

Work by the Law

(Originally Written in 1977)

When W. Cleon Skousen heard the conclusion of “The Story of Our Law, For Little Children” he had a most specific remark to make.

He referred to an appointment which he had had with President David O. McKay, in President McKay’s office, in 1967. The conversation went as follows:

President McKay, “Brother Skousen, our people are becoming slaves. They are falling or the same old lures and tricks that all of the rest of the world is. I want you to go down to Provo and work on HOW OUR PEOPLE CAN WORK TOGETHER BY THE LAW.”

Cleon Skousen, “Can’t the University do it?”

President McKay, “No, they don’t have the vision.”

Cleon Skousen, “But, what can I do?”

[At this point in his narrative Cleon Skousen inserted this; “He prophesied to me!”]

President McKay, “You go down there, AND THE WAY WILL OPEN UP!”

At this point Cleon Skousen made his most specific remark regarding the conclusion of “The Story of Our Law, For Little Children.” He said, referring to what he called President McKay’s prophecy, “You know, THIS IS PROBABLY IT!”

Lures and Tricks

It is no secret what the Lures and Tricks enslaving all of mankind are. They are Finance based upon Equity — which is the Cancellaria of Catholicism, which has nothing whatsoever to do with Jesus Christ, but is just Aristotle’s claim that unless we study the Alphabetic Sound Patterns (the Inflection Chart), which has the basis of learning in Western Civilization and now is the basis for learning throughout the world, from the Energy, or Catholic, Side we cannot learn anything about it. Which is an outright lie.

The Lures and Tricks Enslaving

It is no secret, either, how the Lures and Tricks enslave people. They are merely confronted that they are part of the “State,” of all of the rest of mankind, that is, that they

do not have a completely logical ethical system and therefore have to follow the rest of the people in the State's system, the only alternative.

People, of course, throw up their hands in surrender at being challenged on possessing a completely logical ethical system. That would mean having to define what ethicalness is, in the first place, and then showing the steps whereby one enters the system, to become ethical. Moreover, throughout the past 1700 years, that system had to assert that it was the System of Christ, or it was rejected, out-of-hand, by the State, in Western Civilization.

“What if ‘our people,’ as President McKay said, are so challenged?” “What if the world challenges Joseph Smith like that?” The words get stuffed right back down the challengers’ throats. By every rule of logic that the World wishes to try (as recounted in “New Learning”) Joseph Smith has broken the system that says that no man can teach another how to be good.

Working by the Law in the USA

However, stopping the negative doesn't necessarily mean commencing the positive.

The LDS do have a totally complete, logical explanation, by the world's formal requirements for a system to teach one how a person may become ethical, in relation to Jesus Christ, so they do not need to buckle under and surrender when challenged that they do not. They are still becoming slaves, though, because as David O. McKay says, “they are falling for the same old lures and tricks that all of the rest of the world is.” “Why are they?” Because “the way” needs to “open up” for us to “work together by the Law.”

That makes things very specific.

People in the USA used to work together by a process that is definable in no way other than, “the Law,” before a certain statement was made in Virginia. After that statement, this Country has been run more and more completely by the system used by the rest of the world; it is the system labeled by President McKay as, “lures and tricks.” They are the processes which the world knows by the name of, “Equity.”

The Statement

The statement was made in a Bill that passed the Virginia State Legislature and became a law in Virginia, on January 16, 1786.

It is, “... our civil rights have no dependence upon our religious opinions, any more than our opinions in physics and geometry.”

That statement caused the French Revolution.

The Russians based their Revolution on that of France, the Chinese on that of Russia.

“Why did that statement bring about worldwide revolution?” “Why is the statement, in itself, ‘revolution,’ in 1786?”

Because among the powerful in the world, in 1786, the heart of the State was that one’s Civil Rights were “entirely” dependent upon one’s Religious Opinions.

Before that time the way people worked in some States of the USA can only be termed, “by the Law.” After that they work, in fact, more and more completely by Equity.

Our Work

We wish to work together. In the division of labor of this world there is something that each of us can do that will benefit the others.

The people of the earth generally recognize the benefit of the division of labor. The constant issue among those among whom the labor is divided is, who shall have the “power.” There has to be direction to the labor. “Who shall direct it?” This “power” comes out as the word, “force.”

To quickly see how “force” works among us, let’s take the case of a typical business. If the business gets a patent, copyright, or some contract, that it plans to operate upon, it can go to the courts of the land to get injunctions or restraining orders against trespasses of these patents, copyrights and contracts.

The people executing the order, the police, are armed. They are directed by the court to enforce compliance with the court order. If the police don’t have enough force the court can call out the national guard or even the militia (all able-bodied males). That has always been sufficient “force.”

This “power” of which we speak is “the right to force people.”

In the eyes of the part of mankind experienced in work, it is an impossibility for people to work together without “power” — “the right to force people.”

“But, people who are forced to work are SLAVES!”

With one exception.

“What is that?”

That is if, in our work together, I force me and you force you.

That is what, as we shall now see, has been “Law” for as far back as we have record of it. It is an immediately attractive concept at first glance. It becomes more so as it is investigated. However, as we will also now see, you and I will be called upon to each force ourselves, all by ourselves, if we wish to “open up the way” to the enjoyment of its benefits.

OPENING UP THE WAY

Let us discuss how we may open up the way to work together by the Law, in three parts.

Part A: How people worked together by the Law in the USA before the door “slammed shut.”

Part B: What was so misunderstood that the door could be slammed shut.

Part C: How we may re-open the way.

Part A

How people worked together by the Law in the USA before the door “slammed shut”

There is no question which set of rules people ought to follow to engage in business. In both the Free World and in Communist Countries there is only one answer. It is by the hard and fast model used by the English Colonists who established the Colonies that became the Northern States.

When they came the individual Colonists had a most definite idea of what the rules were which one had to follow to succeed, through this model for doing business.

The idea was challenged at the time America became independent from England. There has been no fixed set of rules since. Governments still use the model on the big scale, and individual businesses still use it on the small scale; but in both, world wars for the governments, and bankruptcies etc. in the failures of nearly all (percentage-wise) small businesses starting out, chaos reigns.

