

THE STORY OF OUR LAW

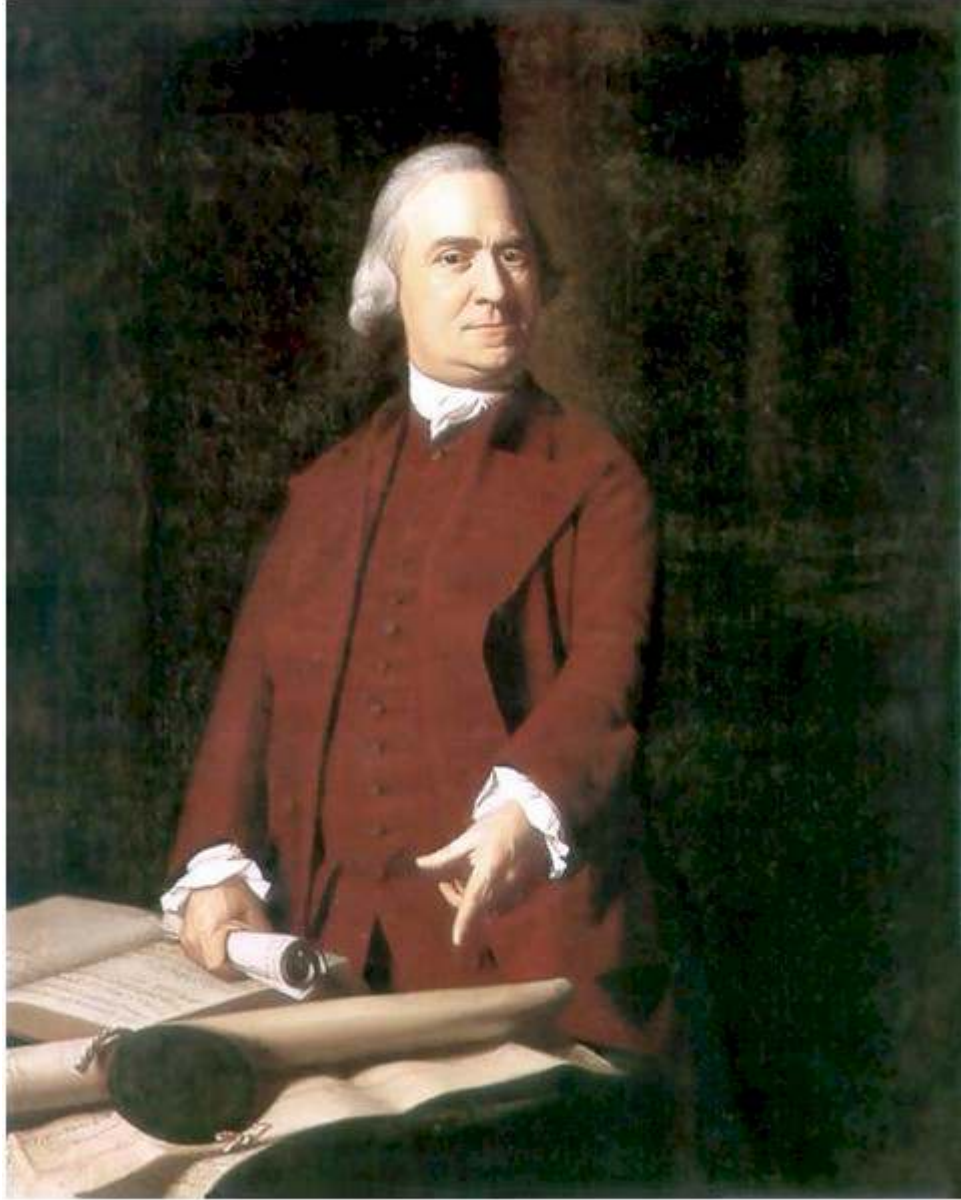


The Adams Statue

(FOR LITTLE CHILDREN)

by

Snorri Sturlusson



Samuel Adams 1770 – 72

THE STORY OF OUR LAW

(FOR LITTLE CHILDREN)

By: Snorri Sturlusson

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FOREWORD

For reasons that may seem obvious as one reads this story, this author some years ago decided to use the Pen Name, “Snorri Sturlusson,” when publishing material on this subject.

During the summer of 1976, the 200th anniversary of the beginning of the American Revolution, this author put together this version of the material under consideration as a story that would make the triumph of the principles behind the American Revolution, after their centuries-long struggle, most easily understood by the children living in the area where he wrote, along the Wasatch Front in Utah.

SAMUEL ADAMS

THE STATUE

There is a statue of Governor Samuel Adams of Massachusetts standing in front of Boston's colonial townmeeting hall, Faneuil Hall, in downtown Boston.

Many people realize that the American Revolution was planned, developed and finally begun – or, in other words, that it was “organized” – in Boston, Massachusetts.

Some people may even know that the townspeople of Boston got together, over the years that the American Revolution was being organized, to approve of the way that it was being organized, in Faneuil Hall.

What is incredible is the fact that almost all Americans are so overwhelmed by surprise when they read what has always been common knowledge among the people who erected that statue to Governor Adams' memory and inscribed this message in its base:

*“HE ORGANIZED THE REVOLUTION
 (“the American Revolution,” that began the USA)
 AND SIGNED THE
 DECLARATION OF INDEPENDENCE”*

The Portrait

The surprise of those people who had not understood that Samuel Adams “organized the Revolution” (the US Revolution) can be done away with somewhat if only we address what is being shown in a most famous portrait of him.

In the portrait, the document that he is shown pointing to is the Colonial Charter of Massachusetts, the “constitution” of that Colony until the time of the American Revolution.

It is likely that the reason that he chose to have this principal portrait of him showing him in the act of pointing to this constitution was that the House of Representatives of the Colony of Massachusetts had chosen him as their spokesman to write to King George III of Great Britain to tell him specifically how his British Government was inexcusably breaking the Law of the English-speaking people in the way that the British Government was disregarding the rights of the people of Massachusetts. Samuel Adams pointed that out for King George by directing the King's attention to a single word that is included in that constitution. It may have been that Samuel Adams is shown pointing to that specific word in this portrait because, as we will see, it was by that specific word that Samuel Adams, “ORGANIZED THE REVOLUTION.”

THE STORY OF OUR LAW

The Land

The English Government was very happy when the first Americans decided to move from England to America.

There were most important fishing areas off of the coast of North America. These supplied a large part of the food that the people of Europe had begun to eat by that time.

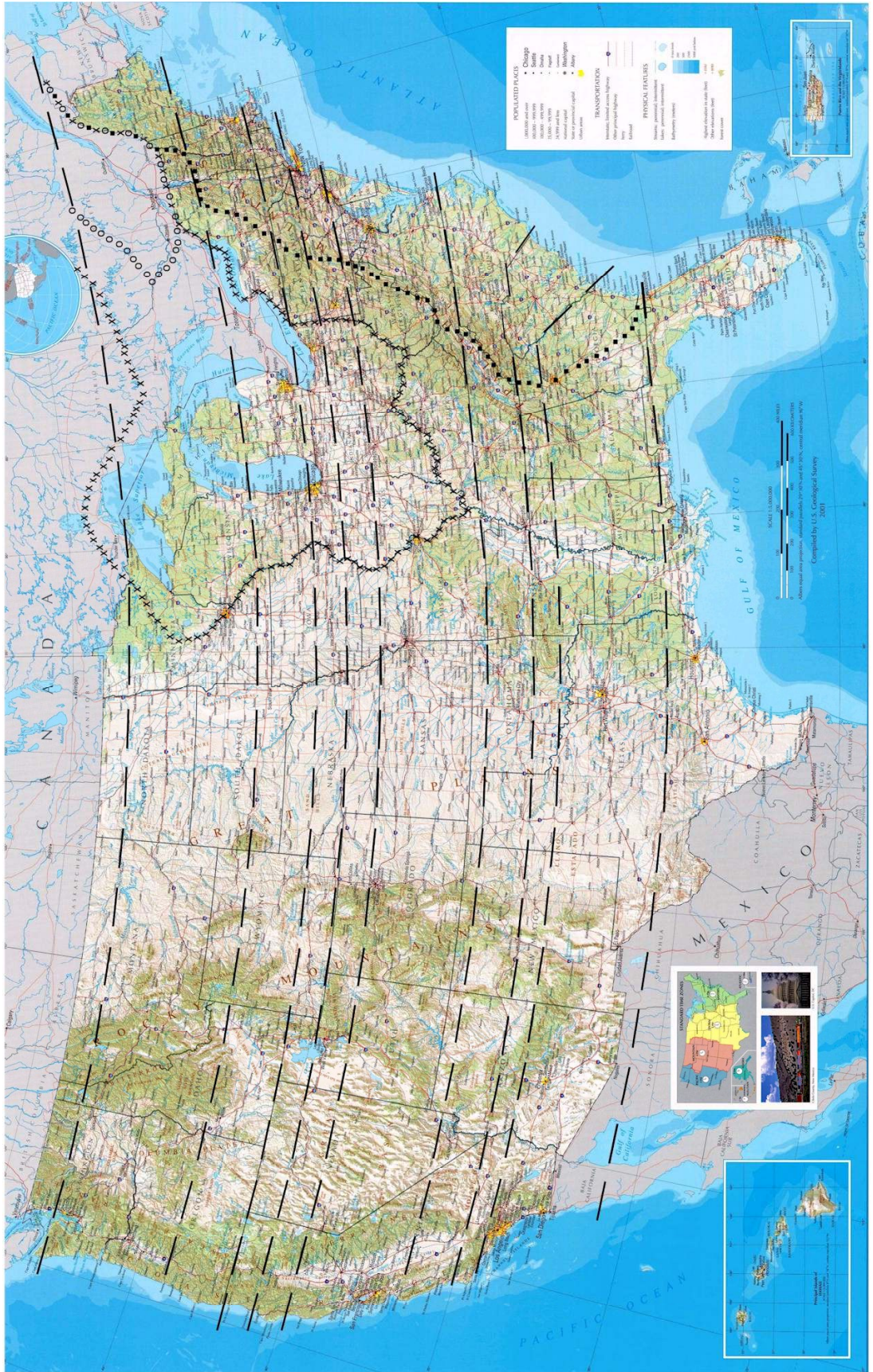
England was becoming the most important country in the world of business. This was happening because its navy was growing. Its navy had developed from next to nothing out of the hundreds of ships and thousands of sailors that were fishing the “Grand Banks,” off of the coast of America around Newfoundland. To give an idea of how fast such navies were growing, around the year 1504 A.D., just 12 years after Columbus’ first voyage, the French fishing fleet that wintered in Newfoundland numbered about 100 ships. The reason for this growth was competition. Icelander’s and others working in the Hansa had fished there for centuries. But, after the voyages of Columbus and Cabot, European governments “raced” for this resource.

In the Court of the King the representative of the Mayflower Pilgrims was asked why the King ought to let the Pilgrims settle ashore of the Fishing Banks. The Record shows the answer to have been but one word, “Fish.” They were allowed to go to America.

To encourage the colonists to go to America the organizations to which they belonged were given all of the land in North America from their borders on the Atlantic all of the way across the continent to the Pacific. (See the map on the following page.) The lines on this map, that show the borders of those colonies that extended from the Atlantic to the Pacific, are those lines that are shown as: _____.)

The following words, said in the English of the 1620’s are those by which the Colony of Massachusetts was given its land from the Atlantic to the Pacific.

Charles, by the grace of God, Kinge of England, Scotland, France ... etc. Whereas our father Kinge James ... hath given and graunted unto the Councell established at Plymouth in the County of Devon ... all that parte of America ... from forty degrees of northerly latitude ... to forty eight degrees of the saide northerly latitude inclusively ... And whereas the saide Councell ... have, by their deede indented under their comon seale ... given, graunted, bargained, soulded, enfeoffed, aliened, and confirmed to Sir Henry Rosewell, Sir John Young (etc.) ... all that parte of Newe England in America aforesaid which lyes and extendes betweene a greate River there comonlie called ... Merriemack and a certen other river there called Charles river ... and also all ... landes ... lyeing within the space of three English myles on the south parte of the saide Charles river or ... within the space of three English myles to the southwarde of the southernmost parte of the ... bay called Massachusetts ... and, also all ... landes ... which lye ... within the space of three English myles to the northward of the saide river called ... Merrymack or to the northward of any and every parte thereof ... and all landes ... whatsoever, lyeing within the lymitts aforesaide, north and south in latitude and bredth, and in length and longitude of and within all the bredth aforesaide, throughout the mayne landes there, from the Atlantick and westerne sea and ccean on the east parte to the south sea on the west part ... Now knowe yee, that wee ... by theis presents ... doe graunt and confirme unto the saide Sir Henry Rosewell, Sir John Younge (etc.) ... all of the saide parte of Newe England in America lyeing and extending betweene the boundes and lymitts in the saide recited indenture expressed ...



(In those days in England they called the Atlantic Ocean, “the westerne sea,” because it was to the west of England. (They called the Pacific Ocean, “the south sea,” because they had to sail all of the way south to Cape Horn in order to get to it.)

The Promise

English-speaking people work together in organizations that are called “corporations.” All of the English colonies in North America started out as business corporations that had been established in England. The Northern Colonies, in general, were successful businesses where the Southern Colonies all failed as businesses and had to be taken over by the English Government. (This failure as business undertakings had a great deal to do with the introduction of Slavery into the Southern Colonies. It had everything to do with the attitude in the modern U.S.A., that comes from the Southern Colonies, that looks to political government to solve problems, versus the attitude, in the modern U.S.A., that looks to private enterprise to solve problems, that comes from the Northern Colonies. This will be addressed in more detail later.)

These corporations owned most of the land that is now the U.S.A. (except Hawaii and Alaska), from the Atlantic to the Pacific. To encourage people to go to America, to join these corporations and work hard in them so that they would succeed, the English Government made its big point (the final point in some charters) that regardless of how valuable these lands might be found to be, it promised that these corporations (that the people could go to America to join) would still own them.

This promise was expressed as follows in the Massachusetts constitution:

And wee doe further, for us our heires and successors, ordeyne and graunte to the said Governor and Company, and their successors, by theis presents that theis our letters patents shalbe firme, good, effectual, and available in all thinges, and to all intents and Construccons of lawe, according to our true meaning herein before declared, and shalbe construed, reputed, and adiudged in all cases most favourable on the behalf and for the benefitt and behoofe of the saide Governor and company and their successors ... although expresse mencon of the true yearely value or certenty of the premisses, or any of them ... is not made ...

The Guarantee

This might have sounded hard to believe had not the English Government repeated many times in the charters of those American colonies that as far as it or any future English Government would be concerned, these corporations owned all of that land “forever” by the most absolute guarantee that English-speaking people knew of that people may keep what they earn.

The following is the way that this guarantee was given to the people who created the Colony of Connecticut, but it is almost the exact same wording as was in the guarantee to Massachusetts. (The earliest charter of Massachusetts gave it, essentially all of the land in North America, from the Atlantic to the Pacific oceans, between the 42nd and 44th parallels. Connecticut received a narrower strip just below Massachusetts — as we see on the map — going from the Atlantic to the Pacific, between the 41st and 42nd parallels.)

And knowe yee further that wee ... doe give ... unto the said Governor and Company ... all that parte of ... Newe England in America ... to have and hold the same ... for ever ... to bee holden of us, our heirs and successors as of our manor of East Greenwich in free and common soccage ...

As we will see later on, that was the most absolute guarantee that English-speaking people knew of that people may keep what they earn.

That was enough. People in England believed the English Government and went to America.

They went to America with the dream of becoming part of business organizations wherein what a man worked for and earned was his to keep and then to pass on to his children, according to the most time-honored and sacred guarantee that the English-speaking people knew of for a man keeping what he earns in a business.

And, these individual dreams were becoming realities as the colonists' work and sacrifices built up their business corporations into their "stepping stones" of access to the rich lands to the west.

Their Challenge

The English colonies soon expanded from the lowlands, by the Atlantic Ocean, up into the mountains that stood a short distance inland, the Appalachian Mountain Chain.

On the other side of those mountains, France, which was England's main enemy in Europe, had occupied a huge part of the land that would become the U.S.A. and Canada.

Not many people from France actually lived in the area. A great many of those who were there were trappers. However, the French Government had built a series of forts throughout the area; and, so, the French soldiers in those forts, and the French trappers, exercised a control over most of the land between the Appalachians and the Rockies, and from the Gulf of Mexico up through the Great Lakes, and from there out through the St. Lawrence River to the Atlantic.

Some estimate that there were about 25,000,000 American Indians living in the Western Hemisphere when the Europeans began coming in great numbers after Columbus. However, most surprisingly, only about 1,000,000 of these chose to live in these lands, that have winters, north of the Rio Grande, that have become the U.S.A. and Canada. Almost all of the French families lived along the St. Lawrence River in what they called, Quebec.

Still and all, the French trappers and soldiers and their Indian allies were an effective barrier to stop the English colonists from expanding to the west of the Appalachians.

The French and Indian Wars

England and France got into a war against each other in Europe, in 1756. It lasted for seven years in Europe. At its outbreak the French Government decided to protect its investment in America by gathering its French soldiers into the Quebec area.

To oppose those soldiers the British Government sent over some British soldiers; but, as it had always done in earlier quarrels with the French in Quebec, it relied mostly on the military strength of the militias of the townships of New England, one reason for that, of course, being the fact that the New England colonies were right next to Quebec. And, of course, the New England Colony that was expected to do the most in this struggle with Quebec, as it had in all previous struggles, was the Colony of Massachusetts.

Using the military strength of New England's townships, the French and Indian challenge was met. The struggle ended in favor of the English Colonists. What is more, the French at Quebec surrendered three years before Britain and France finished fighting in Europe.

Therefore, 1760 was a happy time for the English Colonists. There were now no more French forts with French soldiers that could stop them from going west over the Appalachians into the westward extensions of their Corporations. The careful planning of the early English Colonists was at last about to turn those dreams, that had been their goals for their children, into realities. The Corporations started to expand west very quickly.

The Proclamation of 1763

The Government of England had changed a great deal between the time the Pilgrims had left and this War between England and France, that is, between 1620 and 1760. When the Pilgrims left England, the Church of England controlled the “Finances” of England. Now, the Bank of England controlled the Finances of England. The entire purpose of the Bank of England is to foresee the needs of the Finances of England. The Bank of England informed the English Government that if it did not act immediately, to prevent the American Corporations from extending themselves westward over what was now known to be the fabulously rich North American Continent, then the Business Corporation that they would form themselves into would control the business of the Earth (as the U.S.A. now does) rather than the Business Corporation that is the English Government.

The English Government, without a sovereign, is formed in exactly the same way as an American Business Corporation. The “Freeholders” (people who own house lots or farms) of England are the “shareholders” of that island kingdom. They elect their “Board of Directors,” the House of Commons, which hires and fires their “executive.” This is the prototype and model of all American Business Corporations.

Massachusetts and Connecticut were still, in fact, successfully functioning Business Corporations, that had been established in England, to provide land bases for the extensive fishing industry operating in the area of the Grand Banks.

In the westward extensions of Massachusetts and Connecticut to the Pacific (lands of which the English Government had said that as far as it was concerned were the lands of these Corporations forever), lay much of the south shore of the Great Lakes and the narrow places between the lakes, all of which controlled most of the Trade of the Continent. As we see on the map, Massachusetts’ westward extension included Rochester, Niagara Falls, Toronto, Buffalo, Erie, Detroit and Milwaukee. Connecticut’s westward extension included Youngstown, Akron, Cleveland, Toledo and Chicago. This is now the industrial heartland of the Earth.

There was no way that the English Government could let Massachusetts and Connecticut keep this land. Nor did it want the Southern Colonies, of Virginia, North and South Carolina and Georgia, that had failed as business undertakings and were now British Crown Colonies, to get the idea from Massachusetts and Connecticut that they still had any rights to the westward extensions of the original Business Corporations that they had been, before they had failed as such and were taken over by the British Crown.

To make sure that the Colonists would get no such “illusions of grandeur,” the English Government sent soldiers over to the Colonies. The English Government said that these soldiers were being sent over to “protect” the Colonists.

The Colonists were not fooled. They saw how, before the French had been defeated, when they actually were in real danger, they had learned how to defend themselves from their enemies, the marauding Indians led and supplied by the French, all by themselves or they died. They had received NO help from England when they needed it, then.

Moreover, these soldiers were being concentrated in the Colonists' largest cities, particularly in Boston, the "capital" of the successful Business Corporations of New England, with their valid Charters, by which they had been incorporated, still very much intact. There were no Indians in these Cities. There were really no more Indians at all left east of the Appalachians, now that the French and Indian Wars were over.

The people of the Colonies knew, in a general way, that this arrival of Redcoats among them signaled a fundamental change of attitude on the part of the English Government relative to their Corporations. However, before the outbreak of war between those Corporations and the English Government, when the colonial leaders spoke with the English Government about, "the good old days before 1763," they had something very specific in mind. That was the "Proclamation," made by the English Government, on October 7, 1763.

In the "Proclamation of 1763" the Colonists were simply told that all of the lands in their westward extensions — which lands the English Government had guaranteed to the Corporations, that the Colonists' Forefathers had joined, by the most Absolute Guarantee which English-speaking people knew of, for a man keeping and then passing on to his children what he had worked for, concerning which lands, over and over again, by that Guarantee, the English Government had said that as far as it was concerned the lands forever belonged to the corporations — were now being "reserved to ... the ... Indians ... as their hunting grounds."

The following is part of the text of King George's "Proclamation":

And whereas it is just and reasonable, and essential to our interest and the security of our colonies, that the several nations or tribes of Indians with whom we are connected, and who live under our protection, should not be molested or disturbed in the possession of such parts of our dominions and territories as, not having been ceded to or purchased by us are reserved to them or any of them, as their hunting grounds: we do therefore, with the advice of our Privy Council, declare it to be our royal will and pleasure, that no Governor or commander in chief, in any of our colonies of Quebec, East Florida, or West Florida, do presume, upon any pretence whatsoever, to grant warrants of survey, or pass any patents for lands beyond the bounds of their respective governments, as described in their commissions; as also that no Governor or commander in chief of our other colonies or plantations in America do presume for the present and until our further pleasure be known, to grant warrants of survey or pass patents for any lands beyond the heads or sources of any of the rivers which fall into the Atlantic Ocean from the west or northwest or upon any lands whatever, which, not having been ceded to or purchased by us as aforesaid, are reserved to the said Indians, or any of them.

... and we do hereby strictly forbid, on pain of our displeasure, all our loving subjects from making any purchases or settlements whatever, or taking possession of any of the lands above reserved, without our special leave and license for that purpose first obtained.

And we do further strictly enjoin and require all persons whatever, who have either willfully or inadvertently seated themselves upon any lands within the countries above described, or upon any other lands which, not having been ceded to or purchased by us, are still reserved to the said Indians as aforesaid, forthwith to remove themselves from such settlements.

Although the new, young King (he had only reigned for two years at that time) said that he was going to be "reasonable," his proclamation was totally unreasonable to the Colonists, right on its face. If he really did not want to "disturb" the Indians by not having English people living on lands that, from the Indians, had "not been ceded to or purchased by him," he was going to

have to remove his English Colonists much further east than just from the settlements they had recently established on the west side of the Appalachian watershed. The English Government had never bothered to purchase from the Indians nor have them cede the lands it had granted to the thirteen American Colonies in the first place. If he was really serious, he was going to have to remove all of the Colonists of the thirteen English Colonies right back out into the Atlantic Ocean.

The “Proclamation Line of 1763” was drawn down the top of the Appalachian Mountain Range. (It is shown on the map as:)

The Proclamation ended with an order to all officers of the English Colonies to arrest all persons west of that Line that were accused of any crime (and refusing the Proclamation’s order to get out of the area was a crime) and to take them back to the Atlantic coast cities to be tried for that crime.

The Debate

“What could the Colonists do?”

It was true that the King had made, in the Proclamation, a token difference between the “proprietary governments,” with their proprietary rights to their westward extensions still very much in full force — that was Massachusetts and Connecticut — and the other Colonies, some of which had no westward extensions by their original Charters and some of which had forfeited them when they went bankrupt to the Crown, which assumed both their assets and liabilities when it converted them into Crown Colonies. But, quite aside from that, he put the leaders of all of the Colonies in the same boat by prohibiting them all from facilitating any more of the explosive pressure from the Colonists, in general, to establish settlements for them in what they had felt were their western lands. He told them that none of those leaders were to do so “until our further pleasure be known.”

“What could they do?” They could cautiously inquire into what that “further pleasure” might be. That is what they did.

That inquiry began on a very cautious, polite note. It remained very polite right down to the Revolution. However, as time went on, the Colonists found that they had become armed with a logic about Our Law that the King could not answer.

That logic, “organized the American Revolution.” It “came to the surface” as Samuel Adams spoke in behalf of the House of Representatives of the Colony of Massachusetts to the principal leaders of England.

That logic developed as Samuel Adams led the American People into his famous “debate” with the Leadership of England, on why that Leadership should not tax the American People. And, as we shall now see, that debate about taxes rested upon the single word, on which Samuel Adams built his logic. Since the American people followed Samuel Adams, in his debate with England’s Leadership, over that subject of taxes, into the Revolution, let us now examine his logic and that one word upon which it is based.

SAMUEL ADAM'S LOGIC

The “Issue”

If we are ever going to get to that word, we are going to have to first see through the “smoke screen” of the subject of taxation.

It was not the fact that the Americans had to pay taxes that was the problem. The problem was that the tax money was being used to pay the costs of the soldiers and the officials from Britain that had recently been brought over to make sure that the Americans did not go over the Appalachians and take possession of those western lands, which the British Crown now also wanted to have.

The challenge which Samuel Adams had, in order to rally all of the American people behind himself, to revolt against these most powerful thieves, proposing to steal from him and his that for which his forefathers had been working for generations, was to find one word that “told it all,” one “specific” word for one concept so all-encompassing that it answered the entire “general” problem that all of the American people were facing at that time.

“Our Law”

He found that word.

Let’ s see how.

