gets to do what he wants to do.

Historically, technically a "free man," such as were the 160,000 men who were the "free men" of England at the time of our Revolution, got their freedom by stating what it was that they wanted to do (their "oath") and kept their freedom by doing it. These free men have effectively ruled England since the Magna Carta.

About Four Technologies That The World "Wants"

The sophisticated in the Developing countries of the world may well have the sophistication to want very much to know two "technologies" from Americans.

First of all they may wish to know, "How is it that a free man can govern himself?" Then, on the heels of that might come, "And, exactly how is it that the minds of free men governing themselves are so productive?"

However, the masses of the world's population are so hard-pressed, to get the next bite of food into their mouths, that they have not nor never have had time for such sophistications.

The only technology for which they now have, or apparently ever have had, time, is to ask that question of the ages: "How can I be good?" Or, "What is it that I can do that will make me feel good?" Or, said in still a third way, "What is goodness or 'Moral Virtue'?"

Let's see what answer Adams' vision of Light and Glory for this Land gives to that person.

The Perfect Civilization

I believe that once a God, whom the people of this Land named "Votan," came to this land and established here a perfect civilization, the civilization told of in some detail in the Book of Mormon.

Apparently this same "Votan" came to the people of North Europe and established that same perfect civilization there. Because of all of the horrors perpetrated in Europe, by those who hated that Civilization, though, as recounted in these Books, apparently the only place where that civilization continued, in some force, like the original, was off of the coast of Europe, in England. From England that force was brought to this Continent.

In all other countries of the world it has been understood that no one can know what goodness is. If one cannot know what goodness is he cannot be good. That means he's bad. That means he's bad until proven good. Not so in America.

In the USA one is PRESUMED good until proven bad.

"What in the world could such a presumption as that be based on?" It is based upon the way that the perfect civilization, to which the USA has been heir, proves that a person is bad.

"How is that?"

Intent.

In other countries Law generally says, "Let's see, you hit this man on the nose; and on page 573 of the National Code it says that you must pay this court ... let's see ... here it is ... 236 francs."

In the USA it is not enough to show what someone did. It must also be shown what his intent was. It is one's intent that makes one good or bad, in the perfect civilization, that John Adams' vision of Light and Glory helped to bloom in the USA.

"Where did this answer to the FIRST technology, that Men wish to learn from America, come from, to get to America?"

At Lake Law Votan said, "If your mind wishes or wants or intends to look to me, your mind's eye will look to me. I am all Goodness; and you will be too, if you look to me. So, it is the intent of your mind that makes you good or bad. What your mind intends is the secret."

Of course, "mind" and "intends" are Old Italian words, which He did not use. "Mind" is a matter word. "Intends" is an energy word.

He used one word for both the matter word and energy word. It was the name of the junior of the two brothers, who were among the first leaders of His Church. That brother's name was "Will" (corresponding to "John" in the English New Testament).

1. "It is one's 'will' that makes a man good or bad. If one's 'will' (matter word) 'wills' (energy word) to look to the Son of God, that person is 'GOOD.'" That is the FIRST "technology" that all Mankind has always wanted to know.

2. However, at the same time, that is also the answer to the SECOND technology, in the list of the technologies that the world wishes to learn from the USA, because that is the answer to the question: "How is it that a Free Man governs himself?"

3. The THIRD technology in our list asks: "How is it that the mind of a Free Man, who knows what he wants to do, and is doing it, is so productive, of so many valuable technologies, so much 'worthwhile information'?"

We hope to answer questions on the first two of these three technologies with this Course: "Learn Our Law." We hope that good answers may be given to the third of these three items by the Course that we have available, "Hold To Our Law." And there are many other materials available that we can get for them or tell them where they can get them, to help answer this third species of question for them. However, by doing the first two, they will see how productive of worthwhile information their own minds will become.

4. Once peoples' minds are directed along the straight channel that these former answers direct them along, the FOURTH species of questions that they have, in relation to our American source of technologies, is: "Who in America is it, heirs as they are to that perfect civilization,

with its answers to the first three questions, who have used their productive minds to produce the technologies that I need the most, to accomplish my Major Definite Purpose?"

The answer to that is: "Our Founders," you who first take this Course.

Nature's High Price

One of the founding father's, of this Land of ours, spoke of the "high price" that Nature has put on such a celestial commodity as "Freedom."

If you are all ready, in this beautiful land, full of so many beautiful, delightful people, a land that is so highly developed, in relation to all other countries, as a free man or woman, who knows exactly what you want to do for the world, and are ready to "put your hand to the plough," to perform the great work for all of mankind that generations of your forefathers have fought, worked and died to make it possible for you to do, perhaps through Telecommunications innovations, this portion of this chapter is to indicate the author's understanding of the extremely high price, that will be exacted of yourself, to exercise your total freedom to do such a thing.

If in the beginning of this Chapter, we have brought together in so many words everything that this Course was intended to bring together, that we have "seen the light at the end of the tunnel," so to speak, let us now consider the terrible "tunnel" in which we find ourselves.

The Carpet-bagger Amendments

The Southern Slave-holding aristocracy held a dim view of the Egalitarian, Puritanical tendencies of the Northern States. However these Slave-holders, being, in one way of thinking, roughly the group of people in the American South who had prerogatives there, that corresponded somewhat to those of the 160,000 holders of the "franchise" in Britain, knew enough of how their bread was buttered, previous to the War Between the States, to hold on competently to these most precious free-holder rights which every State defended to its free-holders, just as the Kingdom of England had so defended them for its free-holders since the Magna Carta.

But this all changed after the Conquest of the Old South.

From the beginning in this Country there have been implacable foes of the basic outlook of the American people. These foes have reasoned: "The American people are lazy, both physically and mentally. They have neither the brains nor the moral character to rule themselves (as it is understood the 160,000 in England have had to do in order to be ruler-type people), so they in fact are not ruler-type people. And, they are dangerous thinking that they can participate in ruling; so, WE will see to it that they don't."