The American Business Corporation

About one hundred years ago there were no “business corporations” in this country, except for canal companies the railroads, and some utilities.

All other “corporations” were “municipal corporations”: cities and towns.

John D. Rockefeller and others tried to find a way to build huge business conglomerates in this country. Rockefeller's first idea, the "trust," was brought down by the anti-trust laws. The idea that was finally seized upon to make huge businesses in America was to copy the railroads and utilities and organize businesses like a city or town — a "corporation."

In America today, not only Exxon and nearly all other large businesses, but nearly every smallest business, starting out, feels that it must become a corporation in order to succeed.

We might ask ourselves, "Are the people who try to start up small corporations in this country in 100% ignorance of the rules that would allow their organizations to survive?" That might be a good question to ask the attorneys to whom these people have to go to get the rules, which they will have drawn up. It seems that both they and the attorneys are confident that the people themselves are not competent to write the rules, because they might not hold up in the trials in court that may result from the companies' operations. Both clients and attorney refer to the ability that the attorney has with the rules, of which we have spoken, for their ultimate testing in court trials. But, then, the Chief Justice of the United States has recently declared a full half of the trial attorneys in this Country to be INCOMPETENT.

"What are these rules that have become so difficult to grasp?"

If a person is not willing to pay the price to address him- or her-self to this brief review of what the rules used to be, perhaps it may be impossible for that person to ever understand how to fare well in the system that is still kept going by the momentum which these rules once set in motion.

The Origin of the Old Rules

The present arrangement of municipal corporations in England, which is imitated exactly in the USA, had been well established before the years from 870 to 1066 AD, years in which it could be said that "Vikings" controlled the land.

The land was divided into "shires." The shires were divided into "wards." Wards are divided into townships.

An American State corresponds to a Shire. An American County corresponds to an English Ward. An American Township (such as are used for local government in New England and in the States north of the Ohio River) is the same as an English Township.

The Viking word for a Township is a, "by." A large map of Scandinavia shows how many of the smaller settlements are called "(something)-by."

The people who exercise legislative power at the national level, in both England and America, enact "national" laws. At the level of the English Shire or the American

State, people with this power make what Americans call, “State Laws.” The English Ward has all but disappeared, but the people with the power to do so, in American Counties, make “County Laws.” In both the Townships of England and America, and in these last 100 years, in American business corporations, as well, the people with the power to do so enact, “BY-laws.

[It may be of interest in this relation, of Township corporate rules to Scandinavian practices in Viking times, 1,000 years ago, that to this day in Sweden a corporation is called an “Action BYLAW.” For example, the S.A.A.B. Company’s name is, “Swedish Air Action Bylaw.”]

How The Rules Came to America

The rules about which we speak came to America as the Puritans of New England established their local governments.

These local governments were established in exactly the same way that local governments were always established in England.

However, since nearly all of the Townships of England had been established between 870 and 1066, or shortly thereafter, there was no current practice to copy from in England, except that every fifty years or so when one Township got so big that it had to divide.

How Townships Were Formed in Old England

The dramatic thing, in the secularized (maybe even, sad to say, Godless) eyes of many modern Americans, is that in England at the time its Colonists came here to America, the local Township was nothing but the organization of the local division of the pre-Reformation English Church.

Townships in Old England, to this day, are called, “parishes.” A new Township was “incorporated” as half of the congregation of an overflowing parish physically went to the place where they wanted their new building built — in the part of the old parish where that half lived — and heard each of the individuals who were to belong to the new parish say that they would live the “rules of the Gospel.”

When these people physically took into themselves the elements of “The Lord’s Supper,” in their new parish, they became a new “body corporate.” Of course, the syllable “corp-“ in the word, “corporation,” is just the Italian word for “body.” And, the new “body,” which the people of Old England became, in the location they had chosen for their new church-house building, was that of their “Lord and Savior Jesus Christ.”

New Townships in New England

In contrast to the slow rate of development of new Townships in Old England, there was a flood of new Townships established in New England in the 1600's. This flood in establishment of Townships produced the numerous books of by-law rules for municipal government in New England, that became the rules of nearly all local governments, in the USA, which, in turn, are the rules by which business corporations began to operate in the late 1800's.

The Rules of The Gospel in Old England

The New Englanders came to America because civil war was brewing in England. The desire of "Italian Interests" to stamp out the "Third State" in England (as mentioned in "New Learning") brought the Third State to arms. The people of England found a talented Leader. Following him, they first defeated the King's army and then beheaded the King. Then they, as the people in New England were already doing, tried, for about twenty years, to run all of England in the same way as they had run their local corporations, by "the rules of the Gospel," as they understood them.

When the Leader died his followers soon confessed that they had no grasp upon any set of rules of the Gospel by which they could run England. They admitted defeat as they invited the two sons of the King whom they had executed to return to run England by a toned-down form of Equity.

The New Form of Equity

The first of these sons was cautious enough that he didn't enrage the people as his father had. When his more rash younger brother succeeded him the old problems were repeated.

The younger brother sent officials to America to demand that Massachusetts and Connecticut stop running their governments by the rules of the Gospel and begin running them by the King's new form of Equity. Very much against the will of the people of Massachusetts, he took away from Massachusetts the right to keep running their government as they chose. He was almost ready to do the same against Connecticut when he so overstepped himself in Old England that the people chased him out.

New Equity Coupled With New Finance

When the people of England chased out that old King, in the 1690's, they asked his nephew, who was the Leader of Holland, to come and be the next King of England.

He brought with him to England the idea that produced the second “burst of brilliance” (a horribly negative brilliance) of England in modern times (for the first “burst of brilliance” see page 14). With this England would nearly take over the Earth financially, beginning during the 1700’s. It was the idea of how a government may financially enslave an entire country that is organized in the form of a “corporation.” It is the idea of a “central bank,” like the Federal Reserve System of the USA.

Holland’s Central Bank

Holland, as England, had resisted the attempt, by “the Italian Interests,” to stamp out their Third State. When the Hollanders started to go their own way, their self-reliance made Amsterdam the biggest commercial center in Europe. To run their commerce, though, they were deceived into allowing into their Country an idea from Venice, Italy. It was the idea of a bank with the power to indebt an entire city or Country that is organized as a corporation.