It is very simple to understand Samuel Adams’ logic, which won almost all of the Americans over to his side. He just told the English leaders that they were stealing from the Americans by forcing them to pay taxes to them. That was easy to understand. With that understood the next conclusion is really automatic: the English Government was just stealing from the American people by using the Redcoats, paid for with those taxes, to force them off of their own property, owned by them by the most absolute guarantee that English-speaking people know of for a man being able to keep what he earns.

“Who said so?”

Our Law said so.

“What is ‘Our Law’?”

We can be introduced to, “Our Law,” very nicely by reading the fifth, sixth and seventh Articles of Amendment to the U.S. Constitution in, the “Bill of Rights.”

Article V – No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb, nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property without due process of law; nor shall private property be taken for public use without just compensation.

Article VI – In all criminal prosecutions, the accused shall have the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law,

and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of Counsel for his defense.

Article VII – for suits at common law where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise re-examined in any Court of the United States than according to the rules of the common law.

This is a convenient way to direct a person's attention to what it is that the ordinary American "man on the street" thinks of as, "Our Law."

The technical term for the set of rules that makes up, Our Law, is, "the common law." If we really want to be precise about the name for this, "set of rules," this, "due process of law," that all Americans are so familiar with, that precise name is, "The Common Law of England."

This calls for a "thumbnail sketch" of The Common Law of England.

A Thumbnail Sketch of The Common Law of England

As far as memory stretches back in England, men there have had the right not to be made to go on trial to have either their "life, liberty, or property" taken away from them except they be tried in the same way that Jesus Christ said in the Bible that the people of his kingdom of Israel would be judged. This "same way," long ago, became known as, the "due process of law."

"What did Jesus Christ say in the Bible?" In Luke 22:30 He said that the twelve apostles would judge the twelve tribes of Israel. And, as he said so many times, the twelve apostles had to act as ONE in order to be able to act officially for Him. From the beginning of legal records, in England, no one could take the "life, liberty, or property" of "free men" there unless "twelve" men "unanimously" found them guilty of breaking the Law that we have all shared in common, back to time immemorial. This is the "jury" concept: the "due process" of Our Law.

The effect of the jury concept is dealt with by Winston Churchill in his "A History of The English-speaking Peoples." Volume One of that History is called, "The Birth of Britain." He has the chapter in that Volume that is entitled, "The English Common Law," end with these words:

"... the liberties of Englishmen rested not on any enactment of the State but on immemorial, slow-growing custom, declared by juries of free men who gave their verdicts case by case in open court."

What Winston Churchill is saying here is that ALL of the liberties of the English-speaking people come from this custom that they have had of juries.

With that said we can conclude our thumbnail sketch of the Common Law of England with this brief overview:

The "class layer" just below the aristocracy in England, during the Middle Ages, were the "free men." In reality these were the successful men of the guilds of England. They generally aren't conceptualized as being such. Normally they are divided into two groups. The smaller of the two groups were the successful guild leaders from the "boroughs" (the "cities") of England. The larger group was that of the successful farmers of England. However, since the organization

of those farmers was the exact same as that of the craft gild leaders in their boroughs; one could think of these successful farmers of England as the “gild” of England’s farmers. That would mean that all of the freedoms of the Americans and their fellow English-speaking peoples would just be the way that the Gild System was instituted into the countryside of England by the English-speaking people when they began the “craft” of farming that land.

Be that as it may be, there is quite a tale to be told between the existence of this gild-like establishment of English farmers covering the length and breadth of England, during the Middle Ages, and the establishment of the freedoms of the Common Law of England along the Atlantic Coast of what would become the U.S.A.

In the first place there were very few “free men” in England during the Middle Ages. Even at the time of the American Revolution there were only about 160,000 men in England who were considered to be its “free men.” However, in spite of their small number, the following is what they had:

1. No one could take their life, liberty or property unless a unanimous jury made up of their number found them guilty of breaking the Law that they had shared in common back through immemorial time.

2. They could serve on such a jury.

3. They could keep and bear arms, to insure that no one could take their life, liberty or property except the jury.

4. They could elect one of their number, as a member of the House of Commons, to attend to the current problems of the Law.

5. They could be elected to serve in the House of Commons.

The dream of young men of England, for ages, had been to work hard enough to earn their way up into that “class layer” just below the aristocracy. That class layer remained a fairly “closed Club” in England, though, down to the suffrage reforms there of very recent times.

The Establishment of “Our Law” in America

On the other hand, the leadership of England in the 1600’s felt that they could afford to be generous with these rights with the poorer class in England in order to induce them to establish settlements ashore from the Fishing Banks along the Atlantic Coast in America. They gave ALL of these rights away to ALL of the poor among the Puritans who migrated from England to New England, in those charters of Massachusetts and Connecticut, from which we have read. And, it was upon precisely the giving of all of these rights, to the people of Massachusetts, that Samuel Adams grasped, to unite nearly all Americans with him in the revolt that established those rights as the basis of the principal power in the world in our day.

The “Feeling” of Englishmen That Their Law Is The Gospel

Let us now direct our investigation to the heart of Samuel Adams’ logic, by which he united nearly all Americans to revolt against their prior allegiance to the King of England.

The basis of Samuel Adams’ message was his conviction, shared by all Puritan New Englanders, but also by English-speaking people generally, of the identity of the essence of the Common Law of England with the Gospel of Jesus Christ. It seems to just be subconsciously assumed by English-speaking people that the twelve-man jury idea somehow was established by

God, just as Jesus told the twelve that they would judge all Israel and that they must be one in what they do. And, if that subconscious assumption is shared by English-speaking people generally, it was the warp and woof of Puritanism.

The rights of which we have spoken of the Common Law of England are called the “constitution” (with a small initial “c,” since it is an unwritten tradition in England rather than a specific document as in the U.S.A.) of England by Englishmen. We will see in his letters how the foundation of all of Samuel Adams’ thinking, on this subject, is that originally it was Almighty God, Himself, who established the “constitution” of Englishmen, the set of rules that are, the Common Law of England.

Firmly established in the Puritanism of New England, he felt that all countries that shared the Gild System/Protestantism with England were countries whose people were, “free,” meaning that the people in those countries were able to rule themselves. (He felt the Puritan sentiment that all Catholic countries were run by absolute dictators.) In the Protestant countries, where this unwritten set of rules, of the Gild System, had come down through time as, the “fixed” way that things were done, he felt that they therefore had a “fixed constitution,” like England.

Because the “constitutions” of these countries were “fixed,” the politicians, who had worked their way into the positions to rule them, had no power to change those constitutions (in the same way that the U.S. Congress is powerless to amend the U.S. Constitution).

Most to the point, he held that because the constitution of England is “fixed,” no political leaders of England had the power to deprive the “free men” of New England (and we remember that nearly all New England men did enjoy the full rights in New England of English freemen at that time, in contrast to the very few who had the franchise in England itself) of their constitutional rights. He concentrated on one right.

The Property of English Freemen

Englishmen in general, but Puritans with greatest emphasis, held that if a man is “free,” meaning that he is a devout follower of Jesus Christ’s Gospel, doing nothing that a twelve-man jury can find him guilty of, there is no power on Earth that can TAKE HIS PROPERTY away from him.

True, the parliament, wherein he is represented, CAN “tax” him; but that was understood in this way. The way that a man gets his freedom is through his local township or parish, his “commune.” He must take the “communion” of Jesus Christ’s body to be “free.” When he does so take that communion then, and then alone, is he eligible to become, “free.” As a “free man” he can participate in the vote for his representative, to the “House of Communes,” to which his township belongs. And, if that pattern was a little blurred by that time in Old England, that was the strict pattern that had been, fairly recently, employed to establish New England. That “House of Communes,” to which his representative had been sent, was, in theory, and very fact, THE CORPORATION to which he belonged. The word, “Corporation,” meant, the “body” of Jesus Christ, to which he belonged. As the “law-adapting” power of the “body of Jesus Christ, to which he belonged,” that House of Communes (such as the House of Representatives of the Colony of Massachusetts, for whom Samuel Adams spoke) DID have the right to vote to spend money and obligate the townships or communes that they represented to have the individual free men of those townships or communes pay with their property. HOWEVER, THERE WAS NO OTHER WAY THAT AN ENGLISH GOVERNMENT COULD TAKE AWAY THE PROPERTY OF AN ENGLISH FREE MAN. The basic idea is that when the man was able to take the “communion” of Jesus Christ’s body, he was able to be in communion with Jesus Christ

through the Holy Ghost. It was then the Holy Ghost, in turn, who was directing that man (who was devoutly committed to follow the Gospel of Jesus Christ) in doing what he did, as he daily worked on his farm within his township. So, it was the Holy Ghost who was acquiring his property for him. Nobody on Earth, then, had the authority to deprive him of that property thus obtained for him by the Holy Ghost's directions to him. He could be found guilty by a jury of straying from following the Gospel and, to that extent, was in jeopardy of losing a corresponding portion of his property. Or, theoretically, of his own free will, through his representative in his House of Communes, he could vote to spend a certain portion of his property on that which all of the communes in the body of Jesus Christ, to which he belonged, decided needed to be done.

Parliament Breaks The Law

As Samuel Adams' letters tell, when the Massachusetts House of Communes (or Representatives) were "asked," by the House of Communes in England, to raise money to help the English Crown out in the French and Indian wars, they had on occasion done even much more than they had been "asked." However, when the Massachusetts House of Communes raised that money they were of course in some way in charge of the troops that it was spent on. Now the House of Commons in London wanted to have troops, in Massachusetts, loyal only to Businessmen in Britain, in order to force the business leaders of Massachusetts to stop selling any more of their western lands. In order to do this the House of Commons in London had to go "way around" the constitution of England. It was absolutely essential to the business interests in England, who wanted to get back a right over the western lands of Massachusetts and Connecticut, that they have British troops there, loyal only to them. To have troops there, those troops had to be supplied there, so they had to get the Parliament in London to impose a tax on Americans, individually, that is, by starting to go "around" the House of Communes of groups of those Americans, rather than "through" them, as in the past.

The determination, on the part of the London Parliament, to thus go around the traditional House of Communes of the individual free man of Massachusetts, and take his property away from him directly, beside arousing all Americans to side with Massachusetts, also broke with the tradition of the constitution of England relative to not taking an individual freeman's property without his consent. So, Samuel Adams was able to write to the chief legal officers of England and get such a stir going there that no less legal officer than the Lord Chancellor of England held out so firmly that what Parliament was trying to do was illegal, that he had to be removed from office, in order for Parliament to continue in their course of action.

By addressing the illegality of the activity of Parliament, in London, in such a way, that even the chief legal officers of England agreed with him, of course, took the pressure off of Americans, who were outraged by Parliament's turnabout, but who still didn't want to be accused of treason.

To adequately address this illegality, Samuel Adams made the subject of his debate, the fundamental idea of all English-speaking people, of what a freeman's property is: the concept of the "English Freehold"; and, it was within that concept, that he employed that word, by which "he organized the" American "Revolution."

An English Freehold

Let us now address the idea of the English Freehold.

Practically all States in the U.S.A. are divided in counties, which are, in turn, subdivided down into communes — see the maps of Utah and California on the back cover. These communes are, in turn, subdivided down into, “freeholds.” To find a map showing these freeholds, one goes to the courthouse of a county in which a freehold is located, and there looks up the map, the “plat,” of the freehold in the book of the commune (township) in which the freehold is located. When you find that map, you will see the boundaries of the freehold drawn on the map; those boundaries will be “legally described,” in terms of where they are within the township. The lots on which nearly all of the homes in America are built, as well as nearly all farms in America, are “freeholds.” Historically, a person had to become a “free man,” in his commune, both in Old England and then also in New England, when it was established, before he could own a freehold in that commune. When he did acquire the freehold then, in addition to being a “free man,” he was also called a “freeholder.”

When New England was being established, a Civil War had broken out and was raging in England, between the freeholders of its communes, on one side, and the Monarchy’s politicians, who provided England’s money, on the other side. Because the freeholders in the communes perceived the basis of the constitution of England as the Gospel of Jesus Christ, as followed by them in the congregations of freeholders within their communes, their version of Christianity is called, “Congregationalism”; and they were called, the “Congregationalists.”

The Congregationalists of England easily deposed the Monarchy in the early 1640’s and continued to rule England without a monarch through the 1650’s. However by the 1660’s they had run out of energy. They could not, by any understanding of Christianity conceivable to themselves, figure out how to finance the operations of the money economy that their country was accustomed to, by that time. Therefore they asked the son of the monarch, whom they had dethroned, to return to England to play the traditional role that monarchs had theretofore played in the workings of England’s money economy.

However, when that son of the deposed king did return, the freeholders of England insisted that, with the past Civil War, they had seen the end of holding land in England by the despised system of holding land that had been brought to England from France, after the Norman Conquest: that was the Normans’ brand of, “Feudalism.”

From now on, if nothing more, at least all private property land-holding in England was going to be done through the English “freehold” concept. The son of the deposed king agreed and was invited back to rule in England.

Most fortunately, for Samuel Adams and the U.S.A., the freehold concept of England, from the time of its Civil War on, had become a point of tremendous national pride, in England, and a subject of very intense and skillful scholarship, as a result.

The scholars of the Common Law of England studied and did their research work in the old fortresses in London of the Crusaders, called, the “Knights Templar.” Their four centers of study of the Common Law are called, the four “Inns of Temple.” In one of these “Inns,” the “Inn of Middle Temple,” there had been working, in Samuel Adams’ day, one of the greatest scholars of the Common Law of England who had ever lived. His name was Sir William Blackstone.

In 1765, just two years after the Proclamation of 1763, Blackstone began publishing his most famous, "Commentaries on the Laws of England." That publication gained a great reception and respect in England; but, because of Samuel Adams, an even greater reception in the American Colonies.

The great reception, that it thus gained, in America, was due to the fact that Blackstone had proven in his publication that the freehold concept had been in England before the Norman Conquest, and that those who retained their freeholds from before that time had retained a right that the Kings of England had no right to alter, since all of the rights, which the Kings of England claimed, with which to rule England, were those which they inherited from William the Conqueror, by virtue of his, "conquest." The point was that he really had not conquered the free holders, had not conquered them out of their freeholds, and therefore none of William's heirs, the later Kings, had any right to alter the freehold concept. Certainly the son of the deposed king had waived all right to alter it, as the condition for his return back to England, so the idea Blackstone published became most popular and famous in Old England. It became explosively famous in America where, through Samuel Adams' use of it, all Americans could use it to tell King George III in that he had no rights, by the Common Law of England, to change the terms of the freehold they had obtained to the North American Continent in their Colonial Charters.

It was in Samuel Adams' letter to King George III, where this message that, "organized the American Revolution" is stated, that we come upon, that "word," that we have spoken of. Let us now examine the letters of Samuel Adams, as the spokesman for the House of Representatives of the Colony of Massachusetts, to the leadership of the Government of England and to King George III.

Samuel Adams' Letters

Some of the parties in England, to whom Samuel Adams wrote, in behalf of the Massachusetts House of Representatives, were: the Marquis of Rockingham (he had recently been the Prime Minister of England; but, now, that his party, the Whigs, were not in power, he was the leader of the opposition in Parliament), the Earl of Camden (earlier Chief Justice and at that time Lord Chancellor), the Earl of Shelburne, Field Marshall Conway, and the King. He also wrote in their behalf to the Speakers of the Houses of Representatives of the other Colonies. To those Speakers he wrote:

"... in all free States the Constitution is fixed. ... American Subjects ... have an equitable Claim to the full enjoyment of the fundamental Rules of the British Constitution ... it is an essential unalterable Right in nature, ingrafted into the British Constitution, as a fundamental Law & ever held sacred & irrevocable by the Subjects within the Realm, that what a man has honestly acquired is absolutely his own, which he may freely give, but cannot be taken from him without his consent ...

He dwells on much the same subjects but delves into the theory behind them a little more as he wrote:

"... the constitution of the state ... is fixed ...
... It is the glory of the British Prince, and the happiness of all of his subjects, that their constitution hath its foundation in the immutable laws of nature ...

It is acknowledged to be an unalterable law in nature, that a man should have the free use and sole disposal of the fruit of his honest industry, subject to no controul. The equity of this principle seems to have been too obvious to be misunderstood by those who framed the constitution; into which it is ingrafted as an established law. It is conceived

that this principle gave rise in early time to a representation in parliament; where every individual in the realm has since been, and is still considered by acts of parliament as present by himself, or by his representative of his own free election: consequently, the aid afforded there to the sovereign is not of the nature of a tribute, but the free and voluntary gift of all

... his Majesty's royal predecessors were graciously pleased to constitute by charter a subordinate legislative in the province, as it is conceived, with a view of preserving to their remote subjects the unalienable right of a representation. By this charter the lands therein described are granted to the inhabitants in free and common soccage; and the general assembly is invested with the power of imposing and levying proportionable and reasonable assessments ...”

In that statement we came across our, “word,” once. Let us continue on with the letters of Samuel Adams till we come to the way that he presented that word to the King.

He wrote in another letter

“In all free states, the constitution is fixed ...
It is the glory of the British constitution, that it has its foundation in the law of God, and nature. It is essentially a natural right, that a man shall quietly enjoy, and have the sole disposal of his own property. This right is ingrafted into the British constitution ...”

To the Marquis of Rockingham he wrote:

“... in all free states, the constitution is fixed ...
... it is an essential right of a British subject, ingrafted into the constitution, or ... a sacred and unalienable, natural right, quietly to enjoy and have the sole disposal of his own property.
... a right, which those within the realm have ever held sacred, of being taxed only by representatives of their own free election.”

To the Earl of Camden, the Lord Chancellor, he wrote:

“... in all free states, the constitution is fixed ... it is an essential unalterable right in nature, ingrafted into the British constitution as a fundamental law, and ever held sacred and irrevocable by the subjects within the realm, that what is a man's own is absolutely his own ...

The position, that taxation and representation are inseparable, is founded on the immutable laws of nature: but the Americans had no representation in the parliament, when they were taxed: are they not then unfortunate in these instances, in having that separated, which God, and nature have joined?

... legislative bodies in America ... that the inestimable right of being taxed only by representatives of their own free election might be preserved and secured to their subjects here.

... the great end of the British constitution is universal liberty ...”

In another letter he addresses the same topic which he presented to the King. Let us examine what he says in it, before proceeding on to his letter to the King. In this letter he speaks of the Massachusetts Charter.

“In this charter, the King, for himself, his heirs and successors, grants to the inhabitants all of the lands and territories therein described, in free and common soccage; as ample estate as the subjects can hold under the crown; together with all the rights, liberties, privileges, and immunities of his natural subjects born within the realm; of

which the most essential is a power invested in the general assembly to levy proportionable and reasonable taxes on the estates and persons of the inhabitants ...”

In his letter to King George III Samuel Adams presents the King with the totally unanswerable prohibition, published by Blackstone, preventing the King and his associates from continuing in the course of action they had begun, with the Proclamation of 1763, to take back Massachusetts’ and Connecticut’s western lands.

Here is the message of Samuel Adam’s letter to King George III:

“Most Gracious Sovereign

Our Ancestors, the first settlers of this Country having with the Royal Consent ... at their own great Expence migrated from the mother kingdom, took the possession of this Land, at that time a Wilderness, the Right whereof they had purchased for a valuable Consideration of the Council established at Plymouth, to which it had been granted by your Majesty’s Royal Predecessor King James the first.

With Toil & Fatigue, perhaps not to be conceived by their Brethren & Fellow Subjects at home, & with the constant Peril of their Lives, from a numerous, savage & warlike Race of Men, they began their Settlement & God prospered them.

They obtained a Charter from King Charles the first, wherein his Majesty was pleased to grant to them & their Heirs & Assigns forever all of the Lands therein described, to hold of him & his Royal Successors in free & common socage, which we humbly conceive is as absolute an Estate as the Subject can hold under the Crown.”

He ends his letter saying that the people of Massachusetts ask the King to take into his consideration their present unhappy circumstances while they remain ...

“... in full Dependance on the royal Declarations of the Charter of this province ...”

That letter legally stopped the King from continuing on to take back the western lands of the Americans by the course of action he and his associates had begun. The “word” that stopped him, in that letter, was a word that had recently been made a subject of intense national pride in England by Blackstone. The word is, “SOCAGE.” Let us now investigate Blackstone’s writings, to see in some detail the reason why Samuel Adams was able to organize the American Revolution by that word.

SOCAGE

The “Issue” Between George III And The Americans

So, Samuel Adams organized the American Revolution; and he did it with one word: that word, “Socage,” as it was written, in that letter of his, to King George III.

It was easy to bring all Americans around to rally behind that word, because it was the technical word for their freeholds, for which they were all so enthusiastic to come to America in the first place. However, because the people in England were also so proud and enthusiastic about Socage and freeholds in England, George III would have had to come out against all England to come out against the rights conveyed by the word, Socage. So, he couldn’t come out against Socage. But, then, the lengths to which he was driven to get around Socage made him look so ridiculously sneaky, that it was easy to get the American people to bring to an end their loyalty to him; and that was the American Revolution.

We will get to the ridiculously sneaky lengths to which George III was driven, to get around the concept of Socage, in the next chapter; but, in this chapter, let us talk about the way that Blackstone had so recently popularized the scholarly examination of the subject of Socage, in England, which Samuel Adams made into that which was at issue between the King and the American people.

Blackstone

“How did Abraham Lincoln get to be an, ‘American back-country lawyer’?”

He got a hold of a copy of Blackstone’s “Commentaries on the Laws of England” and read them. “How did that ‘make him a lawyer’?” In the first place, the four volumes of his “Commentaries” (of which he published the first in 1765 and the remainder during the succeeding four years) was the first and only work of its kind in England. It was an appearance, in book form, for the people of England, of a clearly understandable explanation of, Our Law. To this day, Blackstone’s criticism of the English constitution probably expresses the most profound political convictions of the majority of the English people. However, with Samuel Adams successfully building the intellectual basis of the American revolution on the volumes just then appearing, it is said that, what was a “popular” textbook in the old country, became an “oracle of the law” in the new country.

For 100 years after Samuel Adams, that is, throughout the period of the “birth and childhood” of the U.S.A., the four books by Blackstone were the law school of America’s lawyers.

Blackstone and Our Law

Blackstone introduces his reader to the Common Law of England as follows:

“The municipal law of England, or the rule of civil conduct prescribed to the inhabitants of this kingdom, may with sufficient propriety be divided into two kinds: the ‘lex non scripta,’ the unwritten, or common law; and the ‘lex scripta,’ the written, or statute law.

The ‘lex non scripta,’ or unwritten law, includes not only ‘general customs,’ or the common law properly so called; but also the ‘particular customs’ of certain parts of the kingdom ...”

With these words Blackstone introduces us to a most distinguishing feature of, Our Law. It is really, a set of general “customs,” that somehow or other, in a day before the current records of England began to be kept, became established throughout the whole land, in England.

THAT BRINGS UP “THE POINT” OF THIS STORY.

The Government of England is organized like an American Business Corporation. The “constitution” of an American Business Corporation is made up of its original CHARTER, wherein its PURPOSE is written down, and the “By-laws,” that the Corporation’s legislators, its board of directors, have thereafter enacted.

Now, we know where the “By-laws” — the national laws of England that have been enacted by its legislators (in England’s Parliament) — are. They are the “statutes” passed by Parliament that have been “written” down. We can go to books where they are written and read them.

“But, where is the CHARTER of England, wherein is written that all-important PURPOSE of Our Law, that we in America share with the people of England?” No one in England knows.

“How can that be?”

The ancient name which people in England had for Our Law was, “The Law of The Land.” When the Earls of England led their people to force King John to sign the Magna Carta, in 1215, they obligated him to stop ignoring the Law of the Land and destroying its records. He said that he would. And, to make it look like he was not being made to keep these records, he said that he would recognize all records kept since his brother Richard I became king, in 1189. That is the beginning of, “legal memory,” in England. No records from before 1189 are of any force in the law courts of the U.S.A., England or anywhere else in the English-speaking world, to prove what the Law of the Land is. All that lawyers have, with one most-powerful exception, to go on to show us what the Law of the Land is, are the “general customs” that, apparently, the people of England have had, since they first came there, and of which written records have been preserved since as far back as 1189.

That one “most-powerful exception” is the word, Socage.

Blackstone and Land Ownership

Blackstone dealt with the word “socage” in the volume where he considers, “The Rights of Things,” or, how Englishmen have their rights relative to property. Speaking of real-estate property he comes to the subject of Socage under the heading of, “Modern English Tenures.”

Let’s get specific about a few old concepts before we go on.

In England, and in America, before the Revolution, there were TWO concepts that had to be addressed, relative to the ownership of land: one was the King’s point of view, relative to an owner of land, that was the concept of, “estate,” and the other was the point of view of the owner, relative to the King, that was the concept of, “TENURE.”

What “estate” meant is quite simple. It is the “state” of the land-owners mind, relative to the King. If his mind was in the “royal estate” of being “simply in faith” to the King’s Crown, he could own, “real estate” (land in England, New England etc.) in, “fee simple,” a French way of saying, “simply in faith.” (And, of course, that precisely to which a person was supposed to be, “simply in faith,” was the King’s “sovereignty”: the fact that the King was a “sovereign.” And, the word “sovereign,” it may be recalled, comes from the French word, “souverain,” which came from the Italian word, “sovrano.” In Old Italian, Latin, “above” was said, “super.” There are two ways of saying, “super,” or “above,” in Modern Italian. One is, “sopra,” and the other is, “sovrà.” A “sopra-no” is a man who is above others on the vocal scale. A “sovrà-no” is someone who is “above other men,” and, therefore, “above the Law of other men.” The reason that he is above other men and their Law was, of course, because he had “orthodoxy,” “correct hunches,” making him the “catholic” connection between the bodyless, brainless god of Aristotle, who makes the sky spin around the Earth, and man. Because he has correct hunches, “always,” he is, “divine,” in the words of Socrates. He was a “god,” in the words of Diocletian. He made money into “real” money, in Medieval Europe. It was precisely by saying that, “all men were created the equals of George III,” that severed the Law of America from all dependence on his Crown. Today Queen Elizabeth II is still a “sovrano.” She is, “above” the Law of England. She cannot be arrested nor taken into any court in England, to be tried for any crime.)