Before the War between the States, each State, as was just said above, guaranteed the very valuable, "substantial," free holder rights of each of its freeholders.

This all changed with the "Carpet-bagger Amendments," those amendments passed right after the Civil War. They are called "Carpet-bagger" because there was no way that the "freeholders," living in the Southern States, would ever have voted them in, so the formalities were forced through at gun-point, by the Occupying Army — which makes them invalid.

However that is, in one of them, the middle one, the Fourteenth Amendment, these Foes of the American Outlook, of which we have spoken, reasoned with Union leaders as follows: "Listen, it is obvious that the old rulers of the South are never going to give State Freeholder

rights to the Blacks, so we have an alternative. Let's create something new. We'll call it 'citizenship in the United States.' Now, we know that it is worthless, because it has no history. And compared to the ancient English freeholder rights, that States have heretofore provided, including 'due process' before a 12-man jury, this new national 'citizenship' will be trash, because it will only be National Public Employees putting on the hat of 'ultimate bosses' and issuing 'privileges' to these 'citizens,' that the Public Employees can take back when they want to. 'Due Process,' for these 'insubstantial.' 'citizenship privileges,' will be merely 'notice and a hearing.' But, at least it is something that Public Employees can give to Blacks, Aliens, Felons, Wards of the Government etc., that we can step in to stop Southerners from denying to ex-slaves."

That proposal received its Carpet-bagger Ratification.

The pernicious thing that has occurred in this land, now, since the Civil War, is that all of the old "State Citizenship" Freeholder Rights have been done away with. Today, all that the American people are considered, by their courts, to possess, are the insubstantial "privileges," that have granted to them by Public Employees, since the Civil War, for which privileges they have been expected to pay their "Personal Income Tax," since the Second World War. That is that that Fourteenth Amendment has displaced the entire meaning and letter of all of the rest of the US Constitution and is the legal basis that Public Employees have used, since 1933, when FDR came to office, to boss the former Public Employers around.

Check it out with any attorney or judge. You will find that ALL LAW that they study or have anything to do with, today, all comes from that "new US Constitution," the Fourteenth Amendment.

The Debility

This debility that has been placed upon all Americans, in recent times, by the terrible implications of the worst reading of the Fourteenth Amendment, by the US Supreme Court, has reduced the status of the American People to that of the "Serfs" of Russia, before their emancipation in the early 1860's. They are the "wards" of the State, because of the Social Security Program. And, if they do still have the trappings of the elegant status won for them by their pioneering forefathers, that is all gone, in theory, by the unpayable debt that they owe, constantly being run up more astronomically by their "Foes," spoken of before.

Challenges to Today's American Free Man

Alexander Solshenitsyn once said, "When THEY tell YOU that THEY are going to bury US alive, WE don't ask YOU to try to stop THEM. All that WE ask is, DON'T GIVE THEM THE EARTH-MOVING EQUIPMENT TO DO IT WITH."

We know who "YOU" is in these words. It is the, in fact, dangerously irresponsible American people, who have been "lured and tricked" into doing everything that they have been asked to, by the age-old Mortal Enemy of White Christian Europe, to allow them to all but obliterate White, Christian Europe. We know who the "WE" is. It is the Christian Russian people. We know who the "THEY" is. It is those "Turkic Peoples," who, as the Huns, Turks, Mongols, Tatars etc., have relentlessly been trying to obliterate White Christian Europe, from the time of Attila the Hun, to Genghis Khan, to today. These Turkic peoples had no interest in helping Christian Russia fight its enemies in the First World War. They were eager to jump on Russia, as the "Red" Army, to enslave Russia's people and brutalize them as soon as Russia was down, after losing the First World War. These Turkic Peoples, who directed the Red Army, were

clever enough to slink aside, from the fury of the Armies of Christian Western Europe, when they attacked the Soviet Union, early in World War Two, and were able to conscript the hapless Christian Russians to blunt that attack. With the support of the silly USA they were able to drive deeply into Christian Europe, attempt to enslave it, with their half-baked social doctrine, threaten the nuclear obliteration of the USA, and mass-emigrate to the USA etc., to foster their social catastrophe here.

Challenge Number One: Throw these illegal aliens out of your land before they finish their task.

The Free Men of England NEVER ALLOWED THE NATIONAL GOVERNMENT OF ENGLAND TO HAVE A STANDING ARMY, BECAUSE THE FIRST THING THAT GOVERNMENT WOULD HAVE DONE WITH IT IS TAKE BACK THE RULING OF THE COUNTRY, WHICH IT LOST TO THE FREE MEN AT THE MAGNA CARTA. There could have been some "Navy"; that couldn't do all that much to conquer them.

For this see US Constitution, Article 1, Section 8, Paragraphs 11 & 12:

"(The Congress shall have Power)...

To raise and support Armies, BUT NO APPROPRIATION OF MONEY TO THAT USE SHALL BE FOR A LONGER TERM THAN TWO YEARS;

To provide and maintain a Navy."

A Navy is alright. A Constitutional Amendment is needed to have an Air Force. But, THERE CAN BE NO STANDING ARMY. It CAN'T be "mixed in" with the other two. There CAN BE no "Department of Defense" to so "mix" in. There can be no Trillions of dollars "Defense Budget," for that Department. All that a "standing army" is to be used for, by the "Foes" of this Country, is to conquer the erstwhile Freemen of this Country. Period.

That is the bleeding wound of the Free Men of this Land. That might well be Challenge Number Two: Get the army back to the bare "cadre" or "officer corps" size provided for with the maximum two-year appropriations.

"But how then can the Free Men of America defend their land?"

The exact same way the Free Men of Switzerland have done it, for centuries.

"But what if the Russians hit us in our moment of weakness, while we are trying to change over?"

Don't worry about Russia! The best Challenge Number Three, that I can think of is — for the Free Men of America to get busy and start pulling the Anti-Christian Turkic peoples, who currently have the Christian Russian people down, up off of them — remembering that the witless blundering of Americans, more than any other cause, is what let these Turkic peoples get them down in the first place. Just let the Christian Russians up, to where they can have a fair fight ... you'll never have to worry about Communism or "Russians" again.