The Bank of England

The new Dutch King of England had been manipulated into being involved in the activities that brought this idea over to England.

Now, instead of the finances of England being run by the Church of England, they would be run by the Bank of England.

With the power to financially place in debt the entire Corporation of England, the Bank of England began extending credits to the parties that let England become, “the leading financial Country in the world.”

New England’s Rules of The Gospel During The 1700’s

Whereas the people of Old England admitted, of their own volition, so to speak, that they had no idea at all of how to run their Large Corporation of England by the rules of the Gospel, as they had understood them, and as they had used them to rule their small corporations, their parishes or Townships, the people of Massachusetts had been forced to stop using these rules of the Gospel, as they understood them, in a way that was very much against their will.

The relations of New England toward Old England, therefore, had a kind of hesitant non-identification, with the old Country, during the first half of the 1700’s. Then the thing happened that made the non-identification a big thing.

When the New Englanders first came to America (as told in “The Story of Our Law”) their “constitutions,” from the old English government, gave them all of America, lying westward from them, to the Pacific coast. Immediately west of them was the tremendously rich lands around the Great Lakes which, by their “charter-constitutions,” they owned. Up until the 1750’s the French had occupied these lands. But, in the 1750’s England and France got into a war whereby France began the process of giving up its claim to any of North America.

A Central Bank And The American Revolution

The real point of the American Revolution was if this Equity idea, of Venetian – Dutch – English Central Banks, that had financially enslaved the corporation or “body of Christ” that Old England used to be, before its Civil War, would be able to likewise financially enslave the Corporation or body of Christ that the still Puritanical New Englanders thought they were establishing, from New England to the Pacific.

If they heeled under and paid taxes to the Bank of England it would run up their debts so high they could never get out from under them.

They said they would not. The Bank of England wasn’t strong enough to send a big enough army across the ocean to force them to, and that was that.

“Civil Rights” Versus “The Rights of The Gospel”

In New England, in the 1600’s, when the Townships were founded, a person could obtain all of the “Rights or Liberties of the Gospel” in the Corporation of Massachusetts (for example) after he became a member of the local Parish. This had been the pattern in England. These “Rights of the Gospel,” of New Englanders, are what the Slavers insisted on calling, “civil rights.”

Let’s talk about the expression, “civil rights,” since the Slavers got their way and most Americans call them that today.

A man in Old England, before the 1600’s, who was a member of the Corporation of England, was called a, “freeman.” He had what the common people called, “the Rights of the Gospel.” These were:

a. He could vote to send his representative to The House of Commons, to adapt The Law to the needs of the times.

b. He could serve on a jury, which, by unanimous vote, could “excommunicate” people from the Corporation, for breaking The Law.

c. No one could take his life, liberty nor property from him except he had first been convicted by such a jury, and

d. He could keep and bear arms, to protect himself and the Corporation from dangers that could be so immediate that the Corporation, itself, might not have time to organize to take defensive actions.

The analogy of these first two Rights, to the operations of the Priesthood, as the Lord has revealed it: a. bishops and stake presidents going to general conference, and b. the operations of the high council, was told in, “The Story of Our Law.”

Let us take this occasion, though, to reemphasize that point, made in, “The Story of Our Law,” that, “Law,” as it is known by the English-speaking people, is the exclusive product of the unanimous verdicts of juries, throughout our history, and has nothing whatsoever to do with any “State.”

Winston Churchill said, “The liberties of Englishmen rested not on any enactment of the State, but on immemorial, slow-growing custom, declared by juries of free men as they gave their verdicts case by case in open court.”

“Law,” as it is known by us, came to us exclusively through people using what our forebears have ever called, “the Rights of the Gospel.”

The danger in insisting on calling the “Rights of the Gospel,” “civil rights” or “rights that one gets from a State,” is that if one says the State gave them, then, of course, the State has the right to take them away. And, as we shall now see, that is what seems to happen to those who so insist.

Townships

After the War of independence was won the New Englanders divided all of the American West up into Townships.

By the Northwest Ordinance all of the land north of the Ohio River was to be set up along the same Township lines as in New England. In 1962 there were 17,144 of these small Township governments, operating in the States that had been the original Colonies in the North, and also in the area that is to the north of the Ohio River.

Slavery and Equity

In great contrast to the way that the New England Colonies had been set up, to operate locally by the rules of the Gospel, as the people understood them, the Southern Colonies operated economically upon slavery, established solely upon power from the Crown through the legal procedures of Equity.

Townships had died out in early Virginia, when it was seen how inimical the concept of an English parish, the traditional gateway to the “Rights of the Gospel” (their “civil rights”) was to slavery, that was based solely upon Equity. As a result Townships were never instituted, in the old English fashion, in the other Southern Colonies.

Slavery and Townships Clash

After Independence was won the northern-dominated Congress divided up Alabama and Mississippi into Townships, so that land there could be obtained by the people on the same “free-hold” basis as English “freemen” had always held their property.

This spelled an impending doom on the Economy of the Old South. The chief liquid asset of the area was black slaves. If there were to be any door that these black humans could rise to make their way through to “civil rights” or “Rights of the Gospel” — one of which was personal freedom that no one could take from them except by the unanimous verdict of a jury — by any procedure that was still understood among Northerners, and taught from generation to generation as being that door, the Economy of the South would be in constant peril of immediate collapse.

They needed to sham that door shut forever.

The Door Slams Shut

Except among themselves and to other people in power positions, of course, the Slavers didn’t make a big deal of their efforts to get away from religion as just being a bold move to maintain their security over their slave property. To the public it was all in the name of “freedom of conscience.”

But “freedom of conscience,” or the right to not have to go to Sunday School if one did not want to, was hardly what caused world-wide revolutions.

The people of Massachusetts had been very strong in their efforts to have all western lands divided up into survey Townships on their original model. But, they became very weak in the administration of their economy when they started to try to operate on a big scale economically, without the Bank of England anymore.

At precisely the moment when the heavy depression of 1785-6 hit hard in Massachusetts, the Virginians struck with the statement that, “our civil rights have no dependence upon our religious opinions.”

They threw down the gauntlet before the New Englanders (the old “If you’re so smart why aren’t you rich?” challenge).