Almost all real estate in the U.S.A. today is owned in, “fee simple.”

The other concept is “tenure,” which means, “holding.” It was what, from the landowner’s point of view, he had to do, relative to the King, in order to “hold” onto his land forever. Throughout England’s history, people wanted to hold their land “in free and common socage.” It was always the most desirable way to own land; and, in order for the deposed King’s son to return to England, a hundred years earlier than Blackstone, that King’s son had to agree to let virtually all Englishmen hold their lands, in free and common socage tenure.

Blackstone and Socage

The following is the way that Blackstone addressed the subject of Socage, under the heading of “Modern English Tenures”:

“... by the means that were mentioned in the preceding chapter, the oppressive or military part of the feudal constitution itself was happily done away with ... by the statute 12 Car. II ... all tenures in general were reduced to one general species of tenure, then well known, and subsisting, called ‘free and common’ socage.”

The statute “12 Car. II” means “the twelfth statute of Carolus II (Charles II, the son of the deposed King).”

So, by this very fortunate coincidence, that very word, by which Charles I had given the Massachusetts Colonists such a large part of North America, was made into the surviving victory of the people who deposed Charles I, was made the condition for Charles II returning to England, and was made into a matter of supreme national pride and popularity in England by Blackstone's treatment of it, just as Samuel Adams was grasping for something to unite the American people around his cause and divide George III from the source of his power, his people in England. Blackstone continued:

“Socage, in its most general and extensive signification, seems to denote a tenure by any certain or determinate service. And in this sense it is by our ancient writers constantly put in opposition to chivalry, or knight-service, where the render was precarious and uncertain.”

He then quotes some of the “ancient writers,” the authoritative commentators on the Common Law of England since its records began. He quoted Bracton, Fleta, Littleton and Finch.

He speaks about the “liberi sokemanni,” the “free sokemen” of early England, its early medieval “freedom fighters,” and then takes up the all-important subject of the MEANING of the word Socage. He does this by touching upon a quarrel concerning the meaning of “socage.” Yes, this word, that IS the American Revolution, that IS America, was the subject of a quarrel.

Here is the quarrel:

“And therefore I cannot but assent to Mr. Somner's etymology of the word; who derives it from the Saxon appellation ‘soc,’ which signifies liberty or privilege, and, being joined to a usual termination, is called ‘socage,’ in Latin ‘socagium’; signifying thereby a free or privileged tenure. This etymology seems to be much more just than that of our common lawyers in general, who derive it from ‘soca,’ an old Latin word denoting (as they tell us) a plough: for that in ancient time this socage tenure consisted in nothing else but services of husbandry, which the tenant was bound to do his lord, as to plough, sow or reap for him; but that in process of time this service was changed into an annual rent by consent of all parties, and that, in memory of its origin(e), it still retains the name of socage or plough service. But this by no means agrees with what Littleton himself tells us, that to hold by fealty only, without paying any rent, is tenure in socage; for here is plainly no commutation for plough-service.”

From taking this side in this argument, Blackstone then proceeds on to make the statement that is the intellectual foundation of the American Revolution. But, before proceeding on to that statement ourselves, it is well for us to observe that this argument, the other side of which destroys the intellectual foundation of the American Revolution, still rages.

The copy of Blackstone from which we have these quotes is an edition published in Philadelphia, Pennsylvania in 1855. In the footnote to Blackstone's statements on this argument the editor has this to say:

“The following is Mr. Christian's intelligent note upon this subject: The learned Judge has done Mr. Somner the honor of adopting his derivation of ‘socage,’ which Mr. Somner himself boasts of as a new discovery with no little pride and exultation ... “But notwithstanding this ‘UNHEARD OF’ derivation has found an able defender in the learned Commentator, the editor is obliged to prefer the old derivation for the following reasons: our most ancient writers derive it from ‘soca’ or ‘soccus,’ a plough ...

In a law of Edward the Confessor, the sokemen and villein are classed together ...

The ‘milites’ are every where distinguished from the ‘sokemanni,’ and the

wisdom of the feudal polity appears in no view more strongly than in this; viz. that whilst it secured a powerful army of warriors, it was not improvident of the culture of the lands ... But honour was the invigorating principle of that system, and it cannot be imagined that those who never grasped the sword, nor buckled on a coat of mail, should enjoy privileges and distinctions denied to the barons and milites, the companions of their sovereign. The sokemanni were indebted only to their own meanness and insipificance for their peculiar immunities. The king or lord ... disdained to superintend the education of the sokemanni; as they had nothing to apprehend from their opposition ... Hence when the age of chivalry was gone, and nothing but its slavery remained, by no uncommon vicissitude in the affairs of men, the sokemanni derived from their obscurity that independence and liberty, which they have transmitted to posterity and which we now are proud to inherit.”

This is the argument. This editor, who expresses the attitude of most slightly informed parties on the subject, holds that the sokemanni of Medieval England, such as were Robin Hood, his merry men and those for whom they fought, were free because they were too “mean” and “insignificant” for the King to bother with them. “They were dirty slaves but perhaps good enough plowmen for them to be able to care for bits of land, and now we get our rights from them,” might be the way that Socage is explained to school children in England today.

But, Blackstone, the most famous jurist of England, couldn’t reconcile that with his great acquaintance with the subject. (And, this is most important to the U.S.A., because all that America is, is a land to which the poor of England could go and there earn for themselves the rights that in earliest England belonged to the group most technically known as the “free sokemen.”) Blackstone saw the rights of Socage as things that were valiantly defended by the ancestors of Englishmen from ancient times, that allowed their children to live lives of dignity and freedom, through the centuries of England’s history. These are his words on the subject that ARE the American Revolution:

“Taking this then to be the meaning of the word, it seems probable that the socage tenures were the relics of Saxon liberty; retained by such persons as had neither forfeited them to the king, nor been obliged to exchange their tenure, for the more honourable, as it was called, but, at the same time, more burthensome, tenure of knight-service. This is peculiarly remarkable in the tenure which prevails in Kent, called gavelkind, which is generally acknowledged to be a species of socage tenure: the preservation whereof inviolate from the innovations of the Norman conqueror is a fact universally known. And those who thus preserved their liberties were said to hold in ‘free’ and ‘common’ socage.”

Samuel Adams and Socage

Most technically and scientifically the freeholders of Massachusetts and Connecticut were, “free Sokemen” of New England. Their forefathers had, from the time of the Norman Conquest, “preserved their liberties” of “free and common Socage” “inviolate from the innovations of the Norman conqueror,” in the words of Blackstone.

The rights of free and common Socage were “THE RELICS OF SAXON LIBERTY,” for all that the most famous expert in the world, on the subject, at that time, knew.

That was good enough for the Americans. “All rights that George III had to rule England he inherited from William the Conqueror, and those were his arising from his conquest of Saxon England. HE HADN’T CONQUERED FREE AND COMMON SOCAGE. George III had no

right at all, by the Common Law of England, to try to change it. He could not even try without arousing all of England against him. He most certainly could not take back the strategic western extensions of Massachusetts and Connecticut, which they held by valid charters granting them that land, forever, by the most absolute guarantee that Englishmen knew of, for keeping what they had worked for, that is, by free and common socage.”

George III could not, therefore, illegally hold on to these western extensions of Massachusetts and Connecticut indefinitely, until, his “further pleasure be known.”

If George III, at the beginning of this struggle, may have been too young and foolish to know that he had a great problem on his hands. He was aware that he could only regain control over that, most valuable real estate on Earth, by trying something rash. Otherwise, he would have to back down. His criminally minded “Consultants” had enough power over the young man to, at first, make him try something rash.

THE AMERICAN REVOLUTION (THE POSITIVE PART)

Samuel Adams' "Organization"

Through his control of the Boston townmeeting, Samuel Adams added to his idea, that "organized the" American "Revolution," "the organization" that "organized" it. He got the Boston Townmeeting to create a "Committee of Correspondence" to correspond, concerning his idea, to the smaller Townships of Massachusetts. When they responded by forming their own Committees to inform all of the people of Massachusetts, he escalated the "network" to create Committees of Correspondence in almost all of the Colonies. By early in 1774, all Colonies but Pennsylvania and North Carolina had set up a Committee of Correspondence.

In this way the absolute illegality of the British Government, attempting to break its most absolute guarantee, to Massachusetts and Connecticut, and rob from them their most valuable western extensions, was communicated to the people who created, the United States of America.

The Quebec Act

This is the crazy, rash act that brought on the American Revolution.

George III and his "Consultants" had run out of time.

It was obvious, by 1774, to almost all Americans, that George III had no right at all, by the Common Law of England, to hold on to the western extensions of Massachusetts and Connecticut, until his "further pleasure be known."

Here was the crazy idea the George III's "Consultants" felt could "baffle," "all (of his) loving subjects," in America, while they pulled off the biggest grand larceny imaginable.

George III was called, "The King of France," as well as the, "King of England." All Kings of England had been called that since the days when they burned Joan of Arc. Charles I did so, in the first words of the Massachusetts Charter; it is done for James I in the introduction to the King James version of the Bible. For George III, they merely enlarged the border of French-speaking Quebec, from the tiny area to which it had been reduced in 1763 (shown on the map as: o o o o o o) to the area on the map enclosed within the boundary shown as: x x x x x x.

On June 22, 1774, King George's Consultants, who ran Britain's Government, produced the "Quebec Act." By this Act, they drew a line down the American side of the St. Lawrence River, through Lake Ontario and the Niagara River, and then along the American shore of Lake Erie, to the present Pennsylvania-Ohio border. The line then went down that border to the Ohio River, down the Ohio to the Mississippi, up the Mississippi to its source, and then, from there, in general, along the line of the watershed between the Great Lakes and Hudson's Bay back toward the east. All of the area inside that line they now declared to be "Quebec." Within that area "in all Matters of Controversy relative to Property and Civil Rights, Resort shall be had to the Laws of Canada." That is, that area would continue to function according to the Law of France, as had been theretofore in place in Quebec, in matters relating to property ownership; and George III was going to be glad to preside over this situation, in his acclaimed capacity as, the King of France (that is, with no more "Socage").

The First Continental Congress

With that rash act on the part of George III's Consultants, the House of Representatives of Massachusetts contacted that same month all of the other Colonies, with which it had been in correspondence, and issued a call for all of the Colonies to send Delegates to the First Continental Congress, to meet in Philadelphia, Pennsylvania, starting September 5, 1774.

All Colonies but Georgia sent Delegates, who united to reject the Wild Scheme to take back the Western Lands. They called for a repeal of the Quebec Act, and of other recent Acts of Parliament supporting it. They accused the British Government of violating the Charters of their Colonies and violating their Rights as Englishmen. They adopted a Declaration of these Rights, spelling out their Rights to have a Jury Trial in matters of Life, Liberty and Property. They called for a return to, the "good old days" before 1763, when the young King and his Consultants had begun their irresponsible Scheme. They set up a system for bringing economic pressure on Britain, by boycotting trade with Britain, and issued a Call for the Second Continental Congress, to meet in Philadelphia, a half year later, on May 10, 1775.

Samuel Adam's Further Organizing

Beside striking upon the idea, upon which he organized the American Revolution, and beside organizing the organization that communicated that idea to the bulk of the American people, Samuel Adams also organized the method, by which the American people obtained their independence.

Britain had sent Redcoats to the colonies to force the Colonists to submit to its robbery of their property. "How could that force be met?"

Samuel Adams came up with a plan for using the tiny "armies" of each of the communes of New England. From ancient times, all of the "free sokemen" of an English commune had kept and borne arms. Together, these men were called the "militia," of that commune, or Township. To this day, all of the able-bodied men, between the ages of 18 and 45, resident in a typical American State, are considered to be the "militia" of that State. The idea of their being organized at the Township level has lapsed after the American Civil War.

Samuel Adams said that, if just half of the militiamen, of each of the Townships of New England, would keep themselves ready so that, "on a minute's notice," they could respond to any alarm, New England would be able to put into the field many more men — a great many of them battle-seasoned in the French and Indian Wars — than the British Navy could possibly bring over to the New World and keep supplied there.

That was true when the British army command for North America, that was headquartered in Boston, decided to go out to Concord, Massachusetts and confiscate the military supplies that the Militiamen, of the Townships around Boston, had stored there. Both sides knew that Concord had been made the depot for these supplies, the Militiamen's gunpowder etc., so they kept an eye on each other relative to it.

When the British began their march to Concord, on April 19, 1775, Paul Revere alerted the countryside. The men of the surrounding Townships, who kept themselves ready to respond "on a minute's notice," indeed, were ready for the Redcoats when they finally encountered them, face to face, at Concord Bridge. These "Minutemen" greatly outnumbered the Redcoats. The Redcoats were obliged to run back, from the Minutemen, to the shelter of Boston for their lives.

The Minutemen, of all New England, then began arriving to surround the British garrison at Boston. When the Second Continental Congress met in Philadelphia they declared these

Militiamen to be the Continental Army of the Thirteen Colonies. That is the origin of the U.S. Army. That Army proved itself, in the Battle of Bunker Hill, in June, 1775. George Washington was appointed their commander, in July, 1775. And, when that Army was able to emplace cannon, on Dorchester Heights, the following March, and bomb the British at will, they got into their ships and sailed away never to return, to almost all New England, again.

Finally, when the British tried to isolate New England, by establishing a barrier along the Hudson River -Lake Champlain line, from New York City to the Montreal area, the British General Burgoyne was met at the Saratoga, New York area, by that American Army and other Militiamen from New England, which outnumbered his British Forces, four to one.

So, in military organization, as well as organizing the basic “idea” of the American Revolution, Samuel Adams’ concepts found success. When General Burgoyne surrendered his British Army, to these Minutemen, in October of 1777, and upon the, in fact, humiliating terms that the surrender turned out to be, France, Spain and Holland decided to join the infant U.S.A. in its fight for independence from Britain. And, of course, when the Navies, from these three Countries, combined to make it impossible for Britain to any longer successfully supply its Army in the U.S.A., that new Country was “free” from England’s further dominance.

The Continental Congress

The idea of a “Congress,” running the affairs of the U.S.A., began when Samuel Adams’ “Committees of Correspondence” reacted to George III’s Quebec Act taking the American west away from being the Colonists’ Property, as an English Socage-concept area, and turning it into an area to be run by the feudal land ownership concepts of the land from whence feudalism had come to England, France. These Committees called for, a “Continental Congress,” to defend them from that act of George III’s Consultants. It did so very well.

It was the Continental Congress that: 1. turned the New England Militiamen, who had driven the Redcoats from Concord back to Boston and had them surrounded there, into the U.S. Army; 2. established the Independence of the Colonies and named the Country, “The United States of America,” on July 2, 1776; 3. passed the Declaration of Independence two days later on July 4, 1776; 4. successfully fought and won the Revolutionary War; 5. successfully organized the Country under our first “Constitution,” “The Articles of Confederation,” prior to the final victory of the War; 6. conducted the Peace Negotiations, and obtained the Peace Treaty, whereby Great Britain gave up all of its claim to ownership, of any of the U.S.A., west to the Mississippi River; and, also; 7. established the manner in which all land would be owned within this Territory, ceded at that time by Britain, as well as the other lands to be acquired in the west, as well as the manner in which they would be organized into States. The manner of owning property there was established by, the “Northwest Ordinance of 1785”; and the manner for organizing new States was established by, the “Northwest Ordinance of 1787.”

THE AMERICAN REVOLUTION (THE NEGATIVE PART)

The “Realities”

“What was ‘political reality,’ for the typical owner of the large, slavery-based tobacco plantations, that had always dominated the economy of Virginia and the Carolinas, when the Revolution that Samuel Adams organized, became a war?” It couldn’t possibly have escaped all notice that the idea that Samuel Adams used, to stir up such outrage in the breasts of all Colonists, at the way that George III was taking away the Colonists’ property and, thereby, violating that: “essential unalterable Right in nature, ingrafted into the British Constitution, as a fundamental Law & ever held sacred & irrevocable by the Subjects within the Realm, that what a man has honestly acquired is absolutely his own, which he may freely give, but cannot be taken from him without his consent” — or, the idea that: “a man should have the free use and sole disposal of the fruit of his honest industry, subject to no control” — or, the “sacred and unalienable, natural right,” (of a person) “quietly to enjoy and have the sole disposal of his own property” — really couldn’t have made these tobacco-growers look all that great. With Samuel Adams able to draw such tears of love and child-to-parent reverence, from the majority of the Colonists, with the thought of how, “Our Ancestors,” worked so hard, in the American wilderness, which they owned in free and common Socage, in order to be able to create the means to live in a decency which they could pass on to their children, of the current generation, the thought, to that majority, just had to look bad on seeing that tobacco-grower, not only taking from his slave, all of the “fruit of his honest industry,” which that slave probably would have liked to have been able to let his wife and children enjoy, but taking that wife and those children and also selling them when the tobacco-grower felt that that might be profitable to him.

These are the obvious political realities. But, there were much deeper realities that divided this tobacco-grower society, of the Southern Colonies, from the main stream of the emotions of the American Colonists, that were ignited, at that time by Samuel Adams’ appeal to them, that used the heart-of-Puritanism concepts, wherein he expressed that he found his motivation.

The Deeper Realities

One of the most significant of these deeper realities was that the Southern Colonies were intensely “Anti-Puritan.” And, although that might not seem like too much of an issue in the late 20th Century, it was everything, in the lives of those 17th Century Englishmen who colonized Virginia and the Carolinas.

When the English Civil War broke out in the early 1640’s, the situation, from which the Pilgrims and Puritans had emigrated from Old England to New England, changed. The two sides in England’s Civil War were England’s Aristocracy versus its Puritans. The Puritans easily won when the mental struggle became a full-blown war. At this, the Puritans stopped emigrating to New England; but the Aristocrats started in emigrating. “Where to?” Virginia. The apparent reason is simple.

After a brief 17 years, the Colony of Virginia failed as a business; it was taken over as a “royal colony” in the year, 1624. With this first royal colony of England, now in existence, beyond the seas, it was a logical place for the Aristocrats of England to flee to, when life became impossible, there, for them, in the 1640’s. Then, they held out with such determination against

the Commonwealth's Parliament, that the only way that Puritan government could get control over the Colony, was by sending an overwhelming force over to Virginia to take that control.

For the rest of the Commonwealth period the Aristocracy-supporting Colonists of Virginia were cold to the ruling of their Colony by Parliament. Virginia identified with being a "Royal" Colony, and its people with the Statecraft methods of the deposed King rather than the Commonwealth's Puritanism.

When the Puritan Commonwealth of England collapsed, because of its inability to administer the money economy of England, the son of the King whom the Puritans had beheaded, during the Civil War, was invited to become England's King. That son, and his father, who had been beheaded, were both named "Charles," "Carolus" in Latin. North and South "Carolina" were named in honor of that son, now restored as the King in England.

And, what is more, the man who "founded" the Carolinas was also the man who founded political parties, Anthony Ashley Cooper, the Earl of Shaftesbury. Shaftesbury had been one of the primary members of the Puritan Parliament who arranged to have the beheaded king's son recalled, as the new king. As Shaftesbury's reward, he and six other favorites of this King, "Carolus," were GIVEN the "Carolinas." Shaftesbury created an ultimately elaborate slaveholding aristocracy system to run the Carolinas for him and his co-proprietors. However, this ultra-aristocratic Statecraft concept was, at the same time, a very poorly run business. So, by 1729, the Carolinas had also failed as a business undertaking; and the British Government had to step in, pay off their obligations, and also begin running the Carolinas (in addition to Virginia) as a "royal colony."

The Most Profound Difference

This fact, that all of the Southern Colonies had failed as business undertakings, and had to be taken over and run by the British State, is a glaring contrast to the "Success Stories" of Massachusetts and Connecticut, which remained booming business enterprises, right down to the end of colonial rule. To find the reason for this difference, is the heart of understanding the negative part of the American Revolution.

"What does it take to be a success in business?"

The rules of business are the Law Merchant. The basis of the Law Merchant is the presumption, that all participants are doing everything in, "good faith" — the picture of Northern Europe, operating in business through the Gild System, during the Middle Ages.

This gild-system approach to city life and farming in England became known as, "Puritanism," when Socrates' "rebirth," the Renaissance, hit Northern Europe with the demand that, for the first time, the Greco-Roman concept of "Government" control all aspects of daily life, rather than control continuing by the indigenous, North European concept, of "Business."

The Puritans of Old England moved to New England with the avowed purpose (and we will investigate the avowed purpose of New England in depth in the next chapter) of being able to continue allowing the principle of "good faith," as they understood it, to direct everything in their lives. By doing this they developed an intensely uniform set of rules for governing their lives, in their "Townships," which were so successful that they are the most successful set of rules employed by the "corporations" that conduct the present industry of the U.S.A. By doing this, there was enough intensely uniform understanding, of the way that affairs should transpire, according to Our Law, that Samuel Adams was able to effectively organize the sentiment of the people of New England, and then of all of the American people, to a successful resistance against

the attempt at the most grand-scale larceny against their western lands, by the symbol of Greco-Roman government, among the English-speaking people, the Monarchy. By doing this, there was enough intensely uniform understanding, of the rights and DUTIES of an English “free man,” that Samuel Adams could employ the “Minuteman” concept to assemble a greater military force to protect the property of the American people than the size of the military force that the British Navy could effectively transport across the Atlantic. And, lastly, by trying to continue to allow the principle of “good faith” to direct everything in their lives, they had the Continental Congress, under the Articles of Confederation (both of which were effectively controlled by New England, as New England had conceived the ideas for both the Congress and the Articles), divide up all of the American west into New England communes (Townships), wherein all Americans would be able to hold onto their property forever, by the ancient Socage concept, which Samuel Adams had made into the “ignition,” of the determined opposition, that was the American Revolution.

“What was that Socage concept, again, of holding onto your property forever, in your commune, as long as you did all that you did in, ‘good faith’?”

It was the ancient belief in England, that is the warp and woof of Puritanism, that as long as a believer in the Lord Jesus Christ does everything on his farm, in his commune (the smallest, local level organization of Jesus Christ’s Church) holding onto “good faith” in the Lord Jesus Christ, then, what the Holy Ghost helped him acquire, was his forever, unless a twelve-man jury, at the next higher level for believers in the Lord, the county, of which the commune was a part, found that party, guilty of departing from the Law, that all of us have shared in common, back through immemorial time, and which is the outward expression of the way that life should be lived among people holding onto good faith in the Lord Jesus Christ.

Now, the South had been formed largely as a means of escaping from an England wherein those ancient Puritan feelings, about “good faith,” had temporarily achieved an ascendancy over Greco-Roman Statecraft.

“Why had the Southern Colonies all failed as “businesses’?” “Well, was the purpose of the Southern Colonies to provide a place where everything could be done in ‘good faith’?” The reason for living of all of the men who ran those Southern Colonies, during those centuries, was to convert the entire world to the habit of using the product that was the sole reason for their economic existence. That product is tobacco. The effort of the combined work of the leadership of the colonial South has had the result of habituating mankind to the deadly, cancerous practice of using tobacco that has been perhaps the most absolute catastrophe for the health of mankind that has ever taken place. And, what is more, the only way that they could accomplish that herculean task was the enslavement of the negro race in North America, to provide the necessary cheap field labor, to tend that crop.

As stated, we know what the purpose of New England is; it is written down and we will intensely examine it in the next chapter. “But, what was the PURPOSE of Virginia and the Carolinas?” The economic purpose of the area after 1612 was to grow tobacco and addict as large a part of the world’s market as possible to the narcotic effects of its consumption, in any of the number of habit forming ways that it is used. To advance from that general economic purpose to a more specific political purpose, of those Tobacco-growers, we could ask a number of questions.

“Were they doing what they were doing in order to bring about the happiness of man?”

It has been observed from those early days that tobacco seemed injurious to one’s health. They certainly couldn’t have made themselves feel that they were making their victims happy, who were undergoing the terminal agonies of lip or lung cancer, associated with taking up some tobacco use habit

So, let's say that they had no esoteric purpose. Tobacco has been a "cash crop" in North America from 1612 to 1982. Let's say that they did what they did for "cash."

"Did the Tobacco-growers of colonial Virginia and the Carolinas appear to be intensely concerned with the opulent life available to a person with an extensive acreage planted in a 'cash crop'?"

Most definitely.

Well, that makes things simple.

Generally, people who are very overtly committed to living a life-style, that requires a lot of cash, have two very obvious purposes moving them to act. One of those is enjoying this life-style, that they have so acquired; and the other is to insure that they get to continue so enjoying their opulent life-style.

If we can read any of this into the grand scale of enjoyment, on which these Tobacco-planters entertained, then we are in a position to make the negative half of the American Revolution quite easy to understand.

The most profound change had taken place in the political reality within which this opulent Southern Tobacco-planting Aristocracy operated.

The state-religion of Virginia and the Carolinas, in contrast to that of all of the Colonies to the North of them, was the state religion of England after the English Civil War, that is, what is today called the, "Anglican" or the "Episcopalian," Church. Nearly everybody in New England still belonged to the Church that was the official Church of England during that Civil War: the "Congregational" Church of the Puritans. So, people who thought very poorly of the religious concepts of the leadership of the new Southern States were rushing out to the western lands west of New England. What is more, the people who were taking over the rugged mountainous lands that were in the western extensions of Virginia and the Carolinas, to the Mississippi, were of an entirely different religious persuasion than the Tobacco-planters. These people were of religions that were something like Puritanism; they were Scotch and Scotch-Irish Presbyterians and German Lutherans, etc. But, the totally unacceptable prospect, in the change in political reality for the Tobacco-planters, was the apparently Puritan pattern, that had been established by the New England controlled Continental Congress, for the settlement of Georgia's westward extension: Alabama and Mississippi.

When the Continental Congress began its session for 1785, it met in New York City. (It continued to meet there, making New York City the capital of the U.S.A., until 1790.) In that year the Continental Congress passed the Northwest Ordinance of 1785. Following the sentiment of the devotion to the commune and freehold concepts by which Samuel Adams had organized almost all Americans to defend the "Northwest Territory" (the territory to the north and west of the Ohio River) from Britain, the Continental Congress established the principle that all of the public domain that the Union would acquire in the west for American settlers would be divided up into Puritan communes for subdivision into freeholds for farmers etc. This public domain included Alabama and Mississippi.