Challenge Number Four: The only way that American Free Men have known how to control industry is by using the Pope's squeeze-gun and Great Seal, to "seal these industries on earth and in heaven." If the sentiment is sweet, the practice is hellish. The First Amendment says "No!" "What do you say?"

Challenge Number Five: Similarly, all American business "corp-orations" are Jesus Christ's "bodies," as per the Great Seal etc. above. Which, again, even if the idea is Millennial, no governments in the USA may participate in this, as per the First Amendment. Since all current

legal practice wishes to identify people, somehow, in this corporation setting, this is an enormous challenge.

Challenge Number Six: In relation to the two Challenges, Four and Five above, the entirety of Equity Court Procedure has to go; it is all based upon the rules for the use of the Pope's squeeze gun and therefore 100% inimical to the First Amendment.

"But this has been the warp and woof of the English-speaking legal profession, since they started writing English with the Latin Alphabet!"

Still, it all has to go. Challenge Number Seven: This is the big challenge. And, as you see, this is the end of the Course.

A writer really can't ask for "sympathy" for his efforts to say what he is saying, so I won't. However, I can say what it is that I see myself doing as this final, Seventh, Challenge is being written. Let's say that a man has both composed a long work, for an orchestra, and is conducting the performance of that work, for the first time. When he gets to the finale he points his baton at one section of the orchestra then another, then another, intensely motioning to all performers to concentrate on his baton as he takes them through the final passages, wherein he tries to bring in all of the many strains of melody, the "threads," of the previous parts of the performance, to "weave" his final "pattern," that he has wished to get across to his hearers as his message.

That says what I feel that I am trying to do with this final Challenge.

Joseph Smith said, "If we start out right it is easy to go right all of the time."

Then he as much as says that the right start is to know for a certainty where it is that you want to end up, your destination.

The start of this Course, the "first words" in the Language Book, its "Preface," is a quote from Ralph Waldo Emerson's oration at Harvard called, "The American Scholar." As we proceed through the "play," "The Mind Meets Spanish," you may remember how heavily we rely on Emerson's statements, in that oration, as we try to justify what we feel is the "American Outlook," to explain language.

At the critical point, where we need a perfectly beautiful "American" statement to present, as the rationale for us to take the final step in our reasoning to "explain Language" by what we feel is the American point of view, we used these words from "The American Scholar" oration:

"... there can be no scholar without the heroic mind... Free should the scholar be, free and brave."

And you may remember that, we had preceded those words by these words, that contribute to the above and build up to it, in the same oration:

"... This confidence in the unsearched might of man belongs, by all motives, by all prophecy, by all preparation, to the American Scholar. We have listened too long to the courtly muses of Europe ... if the single man plant himself indomitably on his instincts and there abide, the huge world will come round to him."

That is the Seventh Challenge as I see it: "the American Scholar ... should ... be ... free and brave."

With 2/3 of the American work force today producing or processing Information, the Hope of our Land rides on our "Scholars." Our Workers are "Scholars" today. They need "worthwhile information" in order to work.

"Who will find it for them?" "Yes, of course, all Americans then will agree on this, that that is what we need: We need our American Scholars to be 'free and brave,' pray that we still have among us men like the Edisons and Fords, of 'heroic mind,' in their 'scholar' type work, finding worthwhile and useful 'information.'"

So, let's say that our entire people agree upon this final challenge. I am just another American, that one might see walking down some street, who also says this. But, I wish to say it in "my" way, and from my vantage point.

Free

This first part of my observation, the part about our people being of a "free" mind, might sound a little cranky, but it does serve to introduce the "brave" part.

About a year ago or so I was talking with a fine, gifted young man. The subject turned to the final stage of his professional training immediately ahead of him now, before he commenced his career work. Of course "my bag," in talking with young people like him, is to introduce into the conversation the element of, "What is it that YOU WANT to do?" and then somewhat of, "And HOW do you think that you might be able to get to do that?"

His interests were the sciences, being so hotly pursued by industry today, and somewhat the management skills that industry needs, to let it successfully pursue those sciences; and he had been fortunate enough to have been able to have prepared himself, training-wise, to the point where he was almost ready to begin a productive worklife in that area.

But then his answer to me just made me sick at heart and to my stomach.

Shifting his eyes a couple of times back and forth, across the floor, as if momentarily exulting, at last, on how he was going to be able to pamper himself with lavish cash purchases (as I perceived), he said, "I think that I'm going to go into Law, because I can MAKE ..." and then he said some lofty figure of dollars.

A flood of "no's" came up out of me for him, of which I only managed to say a little on the spot.

Of course there is nothing wrong with going to Law School, if that is what you want. I had wanted to go to Law School since the time that I was quite young. As a matter of fact, as I recall now, I either thought about or actually participated in taking the Law School Admittance Test on three or four occasions. But, the reason that I did was because, "I loved the concept of Law," and wanted to know all about it. I was stopped, in my case, because each time some circumstance seemed to push down on me that, "No, there is something terribly wrong that has happened in this area, something that it is wrong for you to get into and participate in advancing professionally." So, I didn't.

But, here this fine, bright young man, whose parents and in-laws had, apparently, gone to such lengths to make it possible for him to do anything that HE WANTED, was telling me that he was going into something that he seemed to not like, found boring, even had an aversion for, but that he was going to do because, "I can MAKE (X amount of dollars)."

My first thoughts were: "No, a young man like you, in this species of work that you are telling me about, MAKES (meaning that word in the sense of PRODUCING ANYTHING) NOTHING." Such a person doing that, for lucre, today, is a NON-PRODUCER in the worst sense. The last thing that this country needs today is one more leech, taking advantage of our country's near death's-agony of confusion, in relation to what its Law might possibly be, crawling

up onto that camel's back, to, at last, break it, as the final unwanted, unneeded weight of just one more freeloader taking out of the country's economy what it cannot afford to give, but doesn't have, as yet, the Law understanding to deny and withhold.