Now New England's Puritans were faced, in the late 1780's, by the challenge the Puritans of Old England had been faced with 120 years before. It is all well and good to run little Townships by the rules of the Gospel, as you understand them and teach them to your children, when the responsibility for running the operations of the bigger units of government is in the hands of those using Catholicism's "fin-ance" methods. But, it is quite another thing to run those bigger units, yourself, by the rules of the Gospel, as you understand them.

Things in Massachusetts swiftly deteriorated into a real war over economic options, in 1786. This was Shays' Rebellion.

Far from giving any answer to the Virginians on how to run the USA like a Massachusetts Town Meeting, the leaders of Massachusetts looked to Virginia, or to anyone else, for that matter, who had any workable ideas for running an Economy.

The Constitution

The Connecticut delegation to the Constitutional Convention wrote the draft of the "Connecticut Compromise," that became the US Constitution.

From the moment it was drafted, moreover, the Virginians made it clear, in the "Federalist Papers," for example, that they were on the attack against the idea that the door to "civil rights" is that of some kind of "religious opinion."

When they weren't answered in their challenge they opened the first meeting of the First Congress with a lunge to adopt the First Amendment, which would slam the door shut on their slaves forever to get civil rights through religious opinions. This lunge came out as; "Congress shall make no law respecting an establishment of religion."

This was mutely accepted, and worldwide revolution began.

"Why had worldwide revolution begun?"

The Slavers told the New Englanders that they were incapable of running the USA by any religious opinions, which they might have, that had enabled them to run their Townships. The New Englanders had no answer.

Now, New England was not just any group of hill-billies. It had been carefully planned as the ideal Puritan commonwealth by very successful and learned people in England, 160 years earlier. It had been run by such people ever since. Here was such an ideal body of people, organized into a Corporation or Body of Jesus Christ, just like Holland and England had been, that had no answer to the age-old challenge of Socrates, that no one could teach another moral virtue — that is, that there was no transferable set of precepts, had among the people of the Body, (the Corporation), that they could teach one to another and understand, as they had taught and understood the rules of the Gospel of Jesus Christ, by which they could rule themselves.

Revolution

All that the French Revolution was, was the conversion of all of France into a New England-like corporation, by the leaders of the French Economy, and then the establishment of “The Bank of France,” through the medium of Napoleon Bonaparte, in the year 1800, which could place all of the persons in that corporation in corporate debt.

Revolutions have come and gone; but this basic financial idea of a country organized into a New England-like Body, financially administered by a Central Bank, that can and does place in debt everyone in the Body, is the pattern now used to run every good-sized country in the world.

Slammed-shut Forever!

After the French revolution died down somewhat, in furor, a college teacher in Germany, named, Georg Hegel, started a new furor by showing how he had scientifically proven that the door which the Slavers had slammed shut would remain slammed shut forever.

He had a new theory all worked out and documented to show how the utmost and most driving forces, in the system whereby people in Northern Europe had organized themselves into Bodies, which they thought of as the Body of Jesus Christ, would be forever imprisoned to be manipulated through Equity processes operated by Socrates’ idea that no one could ever tell another how to be good.

One of Hegel’s most impassioned followers was Karl Marx. He gave these basic ideas of Hegel the form they have today in the Governments of Russian, China and the other Communist countries.

However, if we investigate closely these utmost and most driving forces, in the old way of doing things, we might find that it was just because there were some misunderstandings, some things which the people in these forces misunderstood, that allowed the door to be slammed shut in the first place.

Upon investigating these misunderstandings we may see that the door isn’t slammed shut forever at all.

Part B.

”What was misunderstood that the door could be slammed shut?”

Hegel And The Gilds

Hegel made his big point about the way that the learned used to work in the organizations of North Europeans. The learned in these corporations — bodies of Jesus

Christ — were divided to devote themselves to learned skills within the body in groups called, “guilds” or “gilds.”

Englishmen used this pattern to form the first modern political parties, when the first son of the beheaded King returned to rule England, after the Puritans gave up trying to rule by the rules of the Gospel.

Hegel said that the power in such groups were now permanently locked-in, “synthesized,” to be run by the Greco-Roman science of Socrates and Aristotle, as the two of them were “reborn,” in “the Renaissance.”

If we take a good look at these gilds, we will find a misunderstood principle of power in the heritage of the Free World, that shows us that no one has to be in the slightest economic bondage to anyone else unless he so chooses.

The Beginning of The Free Enterprise System

The “Free Enterprise System,” as we know it today, could be said to have been, the first “burst of brilliance” of England upon the economic world that so changed it. We have mentioned the second burst of brilliance – a negative brilliance – when English leaders in the late 1600’s discovered how to enbondage the corporation of the entire country to the leaders’ debts when they started the “Bank of England.”

The first burst of brilliance, on the other hand, was entirely positive. It began in about the year 1500.

Before this time England had been, essentially, a big farm. Its main produce was wool. Wars, which quickly kill livestock, were always raging in continental Europe; but the waters surrounding Britain protected the island from that.

The wool was shipped across the Strait of Dover to Antwerp, in modern-day Belgium. Antwerp was the clothing factory of Europe and Europe’s biggest city. It got wool from England and Scotland, made it into clothing and shipped its goods up the Rhine river etc. for distribution throughout Europe.

When the Catholics made their grab to stamp out the Third States of Northern Europeans, Antwerp was the first thing they grabbed.

Both Holland and England withdrew from Antwerp and started going their separate ways.

Amsterdam in Holland soon replaced Antwerp in some of its functions, and Amsterdam became Europe’s biggest town.

When the English withdrew from Antwerp they began, “the Free Enterprise System,” as we know it today.

London and Its Gilds

London began doing for England what Antwerp had been doing. But, London had an entirely different way of doing it.

In some ways London is the most remarkable city on Earth.

In contrast to the leading city of every other country of Europe, it is sometimes thought that, “London has never been conquered.” It seems that it remains, today, a perfect “museum,” of sorts, of the way people used to work in a Corporation, a Body of Jesus Christ, in the earliest days in Northern Europe.

The peculiarity is that the people organized in small groups, the “gilds,” to perform specific tasks within the over-all Body, do it in the same way that the general tasks are done by everyone in the over-all Body. This is apparently different than in any place else on Earth.