The Tobacco-planters were resolved that this Puritan trend had to stop.

The most profound political reality for the Tobacco-planters was that the power over North America had passed from the British Monarch, who was identical to them in religion and general outlook, to the millions of small farmers rushing to take over the newly opened-up western lands. If all of these farmers did not come from a Puritan background the vast majority of them did come from a religious background that was similar to Puritanism. But, nearly all of

them espoused a feeling about the Townships, the communes, into which they were moving, that identified those communes with the communion of the Lord Jesus Christ (which is the essence of Puritanism), according to the Common Law of England attitude in general. The Tobacco-planters were, religiously, the remaining “island” of the defeated King’s opposition to this essence of Puritanism. However, they were “miles away” more informed about the particularities of the Common Law of England than these poor farmers rushing out to take over the American West. With their superior educational advantages they could “trick” and control these poor farmers for a long time to come, and by so doing, through them, control North America for a long time to come and thus preserve their privileged positions. These poor farmers were now the “power” base of North America. The rich Tobacco-farmers would be able to control them for decades to come under the proposition of, “all of us good guys, the ‘farmers,’ just sticking together.” But, to do so the Tobacco-planters would have to absolutely destroy the essence of Puritanism. That wouldn’t make them shed any tears.

The Antipathy of The Tobacco-planters To Puritanism

So, having addressed the matter of the historical antipathy against Puritanism of the Tobacco-planters, who ruled Virginia and the Carolinas during the period of the positive part of the American Revolution, let us now investigate the thrust of their antipathy to the essence of Puritanism, after the Revolution proper was over, that destroyed it as a positive influence in American life. We can also call this destruction of Puritanism by the Tobacco-planters, “the negative part of the American Revolution,” because this destruction is precisely what Karl Marx refers to in “Das Kapital” when he said, “All revolution comes from America.”

“How did that happen?”

The Tobacco-planting Aristocracy of Virginia needed to destroy its hated historical competitor, the peculiar persuasion of Northern European people that if a working man does everything he does in “good faith” in the Lord Jesus Christ, political government must leave him alone,” does not have any right to punish him in any way, and most certainly cannot take his property away from him that he has acquired by working in that “good faith.” That persistent, hated historical competitor to that Aristocracy is, of course, Puritanism. And, though unchallenged English Puritanism had subsided since its demonstrated inability to independently rule England during England’s “Civil War” period, yet the essence of Puritanism was all victorious in the U.S.A. after the recent triumph of American armed force in saving Sogage from King George III. Almost all of the American people, rushing to the new western lands, in the great numbers that they were, were exulting in the triumph of these ideas. They were the new power, and it was only a matter of time before that swelling might would turn on the privileged lives of the Tobaccoplanters. “Why?”

When Puritan New England began, every trial was by jury. The essence of the Common Law and Puritanism are identical. There was no Equity process nor Chancery trials at all in New England. (We remember that this alternative to the Common Law in England was the Greco-Roman idea of law. It found a place in running English life when it could be demonstrated that the people of England didn’t know how to solve a particular problem by the Common Law. It was the power of the state to conduct trials totally apart from the Common Law.) There was great use made of Equity process in Virginia and the Carolinas. There were “chancellors” there just as in Old England. The Common Law was secondary there. And, it was precisely this Greco-Roman Equity process of these chancellors that was the power that kept the negro race in a slavery subjection to the Tobacco-planters. All of that negro race were raised believing in Jesus Christ. They tried to do what they did in “good faith” in the Lord Jesus Christ. Yet, because of

the Greco-Roman principles of the Equity law systems of Virginia and the Carolinas, the governments of these States definitely did not leave these people alone, desist from punishing them, nor stop from taking from them what they had acquired by working, if ever so faithfully, in the “good faith” of Jesus Christ.

Here were the Tobacco-planters of Virginia and the Carolinas living in luxury by holding large numbers of human beings in the horrors of slavery, in order to perpetuate their luxurious living, basing it upon the Greco-Roman principles of Equity, which allowed for such things, developing their luxurious living based on slavery while British Kings, who also functioned by Equity process, were the source of power in America, and then suddenly finding themselves isolated from the King’s power and surrounded by powerful numbers of people hostile to those Greco-Roman principles of Equity upon which they based their lives.

“What could the Tobacco-planters do?”

When Virginia was first founded its counties had been divided up into English communes, just the way that it was being done in New England. But, in 1619 the Virginians bought their first negro slaves and immediately found that enslaving them to work the tobacco crops would make them wealthy. With the idea of a full half of the population of a typical early Virginia commune subjected to slavery, though being ever so faithful believers in Jesus Christ, the concept of the English commune, the wellspring of the freedoms of the people of England, shriveled and died in Virginia.

The English communes shriveled and died in the Carolinas as well. The commune idea was “still-born” in Alabama and Mississippi where all that they have ever been used for is to survey land. They conducted most of the customary life of English people at the county level, (at which level Englishmen have their rights taken from them) and turned away from the commune level of governments, where they had customarily received those rights.

The South, in general, developed an open hostility to the English commune concept. This was so much so that when Texas joined the Union, when that hostility was approaching the “boiling point,” just before the Civil War, Texas was organized in such a way that it had great numbers of tiny counties but no communes at all.

“What could the Tobacco-planters do?” They could kill the basic idea of the Common Law of England, of communes, of freeholds, of Socage, etc. by using their superior academic knowledge to trick the new power base in North America, the farmers taking over the western lands, to drop that idea.

The Plot

What the Tobacco planters did when the Continental Congress, in 1785, divided the entire American west up into Puritan communes, was a plot to overthrow the established Government of the United States of America. They succeeded in it.

The principal plotter among these Tobacco-planters approached the most popular of their number, in 1785, and asked him to help him in the plot. The latter tried to limit his involvement. Never-the-less a meeting was called to be held at the latter’s home in Virginia between parties from the two slave states of Maryland and Virginia, with the ostensible purpose of discussing the improvement of navigation on the Potomac River.

After that meeting the Virginia Assembly issued an invitation to all states to attend a convention on trade and commerce in Annapolis, Maryland, in September, 1786. Only five

States sent representatives to attend the convention, but while there a New York delegate drew up a statement which the convention adopted, calling for another convention, to meet in Philadelphia, in May, 1787 to consider commerce and “other matters.” It was a vague statement, so as not to alarm the government, which the Tobacco-planters now were intent to overthrow.

The twelve States that decided to send representatives to that convention in May of 1787 soon found that convention turned into the Constitutional Convention, that drafted the present Constitution of the United States of America.

Most people have no idea that it originated in a “plot.” Most historians like to say that the Continental Congress, operating under The Articles of Confederation, were America’s first, “temporary” Government, who were only running things until a more “permanent” government could be set up. That is a lie. The Tobacco-planters who plotted to call that convention to change the official Government of the U.S.A. could have been arrested and shot for treason. They weren’t. Instead the Constitutional Convention took place and produced the remarkable document that today is the “Supreme Law of the Land” of the U.S.A.

The Constitutional Convention

In this section, as all others, we are interested in the “gist of the matter,” rather than glorifying some political trend or other. We will see in this and succeeding sections how the motives behind the people who called the Constitutional Convention seem to be downright inglorious, in fact; but the chain of events is everything in understanding the Story of Our Law, so let’s follow it.

The previous “Convention,” that had met at Annapolis, Maryland a half year earlier, in September of 1786, coincided with an armed insurrection of farmers etc. in western Massachusetts, that is called, “Shays’ Rebellion.”

The problem at issue is not too hard to understand. As we observed about the Civil War in England, over a hundred years prior to this time, Puritans showed a particular inability, as a people, to grasp the fine points about the creation of an effective “money system.” Without such a system, those of their number, operating in their fringe settlements, were easily hurt financially, with “dips” in the operation of their Economy. So it was in the instance of Shays’ Rebellion.

Therefore, it was not unwelcome news to New England at all when the comparatively much more “money-savvy” Tobacco-growers, and their associates, meeting at the Annapolis Convention, extended their invitation to all get together in Philadelphia, the following May, “to consider commerce and other matters.” The gullible New Englanders went down to that convention without a thought of it being a “constitutional convention.” They thought that they were going to get some insightful tips on their inability to develop a strong money system, to flatten out the dips in the “commerce” that constituted their Economy, now that the Bank of England was gone. They got them, but they soon found out to their ongoing distress, that the Tobacco-planters were motivated by the “other matters.”

Once met the Tobacco-planters presented the New Englanders with the all-fateful fact that if there was to be a “logical Economy” among all of the new, United States, they all would have to become LOGICAL about the LAW that united them. The Articles of Confederation were not that; they were not an attempt to be a definitive statement on precisely what it is that the “constitution” of the English-speaking people is. The Tobacco-farmers told the New Englanders that if they wanted to ever have any logical, AND THEREFORE “manageable,” Economy, they were going to have to WRITE DOWN the “constitution of the English-speaking people.”

The task was left to the inspired yet historically ignored associates of Roger Sherman, in the delegation from Connecticut. “Taking the bit in their teeth,” so to speak, they said, “Well, the constitution of the English-speaking people is that of a business corporation, isn’t it?” So they wrote down the “charter” of a business corporation.

The Tobacco-planters watched on in silence; they didn’t care WHAT the New Englanders wrote down, just so long as it was WRITTEN down.

The United States Constitution

Let us talk about the strengths and weaknesses of the U.S. Constitution and then about its all-fateful flaw.

By bulk the Constitution is made up of its first three larger articles. It concludes with four comparatively short articles.

The First Article is the brilliantly conceived, and most successfully functioning, article, that describes the role of the U.S. Congress. The peace, prosperity and general benefit that the U.S.A. has been able to be to the world, is in great measure due to the brilliant conception and functioning of this First Article on the U.S. “Legislative Branch of Government.”

The Second Article on the “Executive Branch” of the U.S. Government is less than half the size of the First Article. This article also is brilliantly conceived, however, the way that the Executive Branch of the U.S. Government functions, today, bears NO relationship whatsoever to the legal requirement for how it must function, that is given in the Second Article.

The United States, in the tradition of Puritan Commonwealth England, before it, was going to function without a king. However, the Americans had come from Europe; and Europeans operate by money; and the basis of European money, since the days of Diocletian, is that the orthodox politician leading you is the man who gets his face put on your money — and that makes him the “lord and god” of those who use that money.

So, since the Chief Executive Officer of the Government of the U.S.A. would have this additional role to play in the business corporation of the U.S.A., it would be difficult to have him both “hired” and “fired” by the Legislative Branch of the Government, such as is done in a typical business corporation. The Legislative Branch would still “fire” him, to be sure (the Congress has the power to “impeach” the President), but, since the “President” would also serve as the top politician in the land, it was appropriate for the Second Article of the Constitution to call for an entirely “additional,” “temporary,” legislature, whose sole purpose was just to “hire” the President. The way that this extra legislature was to serve was as, an “executive-employment-agency.” Each State was to elect as many men to this Agency as it had representatives in the Congress (Senators and Representatives). These men were expected, by the New Englanders, to pick the best businessman in the country, to “execute” the “by-laws” passed by the “board of directors” of the country, the “permanent” Legislature, the Congress. So, the country would work exactly like a typical business corporation, except that it would have “two” boards of directors. The permanent one, the Congress, could “fire” the President, if they found any real wrong in the way he “executed” their by-laws; and this temporary one, the “Electoral College,” would “hire” him. Of course it only worked like this for Washington and Adams. The Tobacco-farmers were soon able to get their act together enough to “cheat” and all vote for the same man. This cheating on the system and all voting for the same man idea, of the Tobacco-farmers, was the introduction into the U.S.A. of the concept of the political party, in the tradition of the man who established the Carolinas and thought up the idea of political parties in the first place, the Earl of Shaftesbury.

There is no provision in the U.S. Constitution, AT ALL, for political parties. They are, IN FACT, conspiracies to “overthrow” the operational procedure of Government, that is prescribed by the U.S. Constitution. But, thanks to the Tobacco-farmers and their colleagues of about this time, the growers of green-seed cotton, who found that the Slaves of the tobacco industry could make them almost as wealthy in the cotton industry, the owners of slaves were able to cheat in their political party, all vote for the same man and totally dominated the U.S. Presidency (except for the election fluke that gave the Presidency to John Quincy Adams), down to the quarrel over the west that caused the Civil War. When, by their cheating, the slave-owners looked like they were going to be able to take over the crucial Southwest of the U.S.A., the Northerners at long last learned how to successfully cheat the Constitution as well and founded their own political party. Down to this time the Tobacco-farmers and then their fellow slave drivers, the cotton farmers, were able to control the Presidency by getting all of the freehold farmers of the “near” west to believe that their “Democratic Party” was just all of us good-old-boys the farmers against the city-slickers.” When the Slavedrivers made it clear that the freehold concept would have to suffer in order for the Slavedrivers to control the Southwest, the city-slickers were finally able to convince the freehold farmers that the Slavedrivers weren’t their fellow good-old-boys. Then the balance of power shifted again, in Anglo North America; and the result was the Civil War. That shift of power was the formation of the “Republican Party.”

Of course the Tobacco-farmers made full use of their dominance of the Executive Branch to make it into “the tail wagging the dog.” Presidents were glorified according to the quintessence of Greco-Roman Statecraft, and the resulting deification gave to the Tobacco-farmers and their fellow slaveholders a power all out of proportion to their numbers. This lopsided power of the President’s office continues till today, because of this introduction into American life of this “invention” of the Tobacco-growers (the Earl of Shaftesbury, as the principal proprietor of the Carolinas, was a primary Tobacco-grower) of political parties which, once again, have nothing at all to do with the U.S. Constitution.

If the Second Article is brilliant in concept but zero in function, the entire Third Article approaches zero altogether. The First Article deals with the Legislative Branch of the U.S. Government; the Second Article deals with the Executive Branch; and the Third Article deals with the Judicial.

The reason that one can say that the entire Third Article approaches zero altogether is because the Third Article starts out by saying, “The judicial Power of the United States, shall be vested in one supreme Court ... etc.”; but, then, it doesn’t say anything about that, court.

“How many Supreme Court justices are there to be?” “One?” “Twenty?” “Everybody in the country?” The Constitution doesn’t say.

The Tobacco-growers were able to afford their grand life-style because of their intense knowledge of the deficiencies of English Law. They knew full well that the New Englanders didn’t know enough about the Common Law to be able to adequately write this Article.

To their everlasting credit the New Englanders put into this Article (in Section 2, paragraph 3), “The Trial of all crimes ... shall be by Jury ...” “But, then, what of the Supreme Court hearing the appeals of jury trials ‘re-examining facts tried by juries according to the rules of the common law,’ (in the words of the Seventh Amendment)?” It can even be said, in the light of this Amendment, that the Supreme Court is no “court”; there is no “jury.” The Supreme Court does NOT function as a JURY.

“How does it function then?”

The Greco-Roman world operates on the basis of the “ortho-doxy,” the “correct hunches,” of orthodox statesmen. This author translates the Greek word “ortho-doxy” into English as, “correct hunches,” because that is, precisely, in Greek, what the philosophical root of the concept tries to express. A “-doxy,” in Ancient Greek, is a “feeling” which impels one to action but which one cannot explain with speech. That comes out “hunch” in English. However, since, for some reason, speech never seemed to be the abysmal mystery to Anglo-Saxons that it was for the Greeks, the “hunch” concept is unflattering in English. So, “-doxy” is translated, in most formal English texts as, “opinion”: a feeling, from a mental state which impels one to action, which CAN be explained with speech. This word “opinion” entirely misses the point of the Ancient Greek word “doxy”; but, since for a long while Anglos have not known how to ultimately govern themselves by their own concepts and have had to do it with Greek ones, this word “opinion” has been impressed into service to stand for the ideas by which orthodox politicians ultimately rule the Greek world of thought. In this context “ortho-doxy” is rendered “correct opinions.” This is what the justices are supposed to come up with. And, since Anglos are so committed to voting, the bizarre phenomenon which the New Englanders came up with as the ultimate way that Anglos will be ruled in the U.S.A. would be by a “committee” of “orthodox politicians” which, BY MAJORITY VOTE, would come up with the “correct OPINION” that would rule the country. We could call it, therefore, “a Greco-Roman EQUITY (rather than LAW) SUPREME COMMITTEE” — a committee of Equity Cancellers (Chancellors).

(By ancient tradition in England the highest court of its Supreme Court is, “The Supreme Jury,” by which members of the House of Lords may be removed from the Peerage. This has met twice in the Twentieth Century. By being so obscure the Tobacco-planters were sure that the New Englanders would miss it. They did.)

The “Fatal Flaw”

The deficiencies arising from the attempt, by these wise men from Connecticut, to attend adequately, in the Second and Third Articles, to certain “blind spots” in English life, only points up with more drama the way in which these men were unable to attend to the “fatal flaw” in the public life of English-speaking people, who try to work together, on the most ultimately large scale, as a “business.”

Most Americans, in the general tradition of the Northern States, feel that “government should ‘stay out’ and FREE ENTERPRISE or BUSINESS should attend to most things in American life.” There is a “fatal flaw” here, though.

IN ORDER FOR A BUSINESS TO BE A BUSINESS IT MUST FIRST HAVE A “PURPOSE.” The purpose of an English business will be written in its CHARTER. However, ENGLAND HAS NO CHARTER. At the time of the Magna Carta the Government was obliged to stop destroying the records of the Law of England, so we have available to us the “by-laws” of “the Board of Directors” of England, after the year 1189 A.D. These describe the different branches of English Government, how they should be run and the fact that there MUST BE a “Purpose” for such an operation, and that it should be found written down in the written Charter of England. But, no such written Charter exists.

We know what the people of England have always BELIEVED the Purpose of England’s Law to be. It is the Purpose of the Lord Jesus Christ. That was the written purpose of Connecticut, written down in Connecticut’s colonial charter, which was still the Constitution of Connecticut at the time that the Connecticut delegation to the Constitutional Convention wrote the U.S. Constitution (as it was, indeed, for more than thirty years thereafter). That everyone who was a part of the body of the Lord Jesus Christ (that one joined by being baptized and confirmed

in one of the communes into which England is divided) was able to work toward the “Purpose” of the Lord Jesus Christ, by doing all that he did in “The Good Faith” of the Lord Jesus Christ, is the “warp and woof” of English Puritanism.

When Puritanism in England came upon evil days in the 1660’s, at the time of the “restoration” of the Monarchy, Puritans weren’t responsible to worry about what the Purpose of the Law of England was anymore. The Puritan Congregationalists were not the Church of England anymore, the Episcopalians were.

“How did the Episcopalians deal with the problem of the ‘Purpose of the Law of England’?” That was easy. The Purpose of the Law of England, in England, is still, today, the Purpose of the Lord Jesus Christ. However, to bring any Modern “logic” to why that is so, the Episcopalians (the present Church of England) handle it this way: “What is the Purpose of the Law of England?” “Well, what is the Law of England FOR?” “We know the many things that the Law of England is AGAINST, those are spelled out in the statutes of Parliament etc.” “One thing that the Law of England is NOT AGAINST, however, is the Sovereign (the Sovereign is “above the Law of England” and cannot be taken to trial before any court of the Law of England).” “Well, then, if the Law of England CANNOT be AGAINST the Sovereign of England, that must be what the Law of England is FOR.” “And, since the Sovereign is the ‘Supreme Governor of the Church of England on Earth,’ that is how the Purpose of the Law of England is today the Purpose of the Lord Jesus Christ.” And so dear, “jolly old England” muddles its way through on this issue.

Of course this nonsense was totally unintelligible to Eighteenth Century Congregationalist New Englanders. They were out of contact with this problem, after the end of Puritan rule in England and the Restoration of the Monarchy. However, the Episcopalian Tobacco-planters, of Virginia and the Carolinas, knew full well how incapable the New Englanders were on this subject and let them “walk right into the trap.”

The Apparent Purposelessness of the U.S.A.

The Preamble to the Constitution gives SIX purposes for the Supreme Law of the Land of the U.S.A. There is NOT ONE SINGLE purpose. Maybe some people in the U.S.A. might be for one of the purposes, some other people might be for one of the others, but both of these groups might be against all of the other purposes and each other. YOU ARE NEVER GOING TO GET THE PEOPLE OF THE U.S.A. TO WORK TOGETHER LIKE A BUSINESS IN THAT MANNER. WE WILL NEVER GET THE PEOPLE OF THE U.S.A. TO WORK TOGETHER LIKE A BUSINESS UNTIL THEY ALL HAVE A COMMON PURPOSE: THE PURPOSE OF THEIR LAW, THE COMMON LAW OF ENGLAND.

The Preamble to the U.S. Constitution reads: “WE THE PEOPLE of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.” That first purpose, for “we the people of the United States,” “to form a more perfect union” is a beautiful and some would even say a “holy” thought. But for them to ever be able to move one millimeter in that direction (if the entire moral of the history of the Law, based on all of its adherents doing everything that they do in “good faith,” has any meaning at all) they are all going to have to have BUT ONE purpose, rather than the six that that beautiful thought and the five other purposes that follow it add up to.

Maybe the New Englanders felt that by going way out on a limb and talking about “Blessings,” (“the Blessings of Liberty”), they were stretching themselves enough to get some

kind of a purpose that was broad enough that the Tobacco-planters would identify with it, in some way, and that we really would have ONE country; that the Tobacco-planters would have a little bit of mercy on this “Supreme” Law of the Land that the New Englanders thought that they were setting up for everybody. The Tobacco-planters were merciless.

“No Dependence”

The Continental Congress began its session for the year 1785, in New York City, on January 11, 1785. During that year they passed, the “Northwest Ordinance of 1785,” which divided up the entire American west into Puritan communes wherein what an honest man, who does everything he does in “good faith” in the Lord Jesus Christ, has acquired by honest industry, would be only his to enjoy and which could not be taken from him without his consent, in the tradition of the communes of England, from time immemorial, and recently the popular basis of the American Revolution, so popularized by Samuel Adams.

Let’s review some of the words of Samuel Adams whereby he organized the American Revolution. He said:

... what a man has honestly acquired is absolutely his own, which he may freely give, but cannot be taken from him without his consent ...

“... a man should have the free use and sole disposal of the fruit of his honest industry, subject to no Controul ...”

“... sacred and inalienable natural right,” (of a person) “quietly to enjoy and have the sole disposal of his own property.”

This Continental Congress, that Samuel Adams’ own Massachusetts House of Representatives had called into being, to defend these ancient, sacred rights, that the ancestors of the American people had handed down to them, and which could not be taken away from them, as long as they did all that they did in “good faith in the Lord Jesus Christ” and they were not convicted of doing otherwise by twelve men united in judgment as Christ had told the Apostles that they must be, now made this ancient English tradition into the law of all of the communes of the American West. In these communes, from now on, every American freeholder farmer would hold onto his land, his basis of power, by this ancient tradition. And, these millions of new freeholder farmers were the new basis of power in all of Anglo North America! And the land whereon they operated by this tradition included Alabama and Mississippi! This tradition, sooner or later, was going to clash with the Tobacco Growing Industry of the Tobacco-planters of Virginia and the Carolinas. It was going to clash with it precisely because of the negro slavery upon which both it and their great profits from it were established. They were determined that it would be much “later” rather than sooner.

The Tobacco-planters attacked in two directions at the same time. One of these directions was to get the pushers of this “divide the continent up into Puritan communes” drive to write down on paper what they felt the logical “constitution” of the English-speaking people living in the U.S.A. was.

The attack in the other direction was their attack upon and almost entire destruction in the U.S.A. of the tradition of the historical, English association of the Lord Jesus Christ with the Common Law of England.

This is how they did it:

As the Northwest Ordinance of 1785 was passing the Continental Congress and turning all of North America around them into a farming community divided up into Puritan communes, based upon principles that had been the arch-enemy of Virginia and the Carolinas and the

slavery-based Tobacco Industry from their beginnings, the politicians of Virginia undertook a rare burst of activity. The result of this activity was what they called, “the Virginia Statute of Religious Liberty,” of January 16, 1786.

To make a long story short that Statute says:

“... our civil rights have no dependence on our religious opinions,”

and then this wise crack:

“any more than our opinions in physics or geometry; ...”

Taking What Is Yours

This Section of this book is the “purpose” of this book. It is to show you how, because of this last mentioned “Statute,” there is no “property” which you can own in the U.S.A. that is your “absolute” (to use the word of Samuel Adams to George III) property unless you know the rest of this story.

So, let us go through that “Statute” carefully and understand it and then go on through the rest of this story.

This Statute was sent to Virginia from Paris, France by the most politically capable of Virginia’s Tobacco-planters, working in collusion with the incitors of the French Revolution. When he said, “our civil rights” he meant precisely those rights that we are speaking of when we say that “no one can take your life liberty or property except it be done like Jesus said in the Bible, by twelve of your fellows acting as one, finding that you have broken this Law that we have all shared in common back through immemorial time.”

The Tobacco-planter calls these “CIVIL rights.” Lets examine that expression first.

The word “civil” is an adjective in Old Italian, which means, “having to do with the STATE.” “CIVIL rights” were those rights, in his STATE, which William the Conqueror was in a position to give as rewards to them who accompanied him in the Conquest of England. The expression “Civil Rights” means those rights that are GIVEN to you by some State.

The basic understanding in the expression is that if some State chooses to GIVE you some rights, it also has the prerogative to choose to TAKE THEM BACK.

If this is true of the dictatorial States of the world, it is based on nothing more than the power of suggestion in the English-speaking world. There is never any record of any “State” ever “giving” these rights to the ancestors of the English-speaking people. And, the English-speaking people, in any significant number, never called these rights, “civil rights,” until this Tobacco-planter made this statement which so devastated traditional Christendom. Thereafter it didn’t seem to matter if you called them “Civil Rights” or not. However, it is dangerous for you to call them “Civil Rights,” because if you do you are acquiescing to the Tobacco-planter that your personal hold, free as it may be, upon your own life, liberty and property, is allowed to you by your STATE, and can be taken back by your STATE, when it sees fit to.