Moreover, I thought there are only two ways that experts see that our economy can go. If the people do not change their "state of mind," using J. Reuben Clark's terms, in relation to RESPONSIBILITY for THE ULTIMATE THINGS about our American Way of Life, that is, if they continue on in the financially irresponsible approach that these ultimate things, about our country, were being addressed by, in 1937, when he gave his warning, in relation to them, that that approach will precipitate a new depression, that "will be near, if not quite, a chaos that will ... threaten the very existence of government ... etc."

In that scenario, I felt to tell the young man, "You will MAKE 'nothing,' dollars-and-cents-wise," a scenario which, I felt, he was aiding and abetting, with an abandon precisely in relation to responsibility for those "ultimate things," concerning our way of life.

"In another scenario, if the people of this country 'changed' their 'state of mind' from irresponsibility to responsibility for these 'ultimate things' about our country, then where would his attitude place him?" Should that change of state of mind have anything to do with an establishment of an RCA-like vision for an Interlingual Telecommunications Utility, for the World, and if that were pursued, along the lines of the traditional customs of the businessmen of Northern Europe, there would be ZERO employment for the ENTIRE body of "unknowledge" that he contemplated taking upon himself.

The issue with him was, there was "no reason," that I could see, why particularly HE should give up thinking like a "free" young man, about what he wanted to do, and abandon himself over into the great flooding tide of people doing what they do in a state of mind of financial irresponsibility, in relation to the ultimate things about our land.

Brave

And that brings up the finale, the last item in this Course, the "braveness" of the minds of the men and women of this land, in relation to the "ultimate things" having to do with our "American way of life."

I make it my task to try to inform myself about our current "folk heroes." One species of those of particular interest for me are those who force themselves to be most productive in the current production of worthwhile information for American Industry.

As I read about them and observe their casual comments, about how they see themselves as "scientists" and men of learning, I chance, now and again, to see their portraits surrounded by their written statements and formulae. These statements and formulae are, of course, written in the alphabets of Bab-el and in the numerals of its on-site successor, Baghdad.

As we have confronted this matter often in this Course, those alphabets and numeral system are the totally ARBITRARY products of Statecraft, from the site where Statecraft originated.

"How brave is your mind and mine in relation to the hosts of arbitrary things that Statecraft is constantly thrusting before our minds?"

That is THE Challenge, as I see it, for the survival of America, all that we know and love, right now: both in an actual economic sense, as we now comment on, and in an ultimate sense, as we encounter that in the last words of this Course.

Of course we all see that "worthwhile" information, that by which the American economy keeps the world's household in order today, is totally dependent upon a constantly accelerating discarding of non-worthwhile concepts, out of the way that we do things, in favor of the ultimate truth about the way that it is best done.

That requires no concessions. That is our need. It is obvious.

Yet, take the example of one of our "folk heroes," upon whom we are relying in this regard, say as a young man coming to the big city to begin his career.

Fresh from his small town, his caring family, his easy-going friends, his background, Sunday School, personal hobbies ... he comes to the impersonal rush of the metropolis. It is urbane, intense, hurried, uncaring ... Godless.

If our young man should be "unbusinesslike," and "stick his nose into other peoples' business," he will find them hurrying their lives along intensively committing their lives, in that rush, to a tremendous amount of the very most ARBITRARY things. Further, reacting to the prospect of all of the great host of humanity surrounding him, thus so totally committing themselves to these specific species of arbitrariness, can be "intimidating." IT NEED NOT BE. If he minds his own business, lets them do what they do, and he pushes on what he does; he need hardly take a note about all of that that might intimidate him in the least, far less engender in him the crass, craven cowardice, in relation to such things, which is the end of our "land of the free and home of the brave," but which many of our very observant people see as the reaction of too many of our American People, to these current "overwhelming" swarms of arbitrary things.

"ONE PURPOSE Behind the World-mind-control Scheme?"

"What are these swarms of arbitrary things, currently confronting the minds of all and overwhelming the bravery of the minds of so many of the American People, turning so many of them into cowards?"

The World-mind-control Scheme of Statecraft, which we have covered in these books.

"But that has to be absolutely terrifying to anybody, doesn't it?"

No, not if we ignore it.

"How is it possible to ignore it, in all of its near all-encompassing power?"

Be businesslike and concentrate on your own Major Definite Purpose. That is where I feel that our American People need "bravery of mind": to remain businesslike, concentrating on that which is most important to us, the interests of our People, the very ultimate things about our Way of Life, regardless of what happens in the World-mind-control Scheme of all of the myriad ARBITRARY things for them to think about, that they sense going on around them.

Well, I can see now that is a possibility in theory. "But do you realize what you are saying? The "whole world" (starting when these chintzy little Statecraft starters of ancient history got some people, then more and more, doing their arbitrary things) seems taken in, till now this World-mind-control Scheme, that you have spoken of, has got nearly everyone on Earth racing so swiftly, both mentally and physically, to stay alive, in their mind-control rat-race, that it takes about as much personal control over one's mind as possible to keep concentrating on one's own personal purpose and ignoring the mind-controllers. And, then, far above that, the totally "business-like" way that these World-mind-control Schemers take over our country. The totally "brazen" way that they walk right into all of our most sacred "temples," to deface them, right in

front of all of us, with such impunity. Our beautiful easy-going children, reared by easy-going Americans, do, good-naturedly, "stick their noses" into the "lures and tricks" of those Schemers, who, thereupon, "decapitate" our kids, so mechanically and callously that it is almost as if they have a Major Definite Purpose in all of this chaos that they are raising among us. They do what they do as if they all have a "super-purpose," that they all understand and pursue so uniformly, much more uniformly than I have ever witnessed easy-going Anglo Christians pursue a common purpose. "Say, now, there is the question for you!" "Do all of these World-mind-control Schemers have a common purpose, one that is behind every single act in every single World-mind-control Scheme, since Aristotle invented his first one, that all of these, that we have talked of, perpetuate?" Or, I guess that if I ask that I might just as well ask: "Is all of this 'overwhelming swarm of arbitrary things,' this blinding swirl of all of the arbitrary ideas that is being pumped so energetically today into the heads of everybody on Earth, getting them all rushing so pell-mell toward some end, premeditated by someone — does all of this go back to ONE SINGLE PURPOSE, that is behind everything that has ever happened, in all of these Mind-control Schemes that we have touched upon in this Course?"