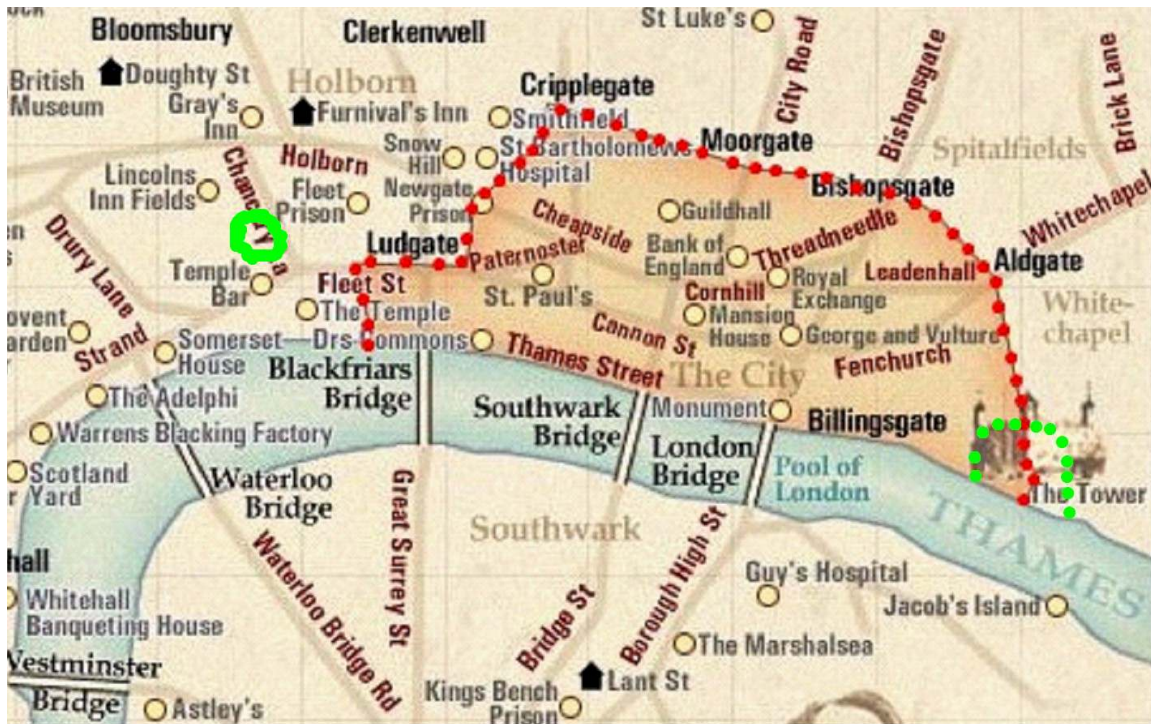
Let’s look into this peculiar way of working to see how different it is and how it was able to produce that burst of power, that rewrote all of the roles, as London produced for this Earth, The Free Enterprise System.

In order to do this right let’s first acquaint ourselves with the origin of the forces at work in London.

The Origin of London

In the mid-800’s the Danish king, Ragnar Lodbroks, spoke of “Londonburg, the greatest burg in all the North land.”

What he was speaking of was the area within the broken red line on the map. That was the “city of London in his day.



After Ragnar Lodbrok died his followers from Denmark and others from Norway took over almost all of the island of Great Britain. These Danes and Norwegians worked together as “the Vikings.”

They took over London as it then stood and built onto it. All of the main streets of London have Viking names. The main divisions of London both those inside its walls as well as the new ones the Vikings built outside its walls are called by the Norwegian name given to the main divisions of the shires in northern England and southern Scotland by the Norwegian Vikings. That name is “wards.” The “wards of the city of London are divide up into “sokes,” the name for parishes or divisions of wards in Scandinavia. (As pointed out in “The Story of Our Law” the word “soke” in England was unknown except among the Anglo-Scandinavians)

The dialect spoken in London, “cockney,” is an Essex dialect. Essex was one of the shires the Danes had settled permanently. All of these shires so settled were called “the Danelaw.” They had a distinctively Viking way of conducting themselves. To this day the name for each of the mass meetings whereby the people of the sokes of London get together in one house in the neighborhood to elect their representatives is called a “hus-ting,” perfect modern Danish or Norwegian for a “house-congress.”

The Danish Fortifications

After the Vikings took over London they built “wards” outside the walls as well.

In those days the moat started at the place where the “tower of London” (outlined in green at the right) now stands and was dug so that water from the Thames river was

brought up around the north side of the wall up to the area of the notch in the upper left part of the wall.

On the west side of the wall there was a large gulley with a creek in it that was used for the west moat. The name of this creek was “The Fleet.” The bottom of the gully, where the moat or creek was, is where New Bridge St. passes through Ludgate Circus to Farringdon St.

Proceeding out to the northwest of the notch is rising ground. It is over this ground that the main thoroughfare entered the “burg.” It is the route marked by the street High Holborn – Holborn – Holborn Circus – Holborn Viaduct.

The area of Lincoln’s Inn, encircled in green, was at the top of the hill on the west side of the moat gully. Here was the principal fortification of London. It was “the temple” or “the old temple.”

The Old Temple of London

The center of Viking life was the temple. There is where one went to learn the Law.

At the same time as Ragnar Lodbrok and his people settled eastern England from Denmark, around 870 A.D., groups of people emigrated from Norway to Iceland.

In Iceland they immediately began building their temples. In 930 A.D. the leaders from each temple came to a central place and founded the oldest continuously operating congress of regularly returned representatives of the people – working on the principle of government-of-the-people and by-the-people – on this planet.

That the temple at London should be a fortress is an interesting feature of what happened next.

The 1000’s in England

There was a great scramble among all of the Viking people during the 1000’s to see who would be the leaders of the Vikings as they began the Crusades.

Because of this the Danish dynasty for a while ruled in all of the countries of England, Ireland, Scotland, Wales, Denmark, Norway, Greenland and Iceland at the same time. The first to rule both England and Denmark was King Swain. He was followed in all of those lands by his son King Canute.