“Why did people just give up and do this; why do they acquiesce and call their ancestral rights, ‘Civil Rights,’ if there really is a more true name?”

Because after what the Tobacco-planter said in the rest of his statement the poor, little men of the world were so worn-out, in their souls, that it didn’t seem to make any difference anymore.

“What is this statement that so wore men out?”

It is “Our civil rights have no dependence upon our religious opinions.” What that says is that the folk beliefs of all of the North European peoples, that they got the protection and the rights afforded to them by their gild-brothers, if they did everything which they did in “good faith in the Lord Jesus Christ,” are groundless. That Tobacco-planter is saying that any rights that an Englishman might have (which came from some State in the first place) have NO DEPENDENCE whatsoever on any “religious opinion” which that person might hold to as being his “good faith in the Lord Jesus Christ,” any more than any opinion that that person might have about ANY OTHER ACADEMIC SUBJECT, that he picked up in SCHOOL, such as “physics or geometry.”

That statement caused the French Revolution.

As soon as the word was heard in France that that statement was not only going unchallenged but was bowling down any would-be challengers that got in the Tobacco-planters’ way, the merchants of France immediately junked the French Monarchy. It was to that statement, viewing its effect on the intellectual side of the French Revolution (which Karl Marx took it as his task to understand and promulgate) that Karl Marx refers to when he says, “All revolution comes from America.”

“But, why not fight back against that statement?” It is so obviously false, right on its face.

In the first place the exigencies of World War II and the United Nations formation have overridden the “giving up to the eloquent Tobacco-planter” of the U.S.A. and re-implanted the concept of “good faith” (in the tradition of the Crusaders, and that faith was in the Lord Jesus Christ) as that upon which all rights depend in modern International Law.

Secondarily, let’s suppose that this author was talking with that Tobacco-planter on this subject.

I. “Do my Law rights have any dependence on my religious opinions?”

The Tobacco-planter. “No.”

I. “Do my Law rights have any dependence on my moral opinions?”

The Tobacco-planter. “Well, maybe, if you just think any crazy old thing you might have to be restrained.”

I. “Well, my moral opinions are dependent upon my religious opinions. I and others of European heritage get the idea that we shouldn’t walk up to you and cut your throat, out of the Bible.”

The Tobacco-planter. “Well, in that case, if you got it from the Bible, I guess that I take it back. No, your civil rights have no dependence on your moral opinions.”

I. “Do, my Law rights then have any dependence on my moral acts?”

The Tobacco-planter. “Well of course they have some dependence on your MORAL ACTS.”

I. “Well, my moral acts are dependent upon my moral opinions.”

Silence.

You see. His statement is nonsense if you push it.

The trouble is that most people don't bother to push it because any positive merit to what he said is not the issue. The issue is that the Tobacco-farmers of Virginia and the Carolinas took their stand that the basic belief, of all of the people of the lands of Northern Europe, which lands are divided up into the communes of the believers in the Son of God, that their basic rights and freedoms here on this Earth are earned by them, in their communes, by their holding onto their "good faith in the Lord Jesus Christ," is FALSE. The issue is that that stand had a leveling effect on the worn-out religious institutions of Europe, which the opportunistic merchants of France found that they could exploit to their advantage. The issue is that Karl Marx, a self-styled expert on the history of France, declared to all of the people of the world that the "belief," the "-ism" of all of the "communes" into which all of Northern Europe — the center of the Modern World's political power — is divided, for the worship of the Son of God, HAS NOTHING WHATSOEVER TO DO WITH ANY SON OF GOD. All that the real "-ism" of the "communes" of North Europe is, is the irrepressible onward press of the biological evolution of the species of man, emerging from the darkness of Medieval Europe's Christianity to the full light of the modern world's atheistic concentration on industrial development.

And these last words merit a side comment. In one of the popular editions of the Federalist Paper's, written in the main by one of the most vocal of Virginia's Tobacco-planters, the editor said that in the education of these Tobacco-planters and their associates, History passes directly from the Greeks and Romans to the Renaissance. In their education there was no reason, nor any place, for the Middle Ages. This was typical of education for the privileged, educated during the period of the American Revolution, which is called the "Enlightenment." This same ignoring of the Middle Ages passed on to Communism and typifies it.

The First Amendment

James Madison is normally called "the Father of the U.S. Constitution." He is so called because he began the agitation that finally led to the Northerners committing themselves to a written version of what they thought "THE constitution" was. He did NOT WRITE the Constitution. It was written by the wise and inspired Roger Sherman and William Samuel Johnson (ever heard of him?).

"Well, if he didn't write the Constitution, how can anybody call him its 'father,' particularly in view of the fact that the way that the Constitutional Convention (that he did get called) was called, was really just plotting?" "What was it that he was up to anyway?"

He pushed through the First Amendment.

As soon as the First Session of the First Congress meeting under the U.S. Constitution gathered in New York City, James Madison, very rudely and obnoxiously kept demanding the floor, to be heard, in the brand new National House of Representatives.

The Congressional Record shows the Massachusetts Speaker of that House, seemingly knowing full well what Madison was up to, kept repeatedly telling Madison to shut up and sit down, that his turn would come.

When Madison did finally get the floor he showed America his trick. He had tricked the American people into committing themselves, by law, to a specific written text of what they thought their Law was. The more eloquent Tobacco-farmer, of whom we have spoken, had challenged any of them TO SHOW ANY RELATIONSHIP AT ALL BETWEEN WHAT THEY HAD WRITTEN DOWN AND COMMITTED THEMSELVES TO, TO BE THE TRUE

“CONSTITUTION,” BY WHICH THEY ARE GOVERNED, AND THE TRADITION THAT HAD IDENTIFIED THAT CONSTITUTION, WHILE IT WAS STILL UNWRITTEN, WITH THE GOSPEL OF THE LORD JESUS CHRIST.

Nobody could take up his challenge.

Therefore, this principal plotter among the Tobacco-farmers, of whom we have spoken, James Madison, now rose in the new U.S. House of Representatives to demand that since none of the American people knew of any connection between their Law and the Gospel of the Lord Jesus Christ, that none of their representatives in Congress had any right to legislate ANY LAW that implied that there might be any such “connection.”

That is the First Amendment to the U.S. Constitution. It reads: “Congress shall make no law respecting an establishment of religion, ...”

“How Much of What Is Yours Can Be Taken?”

Now we conclude the topic that we began earlier, that of “Taking What Is Yours.” We do this by asking the question, “How much of that which is yours can be taken?” This won’t be an exhaustive list, but we do want to go into some detail on how much of what is yours can or has been taken from you because of the lengths to which the Tobacco-growers of the early U.S.A. went to hold their black slaves in slavery.

1. Perhaps the main thing that you have lost, so far, is the pleasure of living among people who identify God with Law. Christianity used to be considered the source of Law. For better or worse, that Tobacco-grower “decapitated” historical organized Christianity with his unanswered challenge that “Our civil rights have no dependence upon our religious opinions.” Now, far from identifying God with the source of Law, perhaps most of the people whom you meet will see the source of Law as, “consenting adults.”

2. That challenge was Karl Marx’s inspiration. He took it upon himself to show the world that the Lord Jesus Christ has zero to do with Europe’s power-base, the communes into which it is divided, even though the name “commune” means “the area that draws the people therein to a single meetinghouse, to there take the ‘communion’ of the Lord’s Supper.” You probably work one to two days a week to feed a war machine gearing up to defend you from the Communists working to reach Marx’s goal, which was a realization, in fact, over the entire Earth, of the situation that was presented in theory by the Tobacco-grower.

3. However, that isn’t all that you have to pay, because the Russians have bought the Tobacco-grower’s challenge so completely. They used that as their new-found rationale not to pay back their First World War debt to the U.S.A. That caused the Depression.

That gave Franklin Delano Roosevelt the idea that the U.S. Government had the right to take anything and everything that the people of the U.S.A. own, in order for the U.S. Government to keep the Economy of the U.S.A. going. And, if he and his successors haven’t really done that yet, they have run up such a debt for the people of the U.S.A. to pay that it is almost the same thing.

4. The Tobacco-grower has driven God out of most life in the world, making so much of it incredibly vicious, hopeless and crazy. One might apologize and say that he only “separated the Church from the State”; but that is not true. Maybe separating “church” and “state” is good. “State” is an Old Italian word; “church” is a North European word. A lot of grief has been caused

by those two words being together. But, that is NOT what he did. He separated “God” out of the “Law” — and those are both North European words.

5. The main thing he did to YOU, though, is that he made the idea of “Greco-Roman Government,” that people have been trying to impose on you and yours for centuries, “absolute.” Prior to the Tobacco-grower having that statement made in the Virginia Assembly that, “Our civil rights have no dependence upon our religious opinions,” it was understood among all North European peoples, from the beginning of their records, that ALL OF THEIR LAW RIGHTS were TOTALLY DEPENDENT upon their religious opinions, their moral opinions and their moral acts. In such circumstances, Greco-Roman Government was very limited, in its relationship to you. As long as you conducted your life according to the Gospel of Jesus Christ, as you had learned it in your commune, Greco-Roman Government had almost no Claim upon you.

6. Because of that Tobacco-grower, any malcontent can do almost anything that is wrong, to you, and the Government has nearly no theory by which to punish him. But, that same Government can take almost anything that it wants to away from you and, BECAUSE OF THAT TOBACCO-GROWER, YOU HAVE ALMOST NO THEORY BY WHICH TO DEFEND YOURSELF FROM IT.

7. Let’s have the long and short of it. Samuel Adams roused the American people to win the American Revolution, because of the feeling they had that as long as they are doing what they are doing in “good faith in the Lord Jesus Christ” they cannot be deprived of what they earn. That is the positive part of the American Revolution. The Tobacco-grower responded in kind. He said the “good faith in the Lord Jesus Christ” doesn’t have anything at all to do with people holding on to what they earn. By saying so the Tobacco-growers of Virginia and the Carolinas got to hold their slaves in slavery for another 80 years. That was the negative part of the American Revolution.

(Even when those slaves were set free it wasn’t by any logic that the North had learned. They simply won military battles and “said” that there was no more Slavery.)

Likewise, regardless of how “nice” a life you try to live to please God or follow Christ, since that Tobacco-grower’s challenge, nothing that you have is yours absolutely to keep out of the clutches of your Government, should they want it. “That” absoluteness is gone, thanks to the Tobacco-grower’s unanswered challenge and to the First Amendment that followed it which, for the first time, “absolutely” removed the righteousness of Christian morality, as practiced in the communes of the English-speaking people, as the barrier restraining Greco-Roman Government from taking anything that it wants to away from you.

To The Little Children of Utah

After learning of the extent to which the Greco-Roman Government that rules over you has or can take away from you everything of value that you might set your mind to acquire, you might ask, “Then why should I even try to earn anything?”

The answer to that is, “Earn everything that you can that is worthwhile, nobody is going to take it from you.”

“But, this whole story, to this point, has just pointed out the way that Government has gone, so that it can take anything of mine that it wants.”

“I know but we’re not finished with the story.”

“You mean to tell me that in the rest of this story I am going to learn how to keep that which I earn, so that NOBODY can take it from me?”

“Yes.”

“How ?”

There are two answers to that question.

The first one is to live, in your own life, all of the principles of the Everlasting Gospel of the Lord Jesus Christ, as you understand them, to the very fullest of your ability. In doing this remember the commandment of the Lord when he restored the Fullness of the Everlasting Gospel through the prophet Joseph Smith. He said that, “your first responsibility is to seek after your dead.” Do your genealogy; it is part of your first defense.

“But, Joseph Smith and all of the Latter-day Saints, in Missouri and Illinois, were doing all of these things; that didn’t save them from being ravaged, pillaged and murdered by all of the followers of that Tobacco-grower in their day.”

Yes, I know, but I have only given one of the two answers.

“Oh, yes. There is supposed to be another answer that will let me keep what I earn. All right. What is it?”

Know the meaning of the word, “Socage.”

“Know the meaning of the word, “Socage”! “Do you mean that if I know the meaning of the word, ‘Socage,’ in addition to living all of the principles of the Restored Gospel to their fullest, including doing my genealogy, that I will be able to keep what I earn?”

Yes.

THE MEANING OF THE WORD, “SOCAGE”

Unanswered Questions

In order to aid us to understand the true meaning of the word, “Socage,” and thereby have some answer to the otherwise unchallenged statement of the Tobacco-grower, and to the unimpeded way that Greco-Roman Government just comes rolling into our lives, crushing everything in sight, behind that unchallenged statement, let us have a closer look at some of the items that have appeared to this point, but have gone unanswered. These include: “What kind of a Government do we really have in the U.S.A.?” “What did people call U.S. ‘civil rights’ before they were called that?” “Did the Continental Congress really think that it was only temporary?” “What was the ‘purpose’ of the corporations who both summoned the Continental Congress and wrote the Constitution?” “What do we know of the origins of the Common Law of England?”

“The Liberties of the Gospel”

When Civil War began raging in Old England, in the early 1640’s, the Puritan settlements in New England knew that they needed to unite for their mutual protection. Accordingly, they wrote and brought into effect, on May 19, 1643, “The Articles of Confederation and Perpetual League of the United Colonies of New England.”

The preamble to that “Constitution” reads:

“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 with peace; ...”

That is what our ancestors used to call these, “English freeholder rights,” that nobody can take away from you, except twelve men, acting like the twelve Apostles, in unison: “THE LIBERTIES OF THE GOSPEL.”

“Hey, where did these guys get off calling, ‘our civil rights,’ the liberties of the Gospel?”

We will get to that quite quickly now. But, before we do, let us consider what “the same end and aim” or “purpose” of these successful New England business corporations was.

The “Purpose” of the New England Corporations

The wording of the “Purpose” of the “Corporation” of Connecticut is almost the exact same as that of Massachusetts. The following are the words of the Purpose of the Colony of Connecticut, in the, “Charter of the Colony of Connecticut”:

“... as their good life and orderly Conversacon may wynn and invite the Natives of the Country to the knowledge and obedience of the onely true God and Saviour of mankind, and the Christian faith, which in ... the Adventurers free profession is the onely and principall end of this Plantacon; ...”

The Business Corporation of Connecticut continued to use this purpose as the formal business purpose of the Corporation, throughout the rest of the colonial period, from the year 1662, when they obtained the Charter containing this Purpose, down to the Revolution under the Continental Congress, and then they continued using it, as one of the United States, down until 1818, when Connecticut wrote the Constitution that was in force until 1965.

The “Commonwealth”

“Was this ‘Business Corporation,’ with its formal Purpose some aspect of advancing the ‘kingdom of the Son of God,’ the exception or the rule among Englishmen at this time?”

Oh, the absolute RULE, but not only for England, for all of Northern Europe, generally. “What do you call this type of an organization?”

A “Commonwealth.” So many of the original thirteen states call themselves “Commonwealths.” Connecticut has, throughout its membership in the Union. In Massachusetts it is, “bad usage,” to call it, a “STATE”; it is formally, “The Commonwealth of Massachusetts.”

Well, what does the word ‘commonwealth’ mean?”

We have an example in the name of the government of a neighboring island to England, in the North Atlantic: the island of Iceland.

The name of that government, in the language of Iceland, is “Lydhveldidh Islands”: “The Commonwealth of Iceland.”

The language of Iceland, a first cousin to English, is a tremendous historical curiosity. Whereas the language of England has changed so much in the last thousand year’s that Medieval English is now a totally foreign language, the language of Iceland has remained the same. What their word for “commonwealth,” “lydhveldidh,” means is that the country of Iceland is a, “Lewd-wealth.” “Lewd” is the Old English word for “people,” as in the name “Ludgate.” We can see what “wealth” means by these Old English derivations. In Old English, if you “heal,” you get “health”; if you “steal” through the shadows, you get “stealth”; if you “weal,” you get “wealth.” In all Germanic-language countries the word for “vote” is, “weal.” So a North European “Commonwealth,” such as Iceland or Finland or England is, a “people-vote country.”

This type of a government is the typical North European, Germanic Government. When the Crusader trade cities of North Italy were organized according to the rules of the North European Gild-system, along these lines of all of the people having the right to vote, the monks of Italy did not know what to call them. Differing from the Goths and Lombards, who lived this way, these Crusaders were coming to take over everything for good. So, they had to invent a name for them. They thought that the Italian word “re-publica” “the peoples’ thing” (the same as “cosa nostra,” “our thing”) might be used, because that word de-emphasized the Roman deification of the Caesars, as these gild-organized Crusaders certainly did. There was NEVER a time when all Romans VOTED, though, so the term “republic,” as a replacement for the idea of a “commonwealth,” is inadequate.

However, because the Tobacco-growers of Virginia had “bought” to their very souls the story of the Humanists, of the Renaissance, in the Enlightenment’s version of education, that they received, these Tobacco-growers skipped right over the Middle Ages, in their studies about the Greeks and the Romans, to Socrates “reborn” in the Renaissance. To the Tobacco-growers, “republic” was the only word that they could understand, that explained what the New Englanders had done by summoning the Continental Congress.

To get “scientific” about what one would call the proposition of all people actually voting, the Tobacco-growers went even further back, to the Greeks. In Ancient Greece more than half of the people were slaves. The situation was the same in the Tobacco-growers’ own Virginia and the Carolinas; they identified with the Greeks. They would call this idea of all people voting, that was being foisted on them by the New Englanders, being “democratic.”

So all that Modern Americans know, to identify their country by, is the Roman word, “republic” and the Greek word, “democracy.” Though the idea of a land where all of the people

voted would be as foreign to the Romans and Greeks as being in China, thanks to the Tobacco-growers, Washington D.C. and most State Capitals are architectural attempts to perpetuate the idea that all of our governmental concepts come straight from the Greeks and the Romans, which perhaps 99% or more of Americans believe as they do that the Sun shines.

“Perpetual” Union

As has been said, when Civil War began to rage in England, the Puritan colonies of New England banded together to draft and adopt, on May 19, 1643, “The Articles of Confederation and Perpetual League of the United Colonies of New England.” They were probably motivated to use the word “United” by the example of, “The United Provinces of the Netherlands.” That they felt that their union was to be “perpetual” is seen from the fact that their commissioners continued to meet until 1684, when a most inimical King in England took such ferocious steps in both England and New England, to squelch such foes of absolute monarchy, as what lingering Puritanism there was around, that he was driven out of England by force. Before he went, though, he did bring a forcible end to the “perpetual” league of the Puritan New England colonies.

When the Continental Congress voted that the Colonies be free and independent States, on July 2, 1776, the leadership of the New England States drafted for the Continental Congress “The Articles of Confederation and Perpetual Union of the United States of America.”

The Continental Congress adopted those articles in 1777 and sent them to the new States to be ratified. When victory over England drew near, in 1781, the last State, Maryland, finally ratified them, on March 1, 1781, thus making them the official Constitution of the U.S.A.

They were meant to be “perpetual,” and the plot, by the Tobacco-growers, to destroy their implicit Puritanism which divided up the public land into Puritan communes, was treason.

Puritan Communes

That brings up the subject of these Puritan communes, whose organizational strength the Tobacco-growers so effectively axed that in the U.S. Mid-west they are very impotent, compared to those of which they were intended to be the copies, in New England. The original Puritan communes, or Townships, of New England, are still most vigorous down to this day. But, the Tobacco-growers were so effective against their organizational strength elsewhere that they are comparatively impotent organizationally, in the U.S. Mid-west, and not even organized, in the U.S. South and Far-west. There they are only used to serve for surveying freeholds.

“The quarrel of the Tobacco-growers with the Puritans really does come down to what the REAL role of those communes is in the Common Law of England, doesn’t it?”

Yes.

“What is that role?”

It is what the word “common” (or “commune” to be Norman French) means in the expression, “the Common Law of England.”

“What does the word ‘common’ mean in the expression the Common Law of England?”

The Meaning of The Word “Common” in “The Common Law”

The Common Law of England is the Law of the “Business Corporation” of England. Because of the Magna Carta we have a record of the “Bylaws” passed by its “Board of Directors” since 1189, but its original “Charter,” with its “Purpose” written down on it, is missing.

Still, as those “By-laws” were passed, in the same tradition as England had operated before the Magna Carta, a picture slowly formed of what the organization of England must have been that was spelled out in its original Charter.

As has been said many times, this Business Corporation of England was divided into Shires which were divided into little “Counties” which were divided down into Communes. The way that you became a member of the Business Corporation of England, became “free” as far as England was concerned, that is an “English Free Man,” or possessor of those “our civil rights” that the Tobacco-grower spoke of, was to become a member of one of the communes of England. **THE COMMUNE WAS THE LOCAL DIVISION OF THE CHURCH OF JESUS CHRIST. BY PARTICIPATING IN THE ORDINANCES OF THE “GOSPEL,” THAT IS BAPTISM AND CONFIRMATION AND TAKING AN “OATH” TO LIVE THE PRINCIPLES OF THE GOSPEL A MAN JOINED HIS COMMUNE AND THEREBY WAS OR COULD BE FREE.**” As an English “Free Man” he could be or become a “Freeholder.” As a “Freeholder” he has the English “Freeholder Rights” that were called “our civil rights,” by the Tobacco-grower. And the **ONLY** way that one could get those Rights was by taking an “Oath” that he would “hold” to the Principles of the Gospel of the Son of God with all of his strength. That is, **THOSE FREEHOLDER RIGHTS WERE 100% TOTALLY DEPENDENT ON NOTHING ELSE BUT “OUR RELIGIOUS OPINIONS” ABOUT THE GOSPEL OF JESUS CHRIST.** They had **NOTHING** to do with any Greco-Roman STATE (that is, nothing to do with the word “Civil”).

Every three months all of the people living in the Communes of a specific “County” would get together at a meeting conducted by the leader of the county, the Alderman, and his council of twelve men who assisted him. If any of the Free Men in the Communes of that County had done anything that was against the Law of all of the people of the Corporation he would be tried and either convicted or acquitted by those twelve men. If he was convicted he was put outside the protection of the Law. He became an “Outlaw.” And, the protection afforded by the law officers of that County was considerable because, as each of those Counties was called a “Weapontake,” in the populous eastern Shires of England, called “the Danelaw,” it was at this County level that the Free Sokemen of England took up their arms to defend the Rights of the people.

In times of War all of the Free Sokemen from the Communes of a particular Weapontake would be led by the Earl of the Shire, to which the Weapontakes belonged. He was a regional representative of the general officers of the whole Corporation of England. As occasion would demand, he would conduct “mini-parliaments” for the Free Sokemen of his Shire, to attend to the business of the Shire.

At Easter time in the Spring and again at All-hallows in the Fall the Leader of each of the Communes of England (along with the Aldermen of the Weapontakes) would gather to a “House of Communes” to listen to the Leaders of the Corporation of England speak to them. These Leaders included the Lord High Steward of England, the Speaker of the House, the Chief Justice, the Supreme Jury and the many other general authorities of the Corporation. These were called, “the House of Lords.” They also had a “patriarch” of the kin-dred of England, the first born of that great extended family, who was called the “kin-ing” or the “King.”

The Lord High Steward would speak to both assembled houses about what they should do for the coming year or half year. (This is the model followed later by the monarchs who said that

they “parie-d,” “spoke,” to both of those houses. That is why both of those houses are called the “Parliament.” This is the model also followed by the President of the U.S.A. when he delivers his “State of the Union” message to both houses of Congress assembled together.) When the Lord High Steward presents something to both houses and this assembled leadership votes upon it in the affirmative that then becomes part of the “Law” of the Corporation of England.

Of course many of the Communes represented, as well as many of the Aldermen, are from the boroughs (the cities) of England rather than from the farmlands. The segment of a borough presided over by an Alderman contains all of the gild members in that city that belong to a particular craft gild: the Merchants, Fish-sellers, Grocers, Masons etc. The farmers, under a particular Alderman in the countryside, are all members of a gild as well, the largest gild, the gild of England’s farmers. All of these gild members are encouraged to attend the Temples of the Gilds, as well as Church meetings on Sunday. Because in many parts of England wood is less available than stone, many of these Temples are built of stone, by the Masons’ gild. Inside of these Temples the Free Sokemen of England are taught all of the details of the ORIGINAL CHARTER of England. However, because of its ultimately important character it is not to be talked about outside of these Temples built, most often, by the Masons.

As the Free Sokeman of England learns the details of this Original Charter better and better he better understands the PURPOSE of the Corporation of England. As he learns that he better understands how to work, suggest ideas, lead and participate in the Townsmeetings in his Commune, wherein everything is settled by all of the people by VOTING. As a matter of fact, EVERYTHING IN THE ENTIRE CORPORATION OF ENGLAND IS DECIDED BY VOTING OR ELECTIONS, just as everything in the Township or Commune is.

“What do you call such an organization as this?”

A “people-vote,” a “lydhveldidh,” a “Commonwealth.”

“Say maybe we are getting a little carried away with this Icelandic ‘people vote,’ ‘lydhveldidh’ idea. If they do call themselves, a “commonwealth,” it would really appear that they are just copying their mighty neighbor to the southeast, England.”

It might seem that way, but the “Althing” of Iceland is the oldest Parliament of regularly returned representatives of the people on Earth. It has a history of practically 300 years before the English Parliament had reliable records; after the Magna Carta was signed in 1215 A.D. The records of the Althing are in good order from its founding in 930 A.D. and of its twelve-man juries for long before that.

“Oh.” “But, then, what does that word ‘common’ in the ‘Common Law of England’ mean?”

We can see that by seeing what the Magna Carta is all about.

“What is the Magna Carta ALL ABOUT?”

It starts out: “in the first place the English Church shall be free.” That meant: “IT (the English Church) shall have ITS LAW INTACT.” That meant: “It shall continue to have freedom of elections, which are considered most important and necessary to the English Church.”

“What does the word ‘Commune’ or ‘Common’ mean, in the expression, ‘the Common Law of England,’ this Law where everything decided in England is decided by the ‘voting’ or ‘elections’ of the Free Sokemen of England, made free by virtue of their having taken the COMMUNION of the English Church in their COMMUNE?” “Well, that doesn’t take too much imagination, does it?” The word “common” means “commune”; the word “commune” means the “church” wherein you take the “communion” of the Son of God.