Ah, yes. The question of THE ONE PURPOSE behind all of this horror of which we have had mention made in the Course. Yes, as a matter of fact there is ONE SINGLE PURPOSE for everything that has ever been perpetrated in this long-standing World-mind-control Scheme, ever since Aristotle invented it.

"There is ONE PURPOSE!" "Well, why haven't you ever mentioned it before?"

Well, in fact I refer to it very often throughout the entire Course. I wanted to be particularly "scholarly" about the beginning of "New Learning: Book I." For this reason I took Harvard University Press's publications of the words of both Socrates and Aristotle, in both Greek and English, and presented both of those texts along with our own "interlineal," verbatim translations, so that anybody could pick up a standard Greek-English dictionary and verify, for him or herself, that that message really is the message in English. What is more, we included the traditional "chapter and verse" notations for these two inventors of the current World-mind-control Scheme, to further help someone who wishes to scholastically pursue the points given in these original texts. "

Probably, to have been more puristic, scholastically, I should have done the same thing, Greek, English, verbatim and chapter & verse for the statements on this ONE PURPOSE, for the entire World-mind-control Scheme, in Book I, at the place where I first mentioned it. I tried a few times, if but half-heartedly. But, even though I wish, as much as possible, to be the best example that I can be, of what an American Scholar should be, still I have another purpose. You see, I also have sort of felt like a composer and conductor, and I needed to save this last group of quotes, out of the original Greek, for my "finale."

"But you're going to give it now.

Yes.

We have mentioned many times that Plato's presentation of Socrates' reasoning about "Statecraft," called "Politeia" in Greek, and misleadingly translated, "The Republic," for Christians, is the all-time "bible" of, "Statecraft."

Moreover, just as Aristotle uses Plato's comparatively short presentation of the Socratic dialogue, "the Meno," as the starting point for his entire "scholastic" program, beginning at "the Metaphysics," so Aristotle moves from Plato's presentation of Socrates holding his dialogue on Statecraft, "Politeia," as the background for himself, Aristotle, to present to the world his treatise entitled, "Politics," which is the basis of his entire multi-thousand-page World-mind-control

Scheme, that was imitated by an organization in Judea, that copied the name of Aristotle's "Synhedrion of Athens," as the "Synhedrion" of Jerusalem, after Alexander's Conquest there etc.

"Politeia"

That work was featured, primarily, in the Course, as the work that "the Synhedrion," in Parthian Babylon, told Diocletian that he must have his bureaucracy adhere to, if he wished his Roman Empire to survive after its crushing military defeat by the Germanic Peoples.

In "Politeia," Socrates says that what the State needs, ultimately, is a class of men and women, "guardians," they are called in the English translation, who are the superior people, and are naturally inclined to wish to preserve the State. To bind their services, most tightly, to the State, all of the men and the women of this class should forswear typical family-type relationships. Instead, all of the men, of this class, should breed with all of the women and vice versa. They should lie to the public about certain features of this arrangement, which might outrage the public. Also, they should forswear private ownership of property, for the good of the State. We touched on how the bureaucracy or clerical class of the Roman Empire then commenced on something in that vane, and preserved the Roman Empire on, after its military defeats from the Germanic Peoples.

These "guardians," or "rulers," or "law-givers," were to be the most "regular" appearing and "gifted" of a people in a Greek city state. They, men and women, were to be those most gifted in every aspect of war. But, superior to that, they needed to be able to capably, "wage war with words," in discussions, among themselves, on how to forever preserve their Greek city state from ever being conquered.

The Republic, Book VII

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| XIII 532 B | Glaucon: | "What, then will you not call this progress of thought dialectic?" |
| | Socrates: | "Surely." |
| XIII 533 E | Socrates: | "And may we not also declare that nothing less than the power of dialectic could reveal this, and that only to one experienced in the studies we have described, and that the thing is in no other wise possible?" |
| XIV 533 C | Socrates: | "Then," said I, "is not dialectics the only process of inquiry that advances in this manner, doing away with hypotheses, up to the first principle itself in order to find confirmation there?" |
| XIV 534 B | Socrates: | "And do you not also give the name dialectician to the man who is able to exact an account of the essence of each thing? And will you not say that the one who is unable to do this, in so far as he is incapable of rendering an account to himself and others, does not possess full reason and intelligence about the matter?" |
| | Glaucon: | "How could I say that he does?" |
| | Socrates: | "And is not this true of the good likewise — that a man who is unable to define in his discourse and distinguish and abstract from all other things the aspect or idea of the good, and who cannot, as it were in battle, running the gauntlet of all tests and striving to examine everything by |

essential reality and not by opinion, hold on his way through all this without tripping in his reasoning — the man who lacks this power, you will say, does not really know the good itself or any particular good ... ?"

XIV 534 E Socrates: "Do you not agree, then," said I, "that we have set dialectics above all other studies to be as it were the coping stone — and that no other higher kind of study could rightly be placed above it, but that our discussion of studies is now complete?"

So "Politeia" or "Statecraft" envisualizes a Greek city-state, led by this peculiar "secluded" class of people, mentioned before, who has the ability to fight best in wars, to defend the Greek city-state, but mostly are the most gifted in speech, so that they may successfully "strategize" their "war plans" etc. by the discussions, deliberations, "dialectic" above, to which only they are admitted.

See all of the elaborated, discussed plans, codes, strategies of all of the world's present states for the result of the above quotes.

So much for "Politeia."