Canute was followed in England by his son Harold Hare Foot; then by his son by another wife, Hardicanute; and then by his stepson, Haricanute’s half brother, Edward the Confessor.

When Edward died the quarrel burst out again among a number of parties.

The winner in England was Canute's nephew, Williem of Normandy.

The people of London didn't get involved in the quarrel.

After the quarrel was over the people of London held an election and elected William of Normandy as the king.

Then England began preparing in earnest for the First Crusade.

This was done in two different ways.

One was that the Catholic Monks, from France, went throughout the land in England proving to the people that they knew nothing about ruling themselves and arranged for all power to be given to the King's party, that was preparing for war. This was one aspect of the war effort involved in the First Crusades, Kings getting power to wage war from the people of their lands; but it was far from the only one.

The other one seems to have been a very independent effort, by all of the former Vikings, to wage war in the Crusades through the organization of their old Temples — which they kept quite off of bounds for Monks.

These men organized, in many of the lands where Vikings ruled, and called themselves, "The Knights Templar" or "Templars."

These Templars were the group that was so successful during the early Crusades that they won control over the international financial arrangements involved.

The New Temple

After the success of the First Crusade the Templars began a much larger temple, for London.

The area between the road, Strand, Fleet Street, and the river Thames (including "The Temple" outlined in green at the left) was taken over for purpose.

"Strand" is the Viking word for "beach," and this road was the main thoroughfare to the new headquarters for England that the Kings had built at the monastery, or "minster," to the "west" of London's walls. That is the government area to this day in the lower left-hand corner of the map, the place called "West-minster."

The massive fortress the Knights Templar or Templars, built between Strand-Fleet Street and the River, was on top of the hill to the west of the moat gully. It was twice as big as the present temple outlined in green, extending itself the more to the west.

At the time the new temple was built the main land traffic to the city of London was now no more from other places in England over Holborn. Now it came from Westminster.

What these Vikings became Knights Templar now did shows perhaps the most interesting aspects of the City of London in: 1. It's attitude about the work it does; 2. disregard for any Catholic Monarchs; and 3. Measures taken to see that the latter did not interfere with the former. It also highlights the interesting identification whereby Londoners thought of themselves as Templars and vice versa.

Temple Bar

At the point in front of the Temple, where the Strand (coming over from the government buildings in Westminster) met Fleet Street (going down into the moat gully and to the London wall), the Templars put up a barricade. They called it "Temple Bar."

There the Templars fought off anyone trying to get into London.

London was the principal part of England. It was all business, the business of the Templars; and it functioned in the same age-old way that Vikings had operated from the beginning.

The curious thing to people who are not acquainted with England is what happens when the Monarch, King or Queen, wants to come into London. The King comes to Temple Bar. The Templars ask, "Who are you?" Regardless of what he says, he is treated like any foreigner. The only way that he is invited into London is if the Lord Mayor comes to Temple Bar, hands him the sword of the City, for touching, to signify that he has won no rights there by the sword, and then enters, escorted by the Mayor.

This was done in those early days when London didn't have many wards outside of the walls other than its fortress temples; it is done today when the ancient City is nothing but the small square mile of the downtown office district, in the middle of the current Metropolis. This "square mile" is constituted of 622 acres.

When the Queen recently wished to enter London, to mark 25 years on the Throne, she was still obliged to stop and wait at Temple Bar as all of her predecessors have had to do, back through the centuries.

The Templars

The people who ran the Temple intensely identify with these who run London. Those who run London intensely identify with these who ran the Temple.

As long as the Crusades thrived, London and its Templars prospered.

But, when the Crusades failed their reason for existing ceased among the Templars.

In general their Temples closed down, their membership dispersed and their property was confiscated. In France, where their international leader lived, the French went further. Spurred on by Monks, who were always resentful of Templars, the last “grand master of the Templars” was killed. His name was Jacques de Molay.

A most curious feature of English-speaking people is organization called “Free Masons.”

If people ask “Masons” what they have to do with the Templars they will tell you that they are the co-workers of the Templars who did the masonry work in building the Templars’ temples. Also, they named their boys’ organization for the last leader of the Templars, Demolay.

The Masons are no new thing. It can be proven that they have been around, organized somewhat like they are now, back in those times.

Today they are basically just a social organization, but the entire idea of Lodges and Country Clubs originates from them. It is interesting to speculate upon how much they have influenced the pattern of social life of the English-speaking people. It is more interesting to note that their division into different rites corresponds exactly with the major different groups of Vikings that took over the Isle of Great Britain in the centuries just before the Crusades. But it may prove most interesting of all to contemplate their concept for people working together, from which they say they originated, a craft “gild, as we consider the history of those which today, just as they have through the centuries, rule the City of London.

London When The Crusades Failed

When the Crusades failed and the Templars left the Temples a very curious set of renters were found renting the buildings as their school. The only people in England who, since those days when the Crusades failed, have ever had the right to act as a lawyer for or against a person being tried by a jury, or to be the judge ruling over a jury trial, have been graduates of the two “Inns” of people studying the Law within the New Temple or at “Lincoln’s Inn,” the site of the Old Temple, and at Gray’s Inn, just on the other side of the barricade across High Holborn from the Old temple.

In the early 1200’s the people all over England revolted against the Monks who had told them they weren’t smart enough to keep ruling England by their on Beliefs in what was right and wrong and had to relay on the King’s Equity. The people from all over England were to be restored to their old Rights, which they had had before the Norman Conquest, just like the Londoners had been able to enjoy them right on through that time without interruption. So they sent their young men from all over England to the four Inns of Temple at London to learn the Law. These four were Lincoln’s Inn, Grays’

Inn and the two within the New temple, the Inn of Middle Temple and the Inn of Inner Temple. Here they came and here they studied, from that day to this.

The Location of Temple Bar

The part of the New Temple that was outside of London's boundary, to the west of Temple Bar (see the arrow on the map), was called "the Outer Temple."

Apparently the people learning the Law never used it for that purpose. They stayed within the boundary of London wherein the Rights of the people working together by the Law had never been interrupted from its beginning. What is more they have always been organized in the same way that the people within London have always worked together by the Law. "How was that?"