The expression “The Common Law,” found in the Bill of Rights of the Constitution of the United States of America, or more fully, “The Common Law of England,” means “the CHURCH Law — of England.”

These rights of the Church Law of England, called “the liberties of the Gospel,” in the Articles of Confederation of the New England Puritans, which one has access to ONLY after taking the “communion” of one of the “Communes” of the English Church, whose Law was kept “intact” by the Magna Carta, are the Rights which the Tobacco-planter said “have no dependence upon our religious opinions.”

The Magna Carta Story

“That puts a slightly different slant on things,”

I would say so. The “picture” that “slowly formed of what the Organization of England must have been, that was spelled out in its Original Charter,” after the Magna Carta, when the Monarch couldn’t keep on destroying the records of that Organization anymore, is that of an ancient “Church,” “the English Church,” as it is called in the Magna Carta, distinguishing it from the Roman Catholic Church, to which it bore hardly any resemblance.

For one thing it had Temples, totally unlike Roman Catholicism. If one wants to, a case can be made that these Temples have survived on till today, as the temples of the Masons. Masons and Catholicism have always clashed, even though a gild member always had to be a member in good standing in the Magna Carta’s “English Church,” in England, or of the Kirk of Scotland, in Scotland, in order to be able to attend these Temples.

Beside Temples and voting on everything, to run church meetings at the local level, this ancient “English Church” had “stake presidents” (the “judges” called “Aldermen”) and “high councils” (their “juries”) who had a special formal meeting every three months, regional representatives, general conferences, general authorities etc. This “Church” has no resemblance whatsoever to the Catholic Church or any of the churches that have split off from it. But it is identical in its structure to the structure which the Lord said His Church must have when He restored the Church of Jesus Christ of Latter-day Saints.

“The English don’t see things that way do they?”

Not nowadays.

“Why?”

In New Learning we find that the authority in England, to run that country, by its peculiar unwritten law, can be characterized as a “hot potato,” thrown back and forth between the Parliament and the Monarch. However, when things really get terrible, in this modern hot-potato toss, all fingers point to the Monarch sitting as Socrates’ and Aristotle’s “divine” orthodox politician. For this reason the entire intellectual structure of England has to sit with faces of flint pointed toward France and through it and that early, first, young leader of the Franks and his Remaining Politicians from the Roman Empire, to the heyday of the Romans and Greeks and Socrates and Aristotle.

Every once in a while a great mind of the Common Law, like Lord Coke, the Chief Justice, or Blackstone, will come along to show the English people that they really aren’t Greeks or Romans; but that is the exception rather than the rule. The “court history” of England has the Normans come over from Normandy, France, conquer the Saxons and then bring everything that

has any value in English life over to England from France, which got it from Rome and Greece. The “Saxons” are typically pictured in mud-spattered rags being unwillingly and unfairly subjugated, but to their own benefit, by the ruthless yet French-cultured Normans.

It didn’t happen that way; and Blackstone pointed that out; but though his voice raised high, for one brief moment, just as the American Revolution was being organized, his observations were soon overcome by the huge din of all of the orthodoxy worshipers who have to consider that eventually everything that is worth anything comes from Socrates.

“Is that how Americans forgot about Socage?” I know that I had never really heard about it before this Book.

Well, so to speak. You see, Blackstone sort of fell prey to the “court history” of England that says that the feudalistic Catholic Normans from France came over to England and conquered the feudalistic Catholic Saxons. Believing that “court history” Blackstone, sensing that Socage survived from before the Norman Conquest, felt that it was “Saxon.” It was big news to the Americans when they were organizing the Revolution, because that fact meant that the King had no right to change it. However, after the War was over and other huge problems arose, Socage lost the limelight. And, in, Blackstone’s mind Socage was a tenure in Saxon Catholic Feudalism. And, though he personally felt that Saxon Catholic Feudalism was far less oppressive upon the individual than Norman Catholic Feudalism, still, to the typical American, of the post-Revolution era, all Catholic feudalism was the absolute opposite of what he felt the U.S.A. was up to at that time, so “Socage” just slipped away from the attentions of the American people.

“Now you are saying that the people that the Normans came to conquer in England really weren’t Saxons?”

Yes.

Well, you’ve said that the people of England really aren’t descendants of the Greeks and the Romans, like one would think that they think they are, from the way that they talk. But, now you are saying that they are really not even descended from the Saxons very much?”

Yes.

“Well then, who are they descended from?”

Let’s examine that question this way. Why don’t we ask, “Where do you find people who have a Law where you can’t take that which is theirs from them except by a Twelve-man Jury?”

Well, one category is where people live who originally came from England, such as the U.S.A., Canada, Australia etc.

“Yes.”

Another is England, itself.

“Yes.”

“Is there another place?”

Yes.

“Where is that?”

It is where the English themselves originally came from.

“Where is that?”

Scandinavia. The original home of the “Angles,” the original “Angleland,” is in the middle of the Danish Peninsula. And, just as Scotland, Ireland and the Isle of Man were dominated by Vikings from Norway, in the centuries just before the Norman Conquest, so was “the Kingdom of York” (centered upon the city of York) and the Shires to the north and west of it dominated by these Norwegian Vikings. They took over and assimilated into themselves the sparsely populated Angles who had lived there before them; and that was the reason why these Norwegian Vikings gave the name, “England,” to this land they now dominated, formerly controlled by the, “Angles.”

At the same time, around 870 A.D., when the most-educated groups of people in Norway left that country, to avoid the negative effects of the massive war effort being planned against the Frankish Empire and Catholicism, and moved to Iceland to found the ancient Commonwealth of Iceland, at nearly the same time perhaps the majority of the people who had been living on the Danish Peninsula moved to England and took over all of the populous southeast of England, north of the Thames, giving this area the name of, “the Danelaw.” They moved to get off of their peninsular homeland, which, thereupon, became the battleground between Catholicism and the Vikings.

All of these people, in their new homes on Britain, the British Isles, Iceland etc., as in their old homes in Norway, Denmark and Sweden, all operated upon the self-same Law based, upon Twelve-man Juries.

As the land was sparsely settled by Angles, north of the Thames river, who lost their identity when that part of Britain was taken over by Scandinavians, so the lands which till today support much slighter populations, south of the Thames, was the home of the Saxons, who were not absorbed until very late and then incompletely.

“Well, if that is the case, where did the Normans conquering Saxons story come from?”

That calls for a very long story that we will need to make very short. Just remember that the entire century after the year 1,000 is a most bloody battle between Danish Vikings and Norwegian Vikings, fighting for the position of the leader of the Crusades. A big move in this direction is made by King Swain of Denmark, when he takes over the ruling of the Danelaw of England and subjects the Saxons in the South. He is followed by his son Canute, who is King of both England and Denmark. Canute’s son by his English wife, Harold Harefoot, first succeeds him in England; then his son by his Norman wife, Hardicanute, succeeds his half-brother; and, finally, his stepson, from his Norman wife, Edward the Confessor, succeeds his halfbrother.

That causes a great problem. The Norwegian Vikings did not want the Danes controlling England, because that control gave them the control of the Atlantic waters, south to Gibraltar. They didn’t like it when the Danes took over York.

The King of Norway during the middle part of the century after the year 1,000 was the cause of the “Norman Conquest.” He was perhaps the outstanding military man in the world at that time. He had been one of the two Co-rulers of the Navy of the Byzantine Empire, which controlled the Mediterranean at that time. He bought the right to rule Norway from his nephew, with the pillage he took from that command. His nephew had battled the King of Denmark until that King said whoever survived of the two should inherit all three kingdoms, his of Denmark and England and that of Norway, ruled by the nephew of that King, whose name was, Harald.

When that King of Denmark and England died, the Danes in Denmark didn't want the Norwegian King, so the latter wreaked havoc on Denmark for years. However the Danes in England didn't want him either, so they brought Canute's stepson, Edward the Confessor, to the throne and SAID that he ruled partly because of the rights of his real father, the last Saxon King before the Danes took over. That legal trick held off that King Harald for a while who spent his time wreaking havoc on Denmark. However, Edward the Confessor never really ruled England. All of the power was held by the leader of England's Danes, Earl Godwin of Wessex. Because of this, the historians of England try to push that Godwin was the resuscitation of Saxon power that, unfortunately, was defeated by the Normans. This all pales in light of the fact that Godwin's father was a Danish Viking born in Denmark.

When Edward died, Harald of Norway got a huge fleet together and sailed to Norwegian York, where he was welcomed as their King. However, this Harald, so always victorious, so brilliant in his plans, so funny in his wit, so lucky, so able to always read situations right, beside being so big and strong (he was seven feet tall), was caught totally off guard by Godwin's son Harold (whom England's Danes had made their King) and killed at Stamford Bridge, by York.

This incredibly lucky, big, smart etc. military leader, was the man who had been given England; he was supposed to be the king. Instead his insignificant ally, from the Norwegian colony on the south of the Channel, who finally got to England with a much smaller fleet, beat Godwin's exhausted son, Harold, at Hastings; and he, from out of nowhere, became the King of England, by default, as, "William the Conqueror."

This nobody from nowhere, who just let himself be swept along in all of the big doings, of all of the Norwegian Vikings on almost all parts of the Atlantic coasts of Europe, was totally caught up in the switch-over that all of the Norwegian Vikings were undertaking. They stopped calling themselves "Vikings" and started calling themselves "Crusaders." And, all-fatefully, they all gave up the heart of their old ways of doing things together, of "working together," and went over to doing things the way that things were done in the lands they now set out to conquer, those around the Mediterranean Sea. That way that things were done in those lands, of course, was by Socrates' refinements that are the concept of "money."

The "Free Sokemen" of England, whom William the Conqueror created such a nuisance for in William's survey of these people, which William called, the "Domesday Book," could only take so much of the flimsy Statecraft concepts being shoved down their throats, that William's heirs and their friends picked upon their Mediterranean adventures. Finally, these Sokemen got their Earls to "arrest" William's heir, King John, bring him to Runemed Island, and have him, "seal on earth and in heaven," with his "Great Seal of England," the Magna Carta.

What the word, "Socage," Means

With this background we are now in a position to come to grips with that question, "What does that word, 'Socage,' mean"?

As we have said, the general American public found itself in so many problems after the Revolution got really heated up that their attention was forced to other things.

Even the astute could only hold onto Blackstone pointing to the thrilling heroism of the concept of Socage for so long. The framework that Blackstone had presented it in, of Saxon Catholic feudalism, was so foreign, even antithetical, to that which Americans could identify with, that it could command no sustainable interest. "Feudalism" was the worst thing that Americans had ever heard of. And, "Catholicism" was what produced "feudalism." No hope for any lasting interest in Socage! Blackstone was our "expert," and he put Socage in the framework

of Saxon Catholic feudalism. Americans turn away in utter boredom at the thought of Catholicism's feudalism; and the thought of the mud-spattered, dim-witted Saxons brought to mind a sad picture of a sad situation out of a sad history that was, perhaps, a disgusting part of the "History," that had been told to them, to many of them.

However, exactly 100 years after the time when America's War of Independence was being fought, William Stubbs in England (who was later ordained the bishop of Oxford) founded the systematic study of English medieval constitutional history by writing his major work, "The Constitutional History of England in Its Origin and Development." On page 218 he writes, "For the word 'law' itself we are, it is said, indebted to the Danes." And, as true as it is that the British Isles and Scandinavia share a Law System based on Twelve-man Juries, so it is that throughout them both there is the same name for that system: "Law." However, what is all-important to us is what he says on the footnote of that page. There he says, "Free socage, the very tenure of which is sometimes supposed to have been peculiarly a relic of Anglo-Saxon liberty, appears to have been absolutely unknown except among the Anglo-Danes."

"Well now, that really could change things; couldn't it?"

With their faces set like flint, through France to Rome, English historians to this day quibble that the "Saxon" word "soc" just had to be the Old Italian word for a "plough," all in the framework of the powerful yet clever Frankish Norman putting upon the conquered "Saxon" his Greco-Roman burden which, though cruel, was still for his own good.

Their whole scenario is off base.

"You mean that that word, 'soc,' MIGHT be a Danish word?"

Certainly.

"Is what the word, 'soc,' means a difficult thing to understand, among the Danes or other Scandinavians?"

No.

"Well, what does it mean?"

Every "commune" in Denmark, Norway, Iceland, Sweden, and Finland is called a, "soc," to this day.

"Really, you mean that all that the word 'soc' means in all of Scandinavia is, 'commune'?"

Yes.

"But, why call a commune a 'soc'?"

Well, in all Scandinavian languages the word, "soc," means "seek." The Scandinavian languages are all first cousins of English. We can see the relationship between "soc" and "seek" in the English past tense of "seek": "sought."

"But, why do they call "communes," "seeks," in Scandinavia?"

We can find that answer in the Swedish Atlas, "Atlas Over Sverige," published by the "Svenska Sällskapet for Antropologi och Geografi" in 1953.

There, under the heading "Kyrksöckarna," "The Church communes," we find these words:

"Fragan om socknens ursprung, alder och funktion ar omstridd. Enligt gangse uppfatming skulle socken beteckna 'omrade, vars befolkning soker sig at sama hall ..."

That translates into English as follows:

“The question about the origin, age and function of the ‘soc’ is hotly debated. According to the common understanding of the matter the word ‘soc’ means ‘an area whose people are all seeking the same direction.’”

“Well, what is it that they are all ‘seeking’?”

Oh, that’s easy. They all “seek” the “Sake.”

“They are ‘seeking’ the ‘Sake’?”

Yes. In both the Scandinavian languages and English the word “sake” means what you “seek.” In Scandinavia, in wartime, for example, they will say, “Giv all for Saken!” “Give everything for ‘the Sake’ (or the ‘Purpose’) of the Country!”

“In Scandinavia the word ‘Sake’ means ‘the Purpose of the Country’ that everybody is supposed to be ‘seeking’?”

Yes.

“And everybody in Scandinavia knows what the Purpose of their Country is?”

Yes.

“Well, how did they all find out?” “We could really use that here in the United States, where we don’t have One Purpose!”

Well, everybody in Scandinavia has the ORIGINAL CHARTER OF LAW. They have written down there where their Twelve-man Juries come from; where Parliaments, Gilds, Voting, Rights etc. come from; and, most of all, what the PURPOSE OF LAW is.

“Well, where did they get that ORIGINAL CHARTER?”

THE “ORIGINAL CHARTER”

Up to about the year 1,000 A.D. all of the people of Scandinavia worked together on the basis of all being in the same BUSINESS one with another. This included the people of Norway, Denmark, Sweden, Iceland, almost all of the British Isles and other colonies.

They worked together on the basis of all being in the same BUSINESS with one another because in those days they all had and used the “Original Charter of the Law,” which had written on it the PURPOSE OF THE LAW. Because they all had the same, one PURPOSE on their business Charter they were all one BUSINESS. Greco-Roman GOVERNMENT was entirely unused among them. (So, as we have seen, modern Americans are always talking about getting GOVERNMENT out and letting BUSINESS run things. But, they will never be able to until they all have a knowledge of and all subscribe to the single PURPOSE of their Law again, just as all of their Scandinavian ancestors did up to about the year 1,000 A.D.)

At about the year 1,000 all Scandinavians decided to stop working together strictly as a BUSINESS and allowed the Greco-Roman idea of GOVERNMENT into their lives instead. Prior to that their lives had all been “business-like”; from then on their lives would be mostly “fooling around.”

“Money” is not “Business.” “Money” is a Greco-Roman word and concept. “Business” is, originally, a Viking word and concept. “Money” has NOTHING TO DO with “Business.” “Money” is created by Greco-Roman Government telling people that they CANNOT KNOW what their own PURPOSE is. “Business” is created by a group of people all coming to a knowledge of and subscribing to the same PURPOSE.

The hundred years after the year 1,000 A.D. was a very bloody 100 years for the Scandinavian peoples. During that 100 years they decided to introduce Greco-Roman GOVERNMENT among themselves so that after they conquered the Mediterranean Sea area with all of its trade they would know how to administer it, with Greco-Roman GOVERNMENT or, in one word, “Money.”

That bloody 100 years ended with them essentially accomplishing their goal with their victory in the First Crusade. It was such a bloody 100 years IN Scandinavia, though, because in order to introduce “money” and Greco-Roman Government there, they had to DESTROY the copies of the Original Charter of the Law with everyone’s PURPOSE written down on it. This occurred during those 100 years except in Scandinavia’s very remote outpost across the Atlantic, on the fringe of America. That was Iceland.

Of course Iceland had to hand in all of its copies of the “Original Charter” to the leaders of the Norwegian Vikings when the decision was made to change life among Scandinavians over from being strictly “business-like” to being mostly “fooling around,” that is, with the introduction of money. But, there was a peculiarity in Iceland. The ancestors of the Icelanders, who had first come there from Norway, were the most educated people in Norway. They left when they saw that life there was getting to be just more and more “fooling around,” as Scandinavia got ready for what it thought was a final showdown with Catholicism. They took all of their vast resources for learning with them from Norway to Iceland and have remained there in Iceland, as an entire people, the most educated country in the world ever since. An example of this may be in place. The best place in the world to be from, with one exception, if you are of European extraction and want to know your Genealogy, is New England. Since the people of New England have been very orderly and literate from the beginning, have kept very thorough records and have had no wars there that have destroyed their records, a person may find a record for nearly every one of

his ancestors who lived there, all of the way back to when New England was founded by the Pilgrims, in 1620 A.D. There is NOTHING like that available to any other people of European descent, with one exception. That exception is Iceland. There is a record of every Icelander who has ever lived there. Every modern person of Icelandic blood may trace his or her ancestry back to the day when those first educated people from Norway came there, to found Iceland, in 870 A.D.

So, the Icelanders all handed in all of their copies of the Original Charter of the Law to the leaders of Norway, to be destroyed, in the year 1,000 A.D. However, because they were all so educated, it is presumed that 100% of all Icelanders have been literate throughout the entire history of Iceland, THEY ALL REMEMBERED THE STORY.

When the Crusaders from Northwest Europe won the Fourth Crusade, in the year 1204, they at last had destroyed their more than a millennium old mortal enemy, the Byzantine-Roman Empire. At that time they began to rule it. Now they had become the “Ultimate Issuing Authority” behind European Money in place of the Byzantines. This required, at the least, a very vicious extirpation of any remaining idea that the people of Northwest Europe still retained of what their PURPOSE was. When the Crusader Normans who ran England tried that in England they found that the Danish people in the Danelaw of Eastern England had grown to such numbers in that lush, fertile place that they and their Earls could force a termination of that effort. It was, then, these Free Sokemen, or “commune men,” from the communes of the “Weapontakes” of the Danelaw, in England, who forced King John to sign the Magna Carta.

The people of Iceland were not quite so lucky. In their relatively barren land they had not multiplied in like strength as the Anglo-Danes of England’s Danelaw. They were relatively easy prey to the ruthless Crusader Normans, sent to Iceland, in these same times that produced the Magna Carta in England, to destroy there any surviving memory of the Purpose of Law. This was done quite completely even bringing a temporary halt to the operations of the Parliament of the Commonwealth of Iceland, that had begun its operations in 930 A.D.

However as these efforts progressed to strengthen the concept of “Money” throughout Europe, by utterly destroying any remaining knowledge that the people of Northern Europe might have retained of the “Purpose” of their Law, they came upon what turned out to be an impossibility for their project, in the person of the man who had served as the High Steward of Iceland’s Commonwealth at the time the Magna Carta was signed. The more that the Crusader Normans decreed that all knowledge of the Original Charter of the Law should be destroyed, the more this High Steward of the Law in Iceland “wrote it down.”

At last in desperation the King of Norway ordered this High Steward killed. He was finally killed on September 22, 1241 A.D., but not before he had written down a quite complete copy of the ORIGINAL CHARTER OF THE LAW, which his friends in Iceland succeeded in hiding until long after the pressure was off. As a matter of fact, in a little more than 250 years, the pressure had turned the other way.

The Kaiser and the Pope wanted to take authority away from the traditional rulers of Northern Europe, around the year, 1500 A.D. They were doing this with their standard, age-old assertion of Socrates that none of the people had any idea at all what was good for them, that all of the rest of the people could agree with. The people of the “sokes” or “communes” of Scandinavia, on the other hand, in general had hung with an almost incredible tenacity to every scrap of the tradition of their ancient ancestors, in resistance to this universal assertion of Socrates that is the essence of the Catholicism that they all hated so desperately.

During these times just before the 1500’s when the Kaiser and the Pope were trying to reassert their authority over the Money of all of Europe, by their same “tried and always proven

effective” assertions of Socrates and his fellow ancient Greek Philosophers, the King of Denmark was getting desperate as to what in the world he could do to protect his traditional base of power from the Kaiser and the Pope.

At this moment of his considerable distress, an Icelander got the word to him that the High Steward of Iceland, that had led Iceland at the time of the Magna Carta uprising in England, had written down almost the entirety of the Original Charter of Law.

At hearing this, the King had copies of it duplicated and distributed throughout his realm of Denmark, Iceland, Norway and Sweden, all joined under one King at that time, to be prepared against the ominous-seeming scheme that the Kaiser and the Pope seemed to be plotting. Eventually a copy of that High Steward of Iceland’s Original Charter of the Law was eagerly welcomed into, and with the Bible made the heart of, nearly every home in Scandinavia, like a dearly beloved, long-lost child who was long ago despaired of but suddenly appeared back again at the house’s door.

With that heart-felt acceptance into the homes of almost all Scandinavians, the name of that former High Steward of Iceland, Snorri Sturlusson, became household words throughout Scandinavia, and almost all of the details of his Original Charter of the Law are now known by all Scandinavians. But, there is a catch.

All Scandinavians identified with this Original Charter very much. It explained where all of their Parliaments came from, where Juries came from, where all of their Rights came from, all of their Traditions, Folk Customs, Practices, Holidays, old way of Writing, their most ancient Monuments, the place-names in these Countries etc. etc. BUT, Scandinavians aren’t supermen. They are very human. The Original Charter is in form a wonderful, beautiful “Story.” Scandinavians delight in telling it, for all of the incredible number of explanations it gives for so many of the features of life in Scandinavia; however, on top of that, they hardly expect that the rest of the world would actually anticipate that they BELIEVE the Story.

They love the Story; they love to tell it; they love to talk about it; but they DON’T believe it.

Instead they treat the Story of the Original Charter of Law in exactly the same way that Americans treat the story of Santa Claus (which story is, indeed, contained in the Story of the Original Charter). They tell the story to their children; it has been required learning in school throughout Scandinavia, now, for a long while. They drill them in it and expect them to know it. They take tourists to the places where it was all supposed to have happened; they tell the tourists the Story; and then they have a big laugh. To them it is a joke; a joke that pervades life in Scandinavia, but a joke none-the-less.

This Story shows the origin of the “fairy tales” of the Germanic race, such as were collected by the Grimm Brothers in Germany. Indeed, we could say that the Scandinavians treat that Story in the same way as Americans do fairy tales.

Mormon Genealogy Work

When the Lord restored the Church he said that the “first responsibility” of the Latter-day Saints was “to seek after their dead”: to do genealogy work and learn of their ancestors. Accordingly they began slowly putting together a more and more complete picture of where the records of their ancestors were. Before long they made a discovery. Almost all of the important genealogical records of the European people were kept in the commune meetinghouses of all of the thousands of tiny communes into which Germanic Europe is divided. So the Church

undertook a massive program to microfilm all of these commune records throughout Europe. It then bored a tunnel into a solid granite mountain near Salt Lake City and stored those precious records in vaults reached by the tunnel. If a nuclear explosion went off at the door of the tunnel, it still would not damage the records of Europe's communes inside. This is, incomparably, the ultimate authority on Earth as to what the true "-ISM" of the COMMUNES of Europe is.

The assembly of those commune records into those vaults is largely the work of one man. His name was Archibald F. Bennett. The Church of Jesus Christ of Latter-day Saints formally advertised Archibald F. Bennett as, "the man who probably knew more about Genealogy than any man who has ever lived."

In the early days of his career, in the early 1930's, Archibald F. Bennett used to say that it was possible to prove that the Story in the Original Charter of the Law was not a fairy tale but THAT IT WAS TRUE. It could be proven by all of the most ancient Germanic genealogies kept all over Europe. Toward the end of his career, in the early 1960's, he used to say that it was possible to prove that the Story of the Original Charter was TRUE, THAT IT COULD BE DEFINITELY PROVEN THAT IT WAS TRUE, FROM ALL OF THE COMMUNE RECORDS THAT HE HAD GATHERED FROM EVERY CORNER OF EUROPE.

"So, what is the Story of the Original Charter of the Law?"

THE STORY OF THE ORIGINAL CHARTER OF THE LAW

The Sagas of The Kings of Norway

The first part of “The Original Charter of the Law,” written by Snorri Sturlusson, that we will consider is, “The Sagas of the Kings of Norway.”

In the early 1100's there was a boy, in his early teens, named Roger II, who had succeeded his father to the title that the Norwegian Vikings, from near Normandy, France, who had just completed the conquest of the Island of Sicily, had given him. That title was: “Sickel Jarl,” “The Earl of Sicily.” However, young Roger II was really the ruler of the entire Mediterranean Area. The Vikings from Sicily had just led the First Crusade to its successful conclusion, on the Levant coast, the east coast of the Mediterranean. The Byzantine Emperor in Constantinople would beget his son and heir from Roger's sister. The German “Roman Emperor,” in Europe proper, would beget his son and heir from Roger's daughter. Roger I had been a brilliant and successful conqueror. Roger II showed the promise of the equally or more brilliant and successful leader that he would become in a few years. He should be made a “King” instead of just an “Earl.” “But, who could do that?” “Who had the authority over all of the seas, that the Norwegian Vikings' ships now controlled, that would be recognized as a binding authority over all of those ships?” “The Byzantine Emperor at Constantinople or the ‘Ecumenical Patriarch,’ who was the supreme religious leader of that part of the world?” Hardly, these Vikings were actively pushing a plan that would eventually bring Constantinople down in ruins. “The Holy Roman Emperor, theoretically ruling most of Central Europe?” “The Pope?” No, they were both jokes to these rulers of the Atlantic.