The Politics

Socrates' program, as presented in "Politeia," having been accepted by Aristotle's hearers, he builds that program, to be his World-mind-control Scheme, as follows:

(As we see, when we come to our principal quote, Aristotle felt that all human life exists for the State, that it is the ultimate in human life. He felt that humans "procreate" for the State, and that they belong to the State.)

Politics VII. XIV 1335b35 "Therefore persons exceeding this age by four or five years must be discharged from the duty of producing children for the community.

Politics VIII. I 1337a25 " ... at the same time also we ought not to think that any of the citizens belongs to himself, but that all belong to the state, for each is a part of the state ..."

Speaking to an audience that "understood," from Socrates' Statecraft, that the highest thing that takes place in the State is the planning discussions or dialectics of the class of "Guardians," Aristotle builds "the Politics" to an end, considering the entire spectrum of sounds that the state will tolerate within the state, for one example, music.

It is an apparent evidence of his understanding that the people who rule, on all of the sounds that are allowed in the state, similarly rule on the discussion or deliberation or dialectic that ultimately rules the state. Here are his comments on how those who have attained the right to "deliberate," about what the state will do, are its ultimate rulers.

The Politics IV. XI. 1299a Let us then decide in this manner about the deliberative body, which is in fact the sovereign power in the constitution of the state.

The Politics VI. I. 1316 6 30 We have already discussed how many and what are the varieties of the deliberative body or sovereign power in the State ...

So, working with a "captive audience," who are agreed that those who have the right to deliberate about what the State should do, that is, to ultimately use the Third Speech Art (of the Seven Liberal Arts) Logic or Dialectic, are the highest acme of human perfection, Aristotle took

the liberty, at the end of the Politics, to advance the State's right to control all sound that takes place in the State.

In his treatise on Rhetoric, the Second Speech Art, Aristotle describes different speech tools that the politician uses to support his highest deliberation or dialectic.

And then again, as we examined in some scrutiny in "New Learning: Book I, The History of School," in the Poetics Aristotle gets descriptive about this elusive treasure of man, speech, the use of which is the highest thing that man may do, in his deliberative/legislative halls; and his description gives us the heart of the "Inflection Chart," later expanded by his disciples, in his World-mind-control Scheme, who dare to take no liberties with his work other than to expand it.

But, then, here is our quote, where Aristotle declares the PURPOSE behind all of this, and, in relation to which, in the face of what may happen to his World-mind-control Scheme of today, based as it is upon that Purpose, it is imperative that we remain mentally brave. It is given in its entirety here first.

Politics I. I 1252b28 The partnership finally composed of several villages is the city-state; it has at last attained the limit of virtually complete self-sufficiency, and thus, while it comes into existence for the sake of life, it exists for the good life. Hence every city-state exists by nature, inasmuch as the first partnerships so exist; for the city-state is the end of the other partnerships, and nature is an end, since that which each thing is when its growth is completed we speak of as being the nature of each thing, for instance of a man, a horse, a household. Again, the object for which a thing exists, its end, is its chief good; and self-sufficiency is an end, and a chief good. From these things therefore it is clear that the city-state is a natural growth, AND THAT MAN IS BY NATURE A POLITICAL ANIMAL, and a man that is by nature and not merely by fortune citiless is either low in the scale of humanity or above it ... inasmuch as he resembles an isolated piece at draughts. AND WHY MAN IS A POLITICAL ANIMAL in a greater measure than any bee or any gregarious animal IS CLEAR. FOR NATURE, AS WE DECLARE, DOES NOTHING WITHOUT PURPOSE; AND MAN ALONE OF THE ANIMALS POSSESSES SPEECH. The mere voice, it is true ... is possessed by the other animals ..., but SPEECH is designed to indicate the advantageous and the harmful, and therefore also THE RIGHT AND THE WRONG; FOR IT IS THE SPECIAL PROPERTY OF MAN in distinction from the other animals THAT HE ALONE HAS PERCEPTION OF GOOD AND BAD AND RIGHT AND WRONG AND THE OTHER MORAL QUALITIES, AND IT IS PARTNERSHIP IN THESE THINGS THAT MAKES A HOUSEHOLD AND A CITY-STATE.

1251b 31 διὸ πᾶσα πόλις φύσει ἐστίν.
On account of which every city-state by nature is.
Hence every city-state exists by nature

1253a 2 ἐκ τούτων οὖν φανερόν ὅτι τῶν φύσει
Out of these things therefore manifest that of the things by nature
From these things therefore it is clear that the city-state is

ἡ πόλις ἐστὶ ζῶον, καὶ ὅτι ὁ ἄνθρωπος φύσει πολιτικὸν
the city-state is, and that man by nature political animal.
a natural growth, and that man is by nature a political animal.

1253a 7 διότι δὲ πολιτικὸν ὁ ἄνθρωπος ζῶον πάσης μελίττης καὶ
And for what reason political man animal than every bee and every
And why man is a political animal in a greater measure than any bee

παντὸς ἀγελαίου ζώου μάλλον, δῆλον. οὐθὲν γάρ, ὡς φαμέν, μάτην ἢ φύσις ποιεῖ.
belonging to a herd animal more, is clear. For nothing, as we say, without reason nature makes;
or any gregarious animal is clear. For nature, as we declare, does nothing without purpose;

λόγον δὲ μόνον ἄνθρωπος ἔχει τῶν ζώων.
but speech alone man has of the animals.
and man alone of the animals possesses speech.

1253a 14 ὁ δὲ λόγος ἐπὶ τῷ δηλοῦν ἐστὶ τὸ συμφέρον καὶ τὸ βλαβερόν,
But speech for the purpose to show is the useful and the harmful
But speech is designed to indicate the advantageous and the harmful,

ὥστε καὶ τὸ δίκαιον καὶ τὸ ἀδίκον· τοῦτο γὰρ πρὸς τὰ ἄλλα ζῶα
and so also the righteous and the unrighteous; for this towards the other animals
and therefore also the right and the wrong; for it is the special property of man in

τοῖς ἀνθρώποις ἴδιον, τὸ μόνον ἀγαθοῦ καὶ κακοῦ καὶ δικαίου καὶ ἀδίκου καὶ
for men is one's own to alone of good and bad and righteous and unrighteous and
distinction from the other animals that he alone has perception of good and bad and

τῶν ἄλλων αἴσθησιν ἔχειν, ἢ δὲ τούτων κοινωνία
of the other moral sense perception have, and the of these things partnership
right and wrong and the other moral qualities, and it is partnership in these things

ποιεῖ οἰκίαν καὶ πόλιν.
makes a house and a city-state.
that makes a household and a city-state.