How The People Within London Have Worked Together By The Law

There are "twelve great" guilds in London. They are: 1. Mercers, 2. Grocers, 3. Drapers, 4. Fishmongers, 5. Goldsmiths, 6. Skinners, 7. Merchant Taylors, 8. Haberdashers, 9. Salters, 10. Ironmongers, 11. Vinters and 12. Clothworkers. There have been many small guilds. Within each of these guilds people have always worded together to accomplish the goal of their particular craft in the same way that the people of the entire Body Corporate of England worked together.

Within the entire ancient "Body of Jesus Christ" a person was subject to being put outside of the Body for breaking the Law shared in common within the Body. The verdict had to be by the unanimous vote of the twelve jurors, named according to immemorial rules and proceeding by those rules — the ancient "DUE process of Law."

What the jury said was final. That is the Law. There is no appeal except "by the rules of the common law" (to quote the Amendment to the U.S. Constitution).

The guilds, the indigenous way of working together by the Law, have always worked the same way. Everyone within a craft, working in that small Body for the good of the bigger Body, knew the rules of the craft. If you broke those rules, and the jury of your fellow guild members unanimously agreed that you had, you were out of the guild, by suspension or expulsion, according to the degree the rules were broke. And, that was it.

The Free Enterprise System

This system had always worked well in London. The workers within a specific craft knew their craft well; they knew the rules of the craft. They, better than anyone else, were the best judges of when those rules were broken. "Who knew better than

they?” The genius was the unanimity feature. The same reason that lay juries, working within the ancient rules of the common law, have always been totally superior to judges, regardless if they started studying from their earliest childhood to be judges.

As the Crusades failed, the gilds more and more began running the overall affairs of London. Then, since the 1300's, they and they alone have elected the Lord Mayor. Their “Guildhall” (outlined by the broken green line) or Gildhall, which was the headquarters of all of the gilds, has been and still is the “city hall” of London.

Since the 1300's the gild members alone decided who should be members of the City of London: “Freemen of the City.” For a long time now the “freemen of the City,” its members, have been only the “freemen of the gilds,” their members.

When England stopped shipping its unprocessed wool to Antwerp and started exporting through London, London became transformed.

The centuries of self-reliant, responsible work by the men of London paid off. For centuries a man in London was trained to feel that he knew his job, he knew what he wanted to achieve; and those working with him knew what they wanted as a group. What is more, they all knew how the group expected them to behave to reach the group's goal.

When putting the export and sale of manufactured goods into their hands forced them to decide how big an area they felt their Free Enterprise System could expand to, they responded — “The World.” And if we, their successors, really haven't reached that yet, maybe we yet shall.

Free Enterprise Versus Free Farming

It seems that the problem with America has been that in spite of how dearly we love the Free Enterprise System, no one ever set it up here. The most we ever hoped for, heretofore, was “Free Farming.”

The Puritan leaders in England who planned New England made a plan whereby their people could go and take possession of a fine farmland where they could practice Puritanism away from Europe's religious wars; they perceived that the metropolis managing the Economy would remake London. Similar goals directed toward agriculture dominated the minds of the Slavers that founded the Southern States.

The workers of London were so absolutely betrayed, from being able to follow the previous goal, which they had shared in common with the New Englanders, when the Founders of the Bank of England were allowed the access that allowed them to first cause the Great Plague of London and then the Great Fire of London, in the process of their founding of their Bank of England there. This was an awful thing, in the eyes of New England's Puritans. It got so much worse as they witnessed the total absence of Jesus Christ in the management of England's Economy by the totally secular procedures of the Bank of England. In relation to this awful novelty New Englanders may have asked:

“What was its goal?” What did it have to do with God? If nothing, then why should it even exist?” The New Englanders were alienated. They would need to begin trusting to their own resources.

However, when they were, eventually, put to the test they found that they just didn’t have an indigenous, “Law remedy.” They gave up; and world-wide revolution against Jesus Christ, to totally secularize human life, took place.

The one thing that they did know how to do well has done. And as long as agriculture was the main pursuit in this country, the whole system has worked.

In order for a farmer to have a fee-simple freehold in the Northern pattern, that freehold had to be in a surveyed township. The land here has been so surveyed and the land has been successfully farmed.

But the only kind of an organization to run well-organized business, that could be found to click with the Law, was the idea of one of these organizations of farmers. Our business corporations are organizations based on New England townships, which were established to promote Free Farming.

Farming rules are fine, but they don’t quite make it.

Part C: How we may open up the way.

The Need of Our Day

Close to the end of his near century of witnessing the lives of the Latter-day Saints, President David O. McKay said that the forces of mankind’s ignorance are now closing in to choke the freedom out of the LDS people here in “Freedom’s last abode.”

Like other Americans the Church’s pioneers came to this place to promote Free Farming. It was a worthy goal. But, its day is past. It is no longer good enough to “farm by the Law.” The Latter-day Saints now need to learn how it is that they will be able to “WORK TOGETHER BY THE LAW.”

“What Can We Do?”

The people who have participated in building the Spanish to English computer translation program have been able to do so only because they have taken the ancient point of view of London’s Inns of Temple in relation to language — a different point of view from every other formal school on the earth, so far as we know.

We have introduced to the other main points of view, in our approach, by using the world’s explanation of language — which the world also uses as its legal system to force workers — as examples. Bad examples

When we have been so introduced we have seen the shoddy thinking, the dirty tricks, the outright lies.

But, we aren't isolated, at all.

It is our stated goal to put the benefits of the language translation machine at the disposal of all who want it — that is to get it developed for as many of the Languages of the World's 6,628 as want it.

We have to get busy and go out and work with large groups of people to get that done — at least 6,628 “GROUPS.”

We will, of course, only be able to introduce them to our subject the same way that we have been introduced to it. They will see the shoddy thinking, the dirty tricks, the outright lies, the same way that we do. “Then, so enlightened, how shall we propose to them that they work together with us?” “By the shoddy thinking, the dirty tricks, the outright lies?” By FREE FARMING?”

The Inns of The Temple, Inc.

In exchange for the basic idea of the translation computer, made in the midst of the exasperated search for that idea, the man who got the idea said that he would give the property rights over the idea to an non-profit organization, organized to accomplish the goal of getting the program in all languages as fast as is reasonable, and also organized according to the workable principles which make the translation computer's program work. The Inns of The Temple, Inc., of Utah is the result.