“Who had authority among them?”

When they began their drive to take over the Atlantic, more than 200 years earlier, certain of the people with claims to the ancient authority of Norway began struggling for the right to rule all of Norway. The ones who succeeded were thereafter known as, the “Kings of Norway.” Snorri Sturlusson wrote a history of each of those Kings up till his day. Each of these histories is called a “Saga.” In Roger II's day a man who had that title was King Sigurd Jorsalfar, King Sigurd the “Jerusalemfarer” or “Crusader.” King Sigurd left Norway with his fleet and touched land at the different places now ruled by Northmen beyond the seas from Norway. These included England and France. He also stopped in Spain. His trip lasted from 1107 to 1110 A.D. When he got to “Sickel,” as the Northmen called Sicily, a meeting was prepared with a kingly throne for him to sit on. At that meeting, which took place in those early years of the 1100's, from his kingly throne he reached down, took the hand of the young Earl Roger and said that it wasn't right that a man with as much position as Roger should only be an “Earl.” He said that Roger also should be a “King.” With that he drew the young Roger up to stand at the same kingly level where he was. From that moment, when King Sigurd Jorsalfar created the young Roger a “King,” the “Norman Kingdom of the Two Sicilies' lasted down until Garibaldi united Italy, in the mid 1800's.

However, in addition to the sagas that Snorri Sturlusson wrote of the kings of Norway, who, from the mid 800's A.D. had struggled to rule all of Norway and by the time of the Fourth Crusade, in Snorri's own day, had been the prime movers in the movement that, at that time, in effect, permanently destroyed what was left of the Roman Empire (the Byzantine Empire ruled from Constantinople), Snorri Sturlusson also wrote a Saga about the people who had brought the Ancient Authority claimed by the Kings of Norway to Norway. These people were the Forefathers of the Leaders who lived between the First Century and the 800's A.D. and were

called, “the Ynglings.” Their saga is called, “The Ynglinga Saga.” The part in that saga that is of such interest is the large, first part of that Saga, that tells the story of how the authority of the Ynglings came to Scandinavia.

The following is that story. The English translation from which we quote was translated from the Icelandic language in the 1840’s.

The Ynglinga Saga

The story starts out, in Icelandic, “Kringla heimsins, su er manfolkit byggvir ...” “(This) SPHERE of our home, which is the dwelling place of mankind ...” That is, at Snorri Sturlusson’s day (centuries before Copernicus) but likely back to more than 1900 years ago, when this Saga begins, the people of Scandinavia knew that the Earth was a “sphere,” in contrast to the bizarre ideas of the flat earth in the middle of a “One-spin,” of the Greeks and Romans. For this reason (the interesting first two words of this Saga), the entirety of “The Sagas of the Kings of Norway” is also called, “The Heimskringla.”

The story says that about 2,000 years ago (from now) there was a Great King who ruled the ancient sacrificial city in the part of Asia that was at the east end of the Mediterranean Sea. The Vikings called this city, “Asia-city.”

“... that city ... was a great place for sacrifice. It was the custom there that twelve temple priests should both direct the sacrifices, and also judge the people.”

It was the custom of the great king that:

“... when he sent his men ... on any expedition, that he first laid his hands upon their heads, and called down a blessing upon them; and then they believed their undertaking would be successful. His people also were accustomed, whenever they fell into danger by land or sea, to call upon his name, and they thought that always they got comfort and aid by it, for where he was they thought help was near. Often he went away so far that he passed many seasons on his journeys.

... It happened once when (he) had gone a great distance, and had been so long away that the people of Asa (Asia) doubted if he would ever return home ...”

At this point two brothers made an arrangement between themselves for the support of the King’s mother. Her name was “FREE”; and it is from her that we get the word, “free,” as well as the concept that that word means that was given to us by her son, the King.

These two brothers’ names were “Way” and “Will.” They were two of the leaders of the twelve “temple priests.” From Will we get the word “will” as well as such names as “William,” “Will,” “Wilson” etc. From Way we get the word “way” as well as such names as “Wayland,” “Wesley” and “Wessington” (the original pronunciation for “Washington”). From the two brothers together we get the ancient expression, “Where there is a WILL there is a WAY.”

However, after this arrangement for the support of the King’s mother was concluded, the King came back. He took his mother back and told his people there in Asia-city that he had a plan for them. The words of the plan in the English translation of the Saga are:

“In those times the Roman chiefs went wide around in the world, subduing to themselves all people; and on this account many chiefs fled from their domains. But (the King) having foreknowledge, and magic-sight, knew that his posterity would come to settle and dwell in the northern half of the world. He therefore set (the) brothers Ve

(Way) and Vilje (Will) over Asgaard (Asia-city); and he himself, with all the gods and a great many other people, wandered out, first westward ...

They first went through “Turkland” (the Viking name for “Turkey”), where the King “had great possessions.” Then they came to the north shore of the Black Sea. There on the Don River were people who were related to the people of Asia-city. From these people the King chose certain men to replace the two brothers left in Asia-city (perhaps to oversee the old and others unable to travel). With the full twelve and this additional people they continued their traveling.

Continuing the Saga they went ...

“... westward to Gardarike (the Viking name for “Russia”) and then south to Saxland (the Viking name for “Germany”).

In Germany something very significant occurred. To understand the word that came from this occurrence it is necessary to understand a detail of History at that time.

In those days men used to go to fight in wars in knee-length leather coats. Onto those coats they would sew steel rings. Therefore, if they were struck by an arrow anywhere on that coat the greatest damage would be a bruise, but the rings would stop an arrow from piercing their flesh.

When the King, the Twelve and the small band of people from Asia came to Germany they met a problem. The people of Germany had not too long before succeeded in annihilating the legions of the Roman General Varus and driving all other Romans over the Rhine out of Germany. “Who did this small band of people think they were, coming into Germany?” might have been their reasoning.

The King was able to fly and knew that the army of the people of Germany was gathering against his small band of followers so he called the twelve to him. He explained to the twelve that the Germans didn’t know who he was but he knew the way for them to learn. He told the twelve to take off their “shirts” so that they were “bare-shirted.” (The leather coat with the steel rings was called a, “serk,” a word similar to the modern word, “shirt.”) “Bare-shirted,” then, the King sent the twelve into the assembled armies of the Germans with instructions to reduce those armies with their bare fists. This they did.

After that Victory, the small band then began the administration of Germany. The “Reich” of Germany is divided into many “lands” (like Great Britain is divided into the “lands” of England, Scotland etc.). The “lands” of Germany are divided into shires. The German name for “shire” is “gau.” And, just as the shires of England and Scotland are divided down into the tiny counties where a twelve-man jury may judge the people every three months, so are the “gaus” or shires of Germany, today, still divided into those small counties. But in Germany each of those small counties is called, a “bare-shirt,” for the TWELVE BARESHIRTS, who brought Law to Germany. It is from these twelve men that the concept of the twelve-man jury came to the Germanic north of Europe. In Germany it became the “custom” thereafter, that these twelve (and others who did what they did) would “judge the people.”

And, their memory has not been entirely blotted from the memory of the English-speaking people. However, they are treated as ridiculous and silly, in somewhat the same way that the Santa Claus story is treated.

The way that the name, “Bareshirt,” has come down to Modern English is, “Berserk,” (meaning a crazy wild-man). The German word for their small counties is, “Bezirk.” Beside the very popular modern English names that have come from Way and Will, the names for others of the twelve generally seem to be rather ludicrous. One of those others of that twelve-man group

was, “Elmer.” The name, “Elmer,” is often poked fun at a bit in silly names like, “Elmer Fudd.” The member of that first jury that could speak so beautifully was, “Brag.” That name survives as the word for silly boasting. The name for the handsome member of that Twelve, named, “Balder,” survives in the silly expression, “Balder-dash.”

Because the King was “All-wise” and had foreknowledge he chose not to build his headquarters, for administering Germany and Europe on the continent of Europe. Instead he built it on an island just off the coast of peninsular Denmark. Because it was his headquarters the name of that island is the name for “perfect joy”: “Fun.”

Then, from Denmark, the King went over to the only part of Europe that has never been conquered, Sweden. The most unconquerable part of Sweden is the almost isolated stretch of land going immediately north from Stockholm. The name of this stretch of land is “Upland.” There, in the middle of Upland, the King and his followers founded the city of “Upper Salem,” “Uppsala.” (The Vikings called Jerusalem, “Jor-sala.”) There at Uppsala they had built a great Temple, which forever after that was a religious center for Scandinavia. Uppsala is still the “intellectual capital” of Sweden.

To the west of Stockholm there is a great lake called, Maelare Lake, that, with other large lakes, almost divides north Sweden from south Sweden. The king formed that lake by the miracle of raising up a mountain that had been there and putting it over into the Sea. He named the new lake that formed there, “LAKE LAW” and built a small Temple on its shore. The place where he built that temple he called “Sigtuna.” “Sig” is Swedish for “victory.” “Tuna” is Swedish for “town.” 400 years later, (as told in the Icelandic book “The Prose Edda”), when Attila the Hun wanted to marry the Burgundian princess, in the story at the heart of the “Nibelungen Lied,” Attila had to take his oath by that Temple at Sigtuna.

When he had built his Temple at Sigtuna, on the shore of Lake LAW, the great King then gave in that Temple, to the people of Northern Europe,

“... the same law ... that had been in force in Asaland.”

The Original Charter of the LAW

This is LAW.

Speaking to the leaders of Northern Europe, as they came to his Temple, at Lake LAW, the King told them the following:

(Speaking of his mind’s eye, the eye within our heads with which we mentally look) “In the life before this one I gave this eye within my head to my ‘perfect’ or ‘complete’ or THORough’ Father. We call him ‘THOR’ or ‘THUR.’

In return, He gave me a seed out of his own body. With this seed I then created Heaven and Earth.

At length I came down to Earth, born of my mother, FREE, and lived among my people in Asaland. At the end of my work there I was hung upon the Tree of Life ...”

The following are the words which the King spoke about that event, as recorded by Snorri Sturlusson in the Icelandic book, “The Poetic Edda.”

“I ween that I hung on the windy tree,
hung there for hours full nine;
With the spear I was wounded, and offered I was,

On the tree that none may ever know
What root beneath it runs.
None made the happy with loaf or horn,
And there below I looked;
I took up the runes, shrieking I took them,
And forthwith back I fell.

Then began I to thrive, and wisdom to get,
I grew and well I was;
Each word led me on to another word,
Each deed to another deed,”

Then,

“The branches of the Tree of Life go above all things. The roots of that Tree go below all things. So I descended below all things. And now I have ascended above all things. So now all things, the deeds of all men, are ever before my eyes. But, I can never LOOK to them. All that I can ever look to is my Father’s glory. Now if you will give me your eye, in the same way that I have given my eye to my Father, then the same relationship that exists between my Father and me will exist between me and you.

Then, all of the things that you have SEEN that destroy you ...

The English word “sin” is the same as the word “seen.” Anciently it meant that which your inner eye has “seen” that destroys you. In the Norwegian language the word for “vision,” something which someone has “seen,” is still said, “syn.” The tract “Joseph Smith’s First Vision,” in Swedish, is “Josef Smith’s Forste Syn.”

... won’t destroy you anymore, because EVERYTHING is before my eyes, AND NOTHING DESTROYS ME.

To show all this relationship it is necessary for you to first be ‘dipped’ under water by a person having the authority which I have given to the Twelve Asians.”

Throughout Scandinavia and the Germanies the Catholic word “baptism” has never replaced the different Germanic versions of the word “dip.”

“Then someone with that authority must lay their hands upon your head, as I laid mine on the Twelve, to give you the constant companionship of Tue, the third person in association with my father and me in the ‘Godhead,’ whom we call, ‘the Holy Ghost.’ because he has no body, at this time, as we have.

The Scandinavian word, “God-head” (the “head” being the Scandinavian way of saying “hood,” as in “maidenhead” for “maidenhood”) and the expression, “Holy Ghost,” have likewise withstood replacement by Catholic words.

“You may have his constant companionship as long as you keep your eye single to my glory. For then you will be ‘born’ in the same way that I was; that is, you will be FREE, just the same as I have always been since I was born — of my mother, FREE.

Then, what is more, if you will bring your women to my temple and there both give me your eye, as I have given my eye to my Father, then I will show you how to live together and give life together in a state purer than you knew when you were little children, for then you will BE Wed: and that is my name.

Then you will live together in my Law: Wed-lock. Then you will have a father-in-law, mother-in-law etc.”

His Name

This “great King,” from “Lower Salem,” “Asia-city,” who brought “Law” to Europe, was named “Woden” (in English), as in the word, “Wednesday.” He was the God of the Germanic peoples, before they came into contact with Socrates, telling them that they couldn’t know what was good for them; that is, before they came into contact with “Catholicism,” in its original sense. He was their God. In fact, the names, “God” and “Lord,” were, originally, names that were used for him.

The Anglo-Saxons called him “Woden” and said his name “Wen” when they said it quickly: as the pronunciation “Wensday” for the word “Wednesday.”

The Vikings called him “Oath” or “Othen”; the “en” on the end is the Scandinavian way of saying “the.” So, the name “Othen” means “the Oath.” To this day he is called, “Othin,” in Iceland. In continental Scandinavia the name is said, “Odin,” today. When Scandinavians say his name quickly they say, “On,” and say the word, “Wednesday,” “Onsdag.” So his name in some contexts became simply, “o.”

In a number of name pairs we see him called just “o.” Some of these name pairs are “Thurmond” and “Osmond” = “Thor’s authority” and “Odin’s authority,” “Thorwald” and “Oswald” = “Thor’s wealth” and “Odin’s wealth” and “Thurgood” and “Osgood” = “Thor is God” and “Odin is God.” Other instances of this are: “Oscar,” “Oslo,” “Osborne,” “Osrice,” “Oswell” etc. Scandinavians say the word “holy,” “hellig.” When Vikings used to meet they would shake hands in memory of their Temples and say, “Holy Odin!” That came out, “Hellig Odin” or, “Hello!”

The Germans called him “Wotan” pronounced “VOTAN” (just like Richard Wagner’s name is pronounced “Vagner.”)

Odin’s Work

“When Odin of Asaland came to the north, and the Diar with him, they introduced and taught to others the arts which the people long afterwards have practiced. Odin was the cleverest of all, and from him all the others learned their arts and accomplishments; and he knew them first, and knew many more than other people. But now, to tell why he is held in such high respect, we must mention various causes that contributed to it. When sitting among his friends his countenance was so beautiful and dignified, that the spirits of all were exhilarated by it ... Another cause was, that he conversed so cleverly and smoothly, that all who heard believed him. He spoke everything in rhyme, such as now composed, which we call scald-craft. He and his temple priests were called song-smiths, for from them came that art of song into the northern countries.”

“Odin could ... be off in a twinkling to distant lands upon his own or other people’s business. With words alone he could quench fire, still the ocean in tempest, and turn the wind to any quarter he pleased. Sometimes even he called the dead out of the earth ... He taught all (his) arts in Runes ... he could know beforehand the predestined fate of men. (He could give people health.) From these arts he became very celebrated.

He taught the most of his arts to his priests of the sacrifices, and they came nearest to himself in all wisdom ... (The people called Odin their God and believed in him) and the twelve chiefs from Asaland ... long after.”

We have mentioned the word “Runes.” “Rune” means two things. To this day it is the Finnish word for, “poem.” Odin also introduced a “Runic” alphabet to the Germanic world. The letters of this alphabet were, generally, long strokes with smaller side strokes. The reason for this was that Odin brought his own writing system to Northern Europe, which was one that everyone could use to read and write. He taught the people to cut strips of wood from “beech” trees. “Beech” is said “buche” in German. The town of “Buchenwald” means “Beech woods.” The word, “buch,” is also German for “book.” This was because Odin taught the people to carve, with “wrist” movements, the rune alphabet into the strips of beech wood. This carving with an instrument in hand, with these “wrist” movements, was called “to vri-te” or “to write” in “books.”

He organized all of Europe, from the Rhine to the Volga and from the Danube north to the Arctic Ocean, into a great Reich (this was pronounced “rich” or “ric” in Old English, as in the word “bishop-ric,” which means a “bishop’s kingdom”). Since this Reich was ruled by the Twelve to whom he had given the “keys” to rule it, it was called the, “key-reich,” “kirche” in German, “kerk,” in Dutch, “kyrka,” in Swedish, “kirk,” in Scottish and, originally, “ci-ric,” then “church,” in English.

When he came to Northern Europe the Germanic peoples were already organized the way that Moses had organized the House of Israel. The men of Israel were divided into “tribes,” which were divided into “thousands,” which were divided in “hundreds,” which were divided into “tens.” This same organization is the age-old historical organization of all Germanic lands. So, the great “Key-reich” or “Church” of North Europe was divided into tribes (like the Visigoths) each occupying a “land.” The lands were divided into “shires” (the “thousands”). The shires are divided into the small counties (some called “hundreds” in England, “hundra-s” in Sweden and “hundredschaft-s” — “hundredships” in Germany). These were in turn divided down into “tenships,” or “townships,” or COMMUNES.

Odin named most of the days of the Israelite week of the Germans after the members of his family. “Saturday,” “Zaterdag” in Dutch, and “Lordag” in Swedish, meant “Laws day.” Odin said that he was the Son of God, that he was both born and risen from the dead on the first day of the week. So he named it, “Son-day.” (In Scandinavia the name of the first day of the week is as in “Somebody’s SON” day, not “SUN up in the sky” day.)

On that day the people of all Northern Europe were to meet and eat “meat” and drink “mead” in his memory. From the people of all of the communes, of Northern Europe getting together to eat “meat,” the word “meet” came to mean to “gather.” (These millions of “meetings” of all of the peoples of the tens of thousands of COMMUNES of Europe are the source of the records of these COMMUNES which are stored beneath the stone mountain to the southeast of Salt Lake City.) This was the BEGINNING OF “COMMUNES.”

At the small county or “bezirk” level, the people from the communes, in a bezirk, got together every three months to attend to their more general business, and that is the source of The Common Law of England and of Scandinavia and of the traces there are that are left throughout the rest of the Germanies. The reason that these small counties were so important was because Odin organized the Gild System to “operate” at this level.

Odin organized the men of North Europe into the Gild-system. It was therein that from Him all of the Men of Industrialized Europe, “learned their arts and accomplishments.” In other words, He is the source of the Industrial Advancement of the Industrially Advanced Countries.

He taught them Naval Architecture. This centered upon the ship which he called, "Skidbladnir." The guild-artisans of Northern Europe eventually made the great Viking navies on this basis; and nearly all modern naval terminology comes from those ships built in those times.

He taught them the art of weaving in which they became such masters. There is one most intricate weaving pattern on display in the Nordiska Myseet in Stockholm that is the exact duplicate of the weave of the ancient "weavers of death," so named for the death shrouds they made to bury people, in the early days of the Christian era, in the Atacama desert, on the coast of Southern Peru and Northern Chile. That weave, discovered in grave goods, found in that desert, has been found in almost new condition because it almost never rains there.

Another similarity between ancient Scandinavia and that part of South American are the great "designs," visible from the sky, which are either carved onto mountains or otherwise put over large distances of ground. In Scandinavia Odin taught the people to do this. He instituted the concept of "gravestones" and taught the people to carve in them. He taught them to carve T-shaped crosses and to show him as a "snake" draped on those crosses. These "snakes," of course, were just two long, parallel lines chiseled into the stone. Within these two lines people would write an epitaph in the Runic alphabet which Odin taught to them. Because this form of writing was so all-important to them, the Norwegian people developed the habit of expressing the thought, "to speak Norwegian," as, "to 'snake' Norwegian." (That etymology also explains Danish usage.) We see the same result in Swedish, if we remember that all that a snake is, is a big, long "tail," when the Swedish express, "to speak Swedish" as, "to 'tail' Swedish. (This might also be helpful in the research of the etymology of the English word, "tell.")

What is more significant, though, was the REASON why Odin wanted to be shown as a serpent coiled around a cross. It was because if you would look at Him, wrapped around "The Tree of Life," in that manner, then you would have "the Fruit of the Tree of Life," that is, you would live forever. The "serpent motif" by which the Vikings always represented Odin, for this reason, as on the bow of their ships or on their great carvings on the sides of mountains, is the exact same as the serpent design for Quetzalcoatl used by the Indians of Mexico.

The great many other distinctive industrial arts of the Germanic peoples, which they learned "from him," included: the dairy and beef cattle breeding for which Germanic peoples have been so famous; horse breeding (including very large, very small and very fast horses); the "house architecture" of Northern Europe (which is the pattern of most American homes); as mentioned, the weaving, but also the designing of the "folk costumes" of the Northern European peoples, which they wore when they first came into contact with the Romans, and which is the pattern for the clothing of Northern Europe that today is used around the world as standard dress, various types of smithing, mining, smelting etc. In short Odin was the person who was the SOURCE of that Civilization of Northern Europe which developed the INDUSTRIAL ARTS used by the Industrialized World today.

His Gild System, in his Key-reich, is the source of the International Law, used to manage the international technical industry of the world today, that is, the FREE ENTERPRISE SYSTEM. The arts which he taught, along with the tools that he introduced for those arts, are the SOURCE of the TECHNOLOGY that is the basis of international TECHNICAL industry.

Odin's Influence on the World

In Matthew 21:42 the Lord quotes from the 118th Psalm saying, "The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes."

Today the “Law Merchant,” the rules of the Medieval Gild System, has become the cornerstone upon which rests all international Law. Odin founded the Gild System. He was its LAW.

“How was he rejected?” We can see this in the reaction of the Romans to the ancestors of the Spanish-speaking world, the Visigoths. Let us introduce that reaction by some facts given to us by the Visigoths’ nearest relatives, the Ostrogoths, after the Visigoths had departed Italy to, eventually, live in Spain and the Ostrogoths had taken up residence in Italy.

During the time that the Ostrogoths were ruling Italy their historian, Jordanes, wrote, “The Origin and History of the Goths.” He began his, history, “We burst forth like a swarm of bees from a great island to the north of Europe called, ‘Scandza.’”

If we go to “Scandinavia,” sure enough, all of Southern Sweden is called, “Gothland,” and the main city of “Gothland” is called “Gothenburg.” However, these names are NOT what the people of the area have always called these places and themselves.

The people of Southern Sweden have always called themselves, the “Yoo-te” people; they call their land, “Yoote-land” and their city, “Yoote-borg.” In Old English these people were called “Jutes,” one of the three peoples, the “Angles,” the “Saxons” and the “Jutes,” who first inhabited “England.”

Now “Jute” or “Yoote” is practically the same thing as what the Germans call “Jews.” The German word for “Jew” is “Jude.”

“Why would the people who conquered the Roman Empire have called themselves, ‘Jews’?”

The answer is found in the ancient “Prose Edda,” of the Icelanders. There we are told that back in His homeland, at the east end of the Mediterranean Sea, where he hung upon the Tree of Life, Odin was the King of the “Jews.” When Odin and the Twelve Asians came to Scandza the people of Southern Sweden took the name of their people in Asialand.

Then, in the year 270 A.D. Odin’s disciples, from South Sweden, called the visi-GOTHS, expelled the Romans from Romania. With that expulsion there was NO MORE logic for any way to defend the Roman Empire against the Germanic Race. The Romans were expelled in 270, but total chaos reigned in the Roman Empire until 284, when Diocletian finally grabbed control over what was left.

From his “bunker” across the Dardenelles from Europe, Diocletian turned his attention upon the source of power of these people who had just neutralized everything Rome had been. “These people, the Visigoths, who had the ability to walk through the entirety of the European Roman Empire, and then take all of Spain away from Rome permanently, and a lot of the rest of Roman Europe temporarily, what was their strength?” asked Diocletian. He found out about the origin of the “Goth” name, about the people from whom they got the name, how that group used to live in Asia-land, in the Roman Empire during those days when “the Roman chiefs went wide around in the world, subduing to themselves all people.”

Diocletian asked about the “great King” of the “Jews,” who was the God of the Visigoths. Then he inquired of his Roman pontiffs if there was some way that that “great King” and “Son of God” could just sort of be “sucked up” into Aristotle’s Catholic idea of an amorphous blob. They had an idea. Diocletian’s successor, Constantine, would put that idea into operation.

We should now talk about the name that that King used.

A principal “minister” to Moses, as recounted in the Old Testament, was the patriarchal leader of the tribe of Ephraim. He was a young man named, “Osh-ea.” Moses called him “Jehovah sets you FREE,” “Je-hosh-u-a,” in Hebrew. That man was Moses’ successor who led the Children of Israel into their land. In English he is called by a variation of that name, “Jehoshua,” that is, “Joshua.” The ancient Greeks, although they knew of that folk hero and leader of Israel, couldn’t pronounce anything near to that Hebrew name. The closest they could come to “Jehoshua” was “Yeh-zoos.”

In the first chapter of Matthew, Joseph is told to call Mary’s son by that name of the ancient leader of Israel (for this son “shall save his people” from far more than what Joshua of old was able to “set his people free” from). After Diocletian, the Roman Empire always used the Greek way of saying, “Jehoshua,” as the name for Mary’s son.

Till this day in the north of Europe the title of Mary’s son is “the man who (quickly) sets you FREE,” “Frelser” in the Scandinavian languages, “Vapahtaja” in Finnish. (The Germans also have their own German word as their title for him, “Heiland,” rather than the word borrowed from the French, “Savior,” used by the English-speaking people.)

Whatever the Lord was called by the Aramaic-speaking people of Judea, in his day, some variation of Jehoshua or Oshea, the Scandinavian expression “Oath” is very close to the “Osh” part of Oshea, and brings up an interesting name identification. Remember that the Scandinavians said this name “Oathen,” the Anglo-Saxons “Woden,” and probably by far the greatest number of His people, living in Germany, “VOTAN.”

On October 4, 1970, in a session of a General Conference of the Church of Jesus Christ of Latter-day Saints, Elder Mark E. Petersen of the Council of the Twelve of the Church gave a talk about the “White God,” who visited the American Indians in the south of Mexico nearly 2,000 years ago. He quoted from quite a number of Spanish and other scholars who investigated and wrote about the high civilization of Southern Mexico in the early Christian era. He continued:

“But more impressive than any of these facts about the early Americans is their account of a visitation among their ancestors nearly 2,000 years ago, of a divine personage who remained among them for many days, teaching and blessing them.