"What has he said?"

"Does he say: 'The PURPOSE for which NATURE gives MANKIND human SPEECH is STATECRAFT'?"

Yes, of course. That is it. That is what we have here.

"But, he doesn't come right out and say the words you put down, bluntly, verbatim, as Anglos would do, in stating their mutual business purpose, to found a business."

No, because he doesn't have to. He doesn't have to be so verbally explicit in order to get his hearers, of their own free will, so enthused about the purpose of their undertaking, as Anglos do, that they will busy themselves to do it.

You see, all that he has to do, from where he is coming, is to just say enough to win his argument. By his rules, then, he may force his hearers to do what he wishes. In the Socratic discussions, where his foundation is laid, that is accomplished by Socrates asking questions which no one, THERE, could answer. The answer that Socrates just barely intrudes, upon the baffled sensitivities of his hearers, serves as the viable foundation for the later-developed World-mind-control Scheme.

Criticism of this approach says that its inaugurators and perpetrators care nothing for what they say, that their entire interests is merely to be in control of the minds — and the bodies controlled by those minds — of those who hear their argument. For those hearers it is enough that they just barely win their argument with words. The Athens Synhedrion of Socrates, Plato and Aristotle CARRY their hearers along with them, thereafter, with the words that these philosopher-kings just "love knowing wisdom," the ultimate things about which they have spoken. And, since by their rules of debate, those hearers have already been beaten and subjected to that World-mind-control Scheme, those hearers are thereafter powerless to object to the actual sincerity or genuineness of their new rulers over them, in relation to those ultimate things about which their discussion began.

In their World-mind-control Scheme it is only essential to FIRST trick the hearer into the scheme. Once in, he is forced along, with others, which gives the Scheme its sometimes elaborate momentum.

Let's examine how Aristotle got that momentum going.

The "End" of Aristotle's World-mind-control Scheme

For Aristotle the "end," or "purpose," of man, is to live in a Greek "polls" or city-state, modeled on Bab-el. The idea that the end or purpose of man is to live in an everlasting family of mankind, as told to us on the Bible's first pages, had been lost to him and his for perhaps the centuries between them and the foundation of Bab-el. For, Aristotle, thus removed from the thoughts of the first Books of the Bible, "every city-state (Greek polis) exists by nature." That is the ultimate "end" to which "man" develops, just as a colt develops into a "horse."

"And, why is this so, why is it that the 'end' or 'purpose' of man is to grow up to exist in a Greek political entity, a Greek city-state?" Because man alone of all of the animals possesses speech. And the use of speech, the dialectic of the Guardians deliberating the strategy of the polis (for wars to kill humans etc.), is the "sovereign power in the city-state." ABSOLUTELY SO WHEN THOSE GUARDIANS "DELIBERATE" BY SPEECH ABOUT "GOOD AND BAD AND RIGHT AND WRONG AND THE OTHER MORAL QUALITIES" involved in understanding "Moral Virtue," the "partnership" in which deliberation "makes" the "State."

So since these "guardians," Socrates, Plato and Aristotle, BASE ALL THAT THEY DO UPON HUMAN SPEECH, both actually, as the nitty-gritty that they get down to, in describing the Inflection Chart, as the First Liberal Art, to be the basis of all of the others, and ideally, as the means for the deliberators to deliberate out all of the myriad of arbitrary ideas, based on that Chart, that has been the growth history of all of the arbitrary ideas, created by that World-mind-control Scheme, from that day to this, that today has almost the entirety of Mankind's billions rushing pell-mell, along, in the direction pointed out by all of those arbitrarily deliberated-out ideas, based upon that basis, these "Guardians" MUST TAKE A STAND THAT NATURE HAS A PURPOSE IN GIVING MAN, ALONE, OF ALL OF THE EARTH'S CREATURES, SPEECH: "we" declare, he said, that "NATURE" does nothing without a PURPOSE. "And, then, what is Nature's Purpose in giving man, alone, Speech?" He points out the direction, a direction that he and the other guardians will bind down hard upon the heads of those who accept their dialectic; it is the direction of Socrates and Meno ultimately deliberating upon the nature of "Moral Virtue," of which we have spoken at such length, at the beginning of this Course.

He may be "reticent." He doesn't have to come all of the way out, for his hearers, and bind them down, word for word, to his "end." He gets them all "moving" in his direction; that is all that he needs.

"What is his 'direction'?" He "says" that he "loves" wisdom, that he loves knowing the ultimate truth, the ultimate purpose of language. That is enough to get all of worldly mankind moving in his direction. However, his heart tells him that it feels that it cannot really know enough to explain most clearly such a thing, which is that ultimate thing for him; all that he and all of the State's other "guardians" here got going, as the basis of the entirety of their deliberation, that "Purpose of Human Speech."

"Aristotle, might it in fact be said that with your lips, you and the other guardians, who have gotten almost the entirety of Mankind, today, rushing so headlong after the purpose of your World-mind-control Scheme, draw near to wanting to know what the Absolute Purpose of Language is, since it is the basis of the way that you have gotten them all rushing so fast forward, in the arbitrary direction that you have pointed them in; but, yet, that you have removed your hearts far from wanting to know what is the actual Purpose of Nature or of "That Which Is Just Because It Is," in giving Human Speech to Mankind?"