The Organization of the Utah Inns

The basic stance of the Utah Inns, in relation to the people who wish to go to work for its goal, is the same as that of the London Inns. It is one of dignity. It is that they know what they are doing.

If they don't they soon show it under these circumstances.

That is a good, “you're presumed innocent until proven guilty” principle.

We presume they know well the subject matter to which they will address themselves: a language. Then we orient them to our program's four main areas.

1. SPEECH We show them our basic LANGUAGE idea. They may read “The Fastest Way To Learn Spanish Is To See It” or may see the demonstration, “The Law of Language.”

2. LEARNING Our basic idea about language is a different attitude toward learning. To show what our attitude is different from, we must show the other one. This

we do in “New Learning.” The curious thing is that the attitude that is different from ours is also the basis of a legal system that is inimical to the way that most people wish to work together with us for our goals. We have taken what we know of the law system to which we are loyal and have highlighted the wording involved in that system in a way that makes it simple, even to little children.

3. LAW A. This we do in, “The Story Of Our Law For Little Children.” The key point in “The Story of Our Law” is the letter of Samuel Adams to the King. The big word is “socage.” We are linguists. We show precisely, professionally what “socage” means.

Every civil right owned by any American is owned, or held — to be technical — in “free and common socage” — “which is as absolute an estate as the subject can hold,” Samuel Adams tells the King.

They didn’t have a great deal of language enthusiasm, apparently, 18 years after that event, when the Slavers told the world: “... our civil rights have no dependence upon our religious opinions.” They raised the issue, as they touch off world-wide revolution, “Well then, what do they depend on?”

The answer is “seeking” — linguistically that is as absolute as the planet upon which we stand.

It is impossible to “seek” anything about which we have no opinion.

If the Slaver has no opinion about what he seeks, he seeks nothing. If he seeks nothing he holds or owns nothing, by free and common socage — and that is the way that every right that is held by the Law of the USA is held.

Where they went wrong, apparently, was their first word, “our.” “Our” meant what they have and hold. Apparently the Slavers had nor held nothing.

B. When you understand the concept of socage, that in reality — at the last extreme — our Law System’s History recognized our holding onto something by seeking it, as the only way that we may have anything on a permanent basis within the “Body,” we are prepared for the final message of the story of our Law: “What was the something that we sought?”

Two thousand years ago, in the area where our forebears were living at that time, the fairy tales that they teach to first graders in Scandinavia are the exact same happenings as LDS readers of the book of Mormon find happened here in Ancient America.

It is very obvious to LDS people what the Lord wanted the people to “seek.” It was His “sake” or “purpose.” “What is the Lord’s purpose?” “To bring to pass the immortality and eternal life of man.” “How may a man live forever — in logical words — that the whole world can grab onto by its workaday rules?” “Look!” Alma 37. “Seek

the face of the Lord always that in patience ye may possess your souls,” D&C 101:38.
“Look unto me in every thought” D&C 6:36.

Here is “New Learning” come home.

We can “Work By The Law” through what we found in New Learning.

Isaiah said, “The wisdom of their wise men will perish, and the understanding of their prudent men shall be hid.”

The wisdom of the world’s wise men perishes, with their Ancient Greek Statecraft foundations, as shown in New Learning.

The world’s juris-prudent, find that their Equity system, raised to such heights by the Slavers’ challenge to the world, is really just a bunch of tricks, deserving to be hidden behind their backs, as Language study reveals what is ultimately at work as the driving force of Law.

C. That driving force is something that any working man can understand, if he wants to, just as was the presumption, among the members of London’s Gilds, before the English Civil War, the hollow victory of which allowed to be ushered in the Bank, that would then make totally secular decisions about what was ultimately right or wrong.

“If we can understand how we should work together by the Law, in theory, what are the steps in practice?”

D. We approach this by “The By laws of The Inns of The Temple, Inc.” They outline the following.

A person who has studied the 1,000-page Course orientation program of the Inns, (plus specialized training as the case may be) is “called to the Bar,” just as the ancient graduates of London’s Inn.

To the mind of the man on the street of London, the graduate who is called to the Bar, from London’s Inns, is like the ancient Templar, who was summoned to the Barricade, or to go outside of it, to fight to keep the mistaken ideas of the King and of his Equity, or of other intruders, from invading London.

The “Bar” to which we call people at The Inns of Utah is likewise a “Bar against mistaken thought coming into our midst.”

“How do we do that?”

We ask the question listed in B.

If a person says the right answer we ask, “How may you seek this sake for yourself personally and for all of mankind in general?”

We tape his previous answers and his answer to this last question. If what is said sounds significant to us and sincere, we ask, “Will you HOLD to this sake?”

If the person says, “yes,” we say:

By the authority vested in me by the By-laws of this Corporation I recognize you as a Free-holder among us, and call you to the Bar of the Inns of the Temple, Inc., as an Utter Barrister of the Inn of _____ .

As long as the person holds on to seeking the Sake of the Law, in the way his own conscience prompted him as we questioned him, he is a “Free-holder,” as far as we are concerned, and invited to hold property among us in one of the Corporations or groups with whom the Inns have contracts.

As we call him to the Bar as an Utter Barrister of such and such an Inn, we call him as the Templar of old to go out beyond the Bar, protecting us from mistaken thought and to accomplish some things worth while for all of us in the battlefield, this world’s work in the area of his Inn.

E. Work Once a person is a Free-holder of the Inns and called to achieve in the world of work, it is necessary that there be a place where he can engage in that work.

We settle our disputes in Salt Lake City. We call the place where we settle them, “The Salt Lake Gildhall.” An Utter Barrister of each Inn, of the Inns, is eligible to join the Gild of the Gildhall that corresponds to his Inn.

He joins by signing the following:

I realize that the basic concept of the Businesses which use this Gildhall is an ethical concept.

I agree to abide by the formal ethical concepts of this Organization.

I recognize the Members of this Organization, constituted for this purpose by its rules, as Judges as to whether or not I abide by these formal ethical concepts.

I will abide by the determinations of these Judges.