Aristotle: I have gotten all Mankind rushing so swiftly, in the direction that I and the other guardians, who composed Athen's Synhedrion, in my day, have deliberated that they should go, since I went to the incredible lengths of writing the 5,000 some pages of the world's first Talmud, from that Synhedrion, as my World-mind-control Scheme, to get all of mankind rushing mentally, as fast as they can go, in that direction that I, and the others of Athen's Synhedrion, arbitrarily decided that they should rush. I did that by taking a stand, for all of us, in Athen's Synhedrion, as to the "purpose" of all that we do. I said: "We declare ... Nature ... does nothing without a purpose; and man alone of the animals possesses speech" ... with which he "deliberates" "the ... moral qualities," "moral virtue," and at last arrives at the concept of the State.

Perhaps in the actual deliberation, by Socrates, in "the Meno," to which I referred, in "the Metaphysics," Socrates does say that we cannot ultimately "know" the ultimate things, the ultimate purpose of Human Speech, to the point where we can explain it by human speech. But, you are wrong if you think that I would risk compromising, in the least, the rush of all of human kind, in the direction of all of the arbitrary things that I, in my writings, the first Talmud, and the basis for all subsequent World-mind-control Schemes, that have followed, have precipitated, by hinting, in the least, that I do not want, would not love with all of my heart, to know the very purpose of Nature, "That Which Is Just Because It Is," in allowing man, alone, to have his "special property" of human speech. You might think, from Socrates' words in "the Meno," that

our hearts tell us that we cannot know, so much so that we can articulate it, the ultimate Purpose of "That Which Is Just Because It Is," or "Nature Itself," in giving Speech to Man, which is the actual basis of all that we do, which basis is given as the Inflection Chart. But, our entire credibility with Mankind (that has precipitated the headlong rush of nearly all of them in the direction of the arbitrary ideas that I and all "guardians," in all Synhedrions after me, have achieved, so that now they make up perhaps well over 99% of all of the thinking of Mankind) is founded on the fact that Mankind tacitly understands that, "Yes, I, with all of my heart, want to know what the Purpose of Nature, Itself, is, in giving to Mankind that upon which all guardians, in all Synhedrions, after me or before, have built all World-mind-control Schemes: Speech." That, I say, I would "love" to know.

I will conceptualize the World-mind-control Scheme, begun at Bab-el, so many centuries ago, but essentially put in its present form by you, as a vast missile, flying through space. The reason that it is so vast, in this day, is that, today, with all communications media servicing it so absolutely, perhaps 99% of the thinking of nearly everybody in earth's current fast-growing population, is controlled by the arbitrary rules of thinking of your World-mind-control Scheme, Aristotle.

The fuel that makes that craft fly is the thinking of all of mankind that you "philosopher-kings," of Athens, ruling from your Synhedrion, are genuine, or sincere, in your thinking when you say how much you want to know: that you "LOVE" wisdom. If you were lying, then your on-board fuel is an explosive apt to detonate. The explosiveness of it depends on how bad the lie is, how much the lie has robbed those who believed it, how many have believed it and how much. All mankind today seems to be in its clutches and very intensely so. Moreover, if Socrates, your enunciator of this Scheme, should turn out, not indeed to be one of the greatest men to have ever lived, at last, but rather Satan Himself, as the enunciator for your World-mind-control Scheme, then the fuel on board the missile-craft, that your Scheme is, advances from being merely explosive to being nuclear.

The problem that the present-day leadership of the manipulation of your World-mind-control Scheme faces is that the genuineness or sincerity of its motivation is so terribly suspect. It seems to more and more people, more and more clearly, that that leadership cares nothing about what they say, with their words, and that all that their Scheme is, is just that, a Scheme to enslave the people of the world to new masters. These would-be masters do not now want, nor never have wanted, to be "philosophers," only "kings." And of course that is what turns your fuel into an explosive, perhaps of nuclear power.

But, mostly your problem is that the flying, front-most point of the "craft," of your World-mind-control Scheme, that point upon which you have focused all attention as, the "declared purpose" involved in your scheme — the purpose that Nature has in giving to mankind human language — is a detonating plunger, to explode your entire Scheme should, in fact, the purpose of "Nature Itself," in giving Mankind language, not have been for Statecraft, but for something that is exactly the opposite. Of course, that has been the risk that has been involved, since your particular editing of the Scheme, and, then, ever thereafter. That is, if, in fact, nature PROVES that its purpose in giving Mankind speech is exactly the opposite of what you say, then your space-craft is flying, "leading with its chin," so to speak, or with its "detonating plunger" going ever before it, to use the words given above.

Great numbers of people today, involved in some aspect or other with the development of the Worldwide Interlingual Telecommunications Utility, are explaining Speech from this new point of view, that lets a machine translate, to those who are currently guiding your space-craft Scheme, in the understanding that they sincerely want to know Nature's purpose in giving to Mankind Speech. As these people who, in some way or another, from the point of view of the

materials that compose this Course, do so, something has happened. This that happens is beyond my power to stop it, today, even should I wish to, and even though I am, in some ways, the "inventor" who is involved. That is, people whom I have never met, all over the world, are pursuing this, which I am now pointing out to you. In many segmented, independent, even competing areas, they are also pursuing the goal of the Worldwide Interlingual Telecommunications Utility. As they do so, and explain the result of their findings, to those paying them, ultimately the leaders who are the manipulators of your World-mind-control Scheme, today, the ACTUAL PURPOSE OF HUMAN LANGUAGE BECOMES MOST VISIBLE.

And, since you say that you genuinely want to know what the Purpose is, of Nature, in giving to Mankind Speech, that has, at this time, become so most visible, I will let the following say it:

The VERY PURPOSE of NATURE ITSELF, "That Which Is Just Because It Is," in giving Human Language to Mankind, is, right now, at the very time you read this, to bring all of the Power of Nature, Itself, along the pathway, exactly opposite to that on which the "craft," led by its plunger, of your World-Mind-Control Scheme, is flying, and with its Almighty Power, going with all speed, in exactly that opposite direction, to collide with that Plunger, and blow your World-Mind-Control Scheme to pieces, out of existence, forever.