These highly Intelligent and skillful early Americans affirmed that this personage taught them a divine religion, healed their sick, raised some of the dead, taught new and more productive agricultural methods, and established a government of equity and peace.

Their accounts say that he came among them suddenly and left equally so, in a supernatural manner. The ancients regarded him as the Creator come to earth in bodily form.

That he was a Christian divinity none can successfully deny.

That his teachings were akin to the Bible is now readily admitted.”

Quoting Paul Hermann’s book, “The Conquest of Man”:

“carefully considered this leaves no conclusion open than that the Light God Quetzalcoatl was a real person ...”

And,

“This great being was known as Quetzalcoatl in parts of Mexico, primarily in the Cholula area. HE WAS VOTAN in Chiapas.” (Editorial emphasis added.)

Concluding this background information he says:

“Jesus of Nazareth was this White God!”

The Everlasting “Gospel”

This story of the visit of Votan bringing with him the Twelve Asians, of which we have been speaking, had a very specific name among the Germanic Peoples. The German word for a “story” was a “spiel” or “spell.” This story of “Votan” was always called, “The Everlasting God’s-story” or “The Everlasting God’s-spell” — “The Everlasting Gospel.” In Iceland it is still “the Guth-spjal,” “the God-speaking.”

Catholicism could not stand to have this name for Votan’s, or Odin’s, story remaining around in Europe, so the expression, “Gospel,” is totally extirpated from the continent of Europe. It has only been able to hold onto its existence as the name for the, “Story of the Son of God,” in the British Isles and on the Scandinavian Isles, Iceland.

It is interesting how that talk by Mark E. Petersen, describing Votan’s visit to South Mexico:

“... this personage taught them a divine religion, healed their sick, raised some of the dead, taught new and more productive agricultural methods, and established a government of equity and peace ... “

is almost verbatim the telling of the story of Votan’s visit to Scandinavia, as recorded in the Heimskringla, centuries before Columbus came to America.

“People ... called (Votan) their god ... “give ... another ... health ... Sometimes he even called the dead out of the earth ... (Mention is made of how Votan helped the people with their “cattle.” The special cattle breeds of the Northmen are famous: such as the “Jerseys” and “Guernseys,” of the Norman Islands, off Normandy.) Votan established the same law in his land that had been in force in Asaland.”

In addition to these, the additional mention that:

“With words, alone he could ... still the ocean in tempest”

is a most precious point of knowledge of the Heimskringla.

Odin’s Customs

In the Heimskringla mention is made of what was Odin’s “custom” and of a “custom” he established which “remained long after Odin’s time.”

One of these customs so established by Odin is referred to in the official magazine of the L.D.S. Church, “The Ensign,” in its issue for December, 1976. That issue contained a “roundtable” of the subject, “What Shall We Do with Santa Claus?” A number of writers made a contribution to this roundtable; but the longest selection of these was written by Reed H. Bradford of Provo, Utah, a long-time Dean of Sociology at B.Y.U. The title of his selection reads, “What Would the Savior Do with Santa Claus?” It is on pages 42 and 43 and contains the following:

“From the time each of the children is able to talk and understand, we tell them the truth about Santa Claus. We tell them: ‘St. Nicholas, Archbishop of Myra, Turkey, in the fourth century, was the patron saint of sailors, pawnbrokers and children, and traveled about giving to the poor. His legend drifted north and merged with the myth of the god Odin, another wanderer, who drove reindeer and judged the deeds of men. So, today St. Nick – the Dutch called him “Sinterklaas” – is said to check up on children and bring them presents in a sleigh. (T. F. James. “The Wonders of Christmas,” This Week, 20 Dec. 1964, p. 4.)”

This is such a fascinating insight into the culture of the English-speaking people, especially when we note, relative to T.F. James’ phrase “the myth of the god Odin,” the precise words of the quote by the world’s greatest genealogist, Archibald F. Bennett, on this subject, as given in his article “The Children of Ephraim” in The Utah Genealogical Magazine. Volume XXI, 1930, page 80:

“The various tribes who settled in England all preserved pedigrees deducing their rulers from this same Odin. These pedigrees kept independently by the different tribes form the best evidence that he actually lived and reigned in the north ...”

Let us have a good look at some of these more memorable customs established by Odin which “remained long after Odin’s time.” Let us examine the Germanic concepts of the “holidays” of “Yuletide,” “Mid-Summer,” “Easter,” and “All-Hallows.”

Yuletide

Scrupulously trying to follow the Bible, the Puritan founders of the U.S.A. felt, as they had been taught by their Catholic mentors for centuries, that their ancestral customs were pagan and against Jesus Christ. Accordingly, the custom of the English Yuletide was not brought from Old England to New England directly. However, the spontaneous joy of the season could not be evaded, and the expressions used by the Dutch of New York came to be used by the English-speaking people of North America. The Dutch, because of their central position in trade between the Germanic and Mediterranean worlds, for some reason had been manipulated to use the name of the Byzantine, Nicholas of Myra, as the central figure in the gift-visit at the center of the ancient Germanic Yuletide celebration. That Dutch generated expression, “Santa Claus,” thus introduced itself into Anglo North America. The English in Old England, of course, neither had the reason nor motive to indulge in this additional bit of Byzantine tricking. To this day that person at the center of their ancestral Germanic holiday is called by the rather non-identifying name of, “Father Christmas,” by the English-speaking people not living in North America. This leaves the matter open as to “who” this “Father” in this ancient, ancestral holiday of these Germanic peoples was. Well, it was their God, Woden, who used to drive around at Yuletide in Sweden, in a sleigh drawn by reindeer, to congratulate children on their faithfulness to the Law and bring them beautiful gifts, in those ancient times when the ancestors of the English-speaking people still lived in Sweden or there about.

The basic concept of the Yuletide is seen in the German word for it: “Weihnacht.” “Weihnacht” means “‘set-apart’ night,” the idea being that the “longest” night in a year is the beginning of the “solar new year” was “set-apart” (“Weih-” in German) by Votan’s particular use of it in His Plan for how His people operated. “What does the ‘solar new year’ have to do with Jesus Christ?” That is answered through a rephrasing of Dr. Bradford’s question, “What Would the Savior Do With Santa Claus?” to be “What is the relation of Jesus Christ to Votan?”

Catholicism, of course, wanted to steer people far away from considering that idea, so it came up with the ridiculous lie that the Lord was born at Mid-winter.

Votan apparently wanted to use the first twelve days of the solar new year to thank everyone for their faithfulness to the Law during the past year and for all of the work that the people, young and old, had done for the Purpose or Sake of the Law.

“Why twelve?”

Everything which Votan did was by “twelves.” The Germanic “year” had “twelve” months (as can be seen from the Finnish names for those twelve Germanic months, which are still employed in Finland or the German folknames still used in Switzerland). The Romans only had ten months before their encounter with the Germanic calendar.

Odin divided the day into two “twelve” hour periods. These are divided and subdivided by a multiple of twelve.

In the technology which Odin taught to the Craftsmen in their guilds, He taught that He was the measurement of everything that is. They should use as their standard His “foot.” His foot, as presumably most people’s, is divisible by “twelve” of His “thumb-widths,” the concept of the “inch” (In Spanish the word, “inch,” is still said, in Spanish, “a thumb’s width.”)

“What of the Christmas tree?”

Odin won the salvation of his people hanging on a “tree.” (In Robin Hood’s day the people of the Danelaw of England were still using the expression “by him who hung on the tree,” used so frequently in the “Ballad of Robin Hood,” rather than thinking of a “cross.”) The glorious lights on the tree refer to the glorious gifts he won for his people in his struggle for them on the tree. Odin’s followers felt that it was an “evergreen” tree, perhaps, in part, because the tree in the mild Mediterranean climate used to make the cross didn’t shed its leaves like North European trees do. That they felt that tree was the Holly tree is explicit. The name, “Holly” means, “Holy” in Old English. The “Holly wreath” with its spines and red berries signified the crown of thorns and drops of the Lord’s blood. (For this, refer to “the Ghost of Christmas Present,” in Dickens’ “A Christmas Carol,” where the jolly giant, “Father Christmas,” wears a holly wreath around his head like the Savior wore his “Crown of Thorns.” The custom of the burning of the “Yule log” could be related to these other concepts of the “tree.” Lastly, the etymology of the ancient Scandinavian word “yule” would probably be very instructive in searches to understand this custom.

Other Holidays

Another ancient “holy day,” “holiday,” still kept in Northern Europe, is the Mid-Summer Night’s celebration ...

Just as Yule day is the shortest day of the year, so Mid-Summer is the longest. It too was used in a festival way, most likely to bring people to think about the fact that for all of the things which they planned, during the twelve days of the Yuletide, to get done during the coming twelve months, then beginning, the time was now half gone. People still stay up all night and burn huge bon-fires in Northern Europe on Mid-Summer Night.

Odin rose from the dead at Easter. The meaning of the word “Easter” must be full of meaning because of the efforts of Catholicism to eradicate it. The Old Norse word “easter”

means, literally, “the East.” The central concept of “Easter” is that when the first light of the sun comes out of, “the East,” the Spirit of God came back to His body.

The concepts of new life (represented by such things as the Easter Egg and the Easter Bunny etc.) are easily associated with Odin’s resurrection and the fact that he was also born at the general time of the Eastertide.

The influence of Easter is still so powerful on the ancient peoples of Russia, through which Odin and his company went, that to this day the godless Soviet Union knows no way of changing the name that comes up every week as the peoples’ name for, “Sunday,” from being called, “Easter” or, more precisely, “Resurrection” day.

The influence of Easter on Germany, as well as all lands relying on the parliamentary precept, is seen in the name for Germany’s parliaments. Its main parliament was always “the Reichstag.” Each of the “lands” that combine to form Germany have their “regional parliament,” called, a “Landtag,” in German. The present parliament of Germany is, the “Bundestag.” The German word, “tag” means, “day.” “What is the ‘day’ or ‘tag’ upon which the typical German ‘tag’ (meaning a “parliament”) meets?” Easter Day. It is for this reason that the Catholic Church, during the Middle Ages an element of the German Empire, went to such lengths to devise a usable formula for determining upon which Sunday Easter would fall.

We have now talked of a holiday in the winter, summer and spring. The last one of which we shall speak comes in the Fall: “All Hallows.” Odin told the people that if they were members of His body and working toward the Purpose of that body, then they would have as a constant companion, “in their individual physical bodies,” the Holy Ghost. Thus possessing the Holy Ghost always, they all would be “holy,” just as He was holy; and He would call them all His, “holies,” “hallows,” in Old English. Therefore He established that the “other” parliament day, in the fall, when needed, would be named for all of His “hallows.” All of His “hallows” means all of them, those living now and those whose bodies are dead but whose ghosts are waiting for Odin to “call” those bodies “from the grave” to be reunited with their ghosts in the Resurrection. A little imagination gives one the current Halloween holiday, with ghosts etc.

After having covered these major folk holidays of each season we have covered a distinguishing characteristic of Our Law. The fact that all of the workers in this Law System got together every three months to attend to their problems, is another essential in the thinking of the System. Because these workers’ juries got together every three months, the entire successfully working industrial world, today, operates from the point of view of a work-year that is divided into four “quarters.”

The “PURPOSE” of the Law

With the founding of the United Nations on the pattern of the United States, all of its members now advertise themselves “UNITED,” to deal with each other in the most businesslike manner possible. “What manner is that?” Why, the manner in which the people of the United States are united to deal with each other.

“Are the people of the United States united?”

“Well, aren’t they?”

“Around what?”

“Yeah, I guess you’re right, they are really not UNITED at all, are they?”

They could be if they knew what the Purpose of the Common Law is.

“Did Votan tell that to the people of Europe when he came there?”

I am sure that the Votan who visited Europe expressed the Purpose of his Law there in the same way that our Votan that visited the Americas expressed it here. He expressed that in the Pearl of Great Price of the L.D.S. Church in this way:

“... this is my work and my glory — to bring to pass the immortality and eternal life of man.” (“The Pearl of Great Price, Moses 1:39”)

“But how can such an idealistic goal, which only a God can do anyway, possibly motivate the great masses, the most selfish great masses, who very characteristically spend most of their time thinking about ‘Old Number One’?”

Maybe that selfishness is the reason why the people of Northern Europe took their eye off of Him in the first place, in favor of the tempting “mirage” of this existence, “money,” as developed by Aristotle’s concepts of Catholicism, Orthodoxy, Politicians etc.; but, they very definitely can help out in that Purpose. “Immortality” means “keeping people from dying”; and every bit of their work can help that.

“But, you have to admit that it looks pretty hopeless to ever get the great masses of mankind, to permanently commit themselves to such a Purpose, that is both so idealistic and selfless.”

Maybe not.

“Come on, why isn’t it absolutely hopeless?”

Because if a person is “seeking” that “sake” or “purpose,” NOBODY can take from him or her that which he or she earns, at least not by the Common Law of the U.S.A. or the Law Merchant (of the Whole Earth today). The principal thing that a person earns, by “seeking” the Lord’s Purpose, is that he gets to keep his own “soul” (that is his “body and spirit”) intact forever:

“And SEEK the face of the Lord always, that in patience ye may POSSESS your souls, and ye shall have eternal life.” (“The Doctrine and Covenants 101:38”)

“Is that our word ‘seek,’ as in ‘Socage’?”

Yes.

“How can, a person ‘seek the face of the Lord always’?”

When Joseph Smith and Oliver Cowdery were engaged in translating the “Book of Mormon” the Lord said to them:

“LOOK unto me in every thought ...” (“The Doctrine and Covenants 6:36”)

All right, let’s say that somebody does that and gets to keep “life” forever, in the religious concept of “everlasting life.” How is that going to help him hold onto his ‘property’?”

In the Common Law, as it has been preserved, a man gets to hold onto his “LIFE, liberty and PROPERTY,” all on the same terms. Nobody but a Jury of your neighbors can take either away from you, except by the rules of the Common Law, as they understand them. To the extent that you let your neighbors know this, ‘Story of Our Law (For Little Children),’ your Property is yours forever, by the rules of the Common Law.

Come on. The Government controls the courts and politicians control the Government. If those politicians and the judges they appoint want to take my property away from me NOTHING can stop them.

I think the opposite. I think that if “enough” of your neighbors know this Story, and in this day of telecommunications all of the U.S.A. could know so much of it from seeing one television program, logging onto it on the Internet, etc., all of the politicians and judges that have been stealing the property of the people of this country, and have tried to justify it by their interpretations of the Law, will disavow those interpretations immediately.

“What makes you think so?”

Anyone who has studied New Learning knows that “Roman Law,” or, really, “Byzantine Statecraft,” is what judges and politicians have used to control the Common Law when the English-speaking people, in their Juries, haven’t understood enough about Our Law to control it themselves. The control that those judges use comes from that “Byzantine Law” that was developed by the Byzantine Emperors Diocletian, Constantine, Theodosius II and Justinian. It originates in the “filthiest” TRICK ever played on mankind. That trick is Diocletian’s idea to tell the world that Aristotle’s “Catholicism” was the same thing as Votan’s “Gospel,” as it was followed by the Visigoths. On this day the judges of the U.S.A., in the black robe costumes of Roman pontiffs, still proceed on the presumption that the Catholicism of the Roman State, that it got from Aristotle, is the origin of the “good faith in the Lord Jesus Christ” (“good faith” of course still means the “faith” which an Englishmen bears to the Lord Jesus Christ in very much non-secularized England from which the U.S.A. gets its Common Law and all of the binding precedents of that Common Law from the time of the Declaration of Independence back to 1189 A.D.) that is the basis of the Common Law.

That presumption is their belief today in that “filthy trick” of Diocletian. When THEY hear this “Story of Our Law (for Little Children)” they will abandon that presumption — along with disavowing their interpretations of the Law, based on that presumption, by which they have been able to take your property from you REGARDLESS of what Juries have declared in your favor.

“What makes you think that they will ‘disavow’ those interpretations?”

In the Book of Isaiah in the Old Testament are the words with which the Lord foretold the circumstances of the finding of the Book of Mormon and the effect that its publication would have on the world:

Isaiah 29: 11. And the vision of all is become unto you as the words of a book that it sealed, which men deliver to one that is learned, saying. Read this, I pray thee: and he saith, I cannot; for it is sealed:

12. And the book is delivered to him that is not learned, saying. Read this, I pray thee: and he saith, I am not learned.

13. Wherefore the Lord said. Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14. Therefore, behold, I will proceed to do a marvellous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

These last two clauses are the “plot” of the dialogue between Socrates and the modern person who has read New Learning in the “New Learning” books. When Socrates pushes “the wisdom of their wisemen” — (the formal concept of wisdom that is the basis of “Philosophy,”

which is Greek for “the love of Wisdom,” which formal concept was “invented” by Socrates) that the modern man “cannot know what is good,” “because there can never be teachers of what is good,” “because the world’s TEACHING is based on Logic, the use of words, and a logical SYSTEM based on those words,” “because a logical system has to have as the foundation that it stands upon a starting point of ONE WORD,” and “because no man can teach another man how to be good with just one word” — we see how all of the structure of the World’s wisdom that is based upon Socrates’ concept “perishes.” We found that word that makes it perish in the “Book of Mormon.” Socrates and his friends were not aware that one day there would be such a thing as the Book of Mormon.

Those two Clauses read, “ ... for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”

We know who the World’s WISE men are; they are the proclaimed followers of Socrates’ PhiloSOPHY. “But who are these ‘their prudent men’ whose ‘understanding ... shall be hid’?”

It is common to call the work done by judges in their administration of justice as they understand it, “Jurisprudence.”

I think that you will find, in addition to finding that the wisdom of the world’s wise men will “perish” before you because of your personal acquaintance with New Learning, that if you will see that this “Story of Our Law (for Little Children)” is told to your neighbors who would be called by the rules of the Common Law to be the Jury that could take your property away from you by those rules, and if you ask for a jury trial when there is a chance that any of your property might be taken away from you, that if the jury finds in your favor, no judge is going to be able to stand up to that Jury any more and, by the rules of Diocletian’s Filthy Trick, Byzantine Law, get around the verdict of that Jury.

Quite the contrary, I would think that when politicians push a judge to thrust some part of that Filthy Trick in the faces of those Jurors, as has been done for so many centuries now, to get around their verdict in behalf of those politicians who appointed that judge, that far from thrusting in the face of those knowledgeable jurors or even acknowledging that he has ever had anything to do with this Filmy Trick whereby politicians have been despoiling the English-speaking people for so many centuries now, he would HIDE any UNDERSTANDING that he has ever had of the means by which the English-speaking people may be despoiled by that Filthy Trick. This is so because Diocletian and his friends were not aware that in addition to that visit, by the Votan of Diocletian’s arch-enemies the Visigoths, to the Visigoths in their ancestral homeland in Gothland, that same Votan was also “off in a twinkling to distant lands” (in the words of the Heimskringla), on the other side of “This SPHERE,” and gave the exact same message that he had given to the Visigoths in Gothland to his people in Southern Mexico, Chiapas and elsewhere in the Americas, that their Story would be written down, hid and found in the westward extension of Massachusetts Bay Colony (in upstate New York) by a man who for himself personally, as well as those who would join with him, completely treasured and held firm to the heart of that Puritan principle which had brought their ancestors to New England in the first place: the principle of “Socage.”

THE MAGNA CARTA (The Great Charter):

Preamble:

John, by the grace of God, king of England, lord of Ireland, duke of Normandy and Aquitaine, and count of Anjou, to the archbishop, bishops, abbots, earls, barons, justiciaries, foresters, sheriffs, stewards, servants, and to all his bailiffs and liege subjects, greetings. Know that, having regard to God and for the salvation of our soul, and those of all our ancestors and heirs, and unto the honor of God and the advancement of his holy Church and for the rectifying of our realm, we have granted as underwritten by advice of our venerable fathers, Stephen, archbishop of Canterbury, primate of all England and cardinal of the holy Roman Church, Henry, archbishop of Dublin, William of London, Peter of Winchester, Jocelyn of Bath and Glastonbury, Hugh of Lincoln, Walter of Worcester, William of Coventry, Benedict of Rochester, bishops; of Master Pandulf, subdeacon and member of the household of our lord the Pope, of brother Aymeric (master of the Knights of the Temple in England), and of the illustrious men William Marshal, earl of Pembroke, William, earl of Salisbury, William, earl of Warenne, William, earl of Arundel, Alan of Galloway (constable of Scotland), Waren Fitz Gerold, Peter Fitz Herbert, Hubert De Burgh (seneschal of Poitou), Hugh de Neville, Matthew Fitz Herbert, Thomas Basset, Alan Basset, Philip d' Aubigny, Robert of Roppesley, John Marshal, John Fitz Hugh, and others, our liegemen.

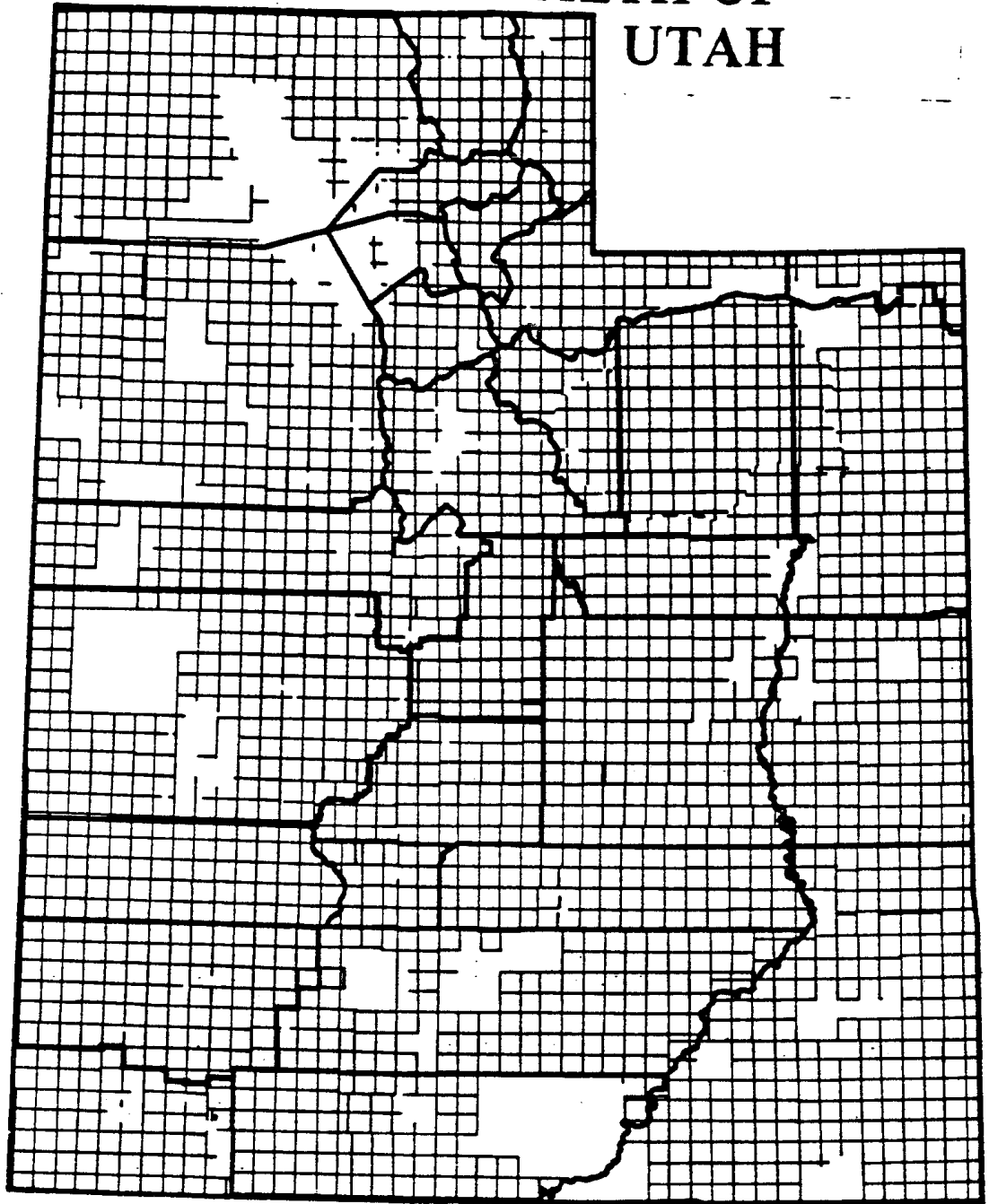
1. In the first place we have granted to God, and by this our present charter confirmed for us and our heirs forever that the English Church shall be free, and shall have her rights entire, and her liberties inviolate; and we will that it be thus observed; which is apparent from this that the freedom of elections, which is reckoned most important and very essential to the English Church, we, of our pure and unconstrained will, did grant, and did by our charter confirm and did obtain the ratification of the same from our lord, Pope Innocent III, before the quarrel arose between us and our barons: and this we will observe, and our will is that it be observed in good faith by our heirs forever. We have also granted to all freemen of our kingdom, for us and our heirs forever, all the underwritten liberties, to be had and held by them and their heirs, of us and our heirs forever.

2. We also have granted to all the freemen of our kingdom, for us and for our heirs for ever, all the underwritten liberties, to be had and holden by them and their heirs, of us and our heirs for ever: If any of our earls, or barons, or others, who hold of us in chief by military service, shall die, and at the time of his death his heir shall be of full age, and owe a relief, he shall have his inheritance by the ancient relief -- that is to say, the heir or heirs of an earl, for a whole earldom, by a hundred pounds; the heir or heirs of a baron, for a whole barony, by a hundred pounds; the heir or heirs of a knight, for a whole knight's free, by a hundred shillings at most; and whoever oweth less shall give less, according to the ancient custom of fees.

13. And the city of London shall have all it ancient liberties and free customs, as well by land as by water; furthermore, we decree and grant that all other cities, boroughs, towns, and ports shall have all their liberties and free customs.

37. If anyone holds of us by fee-farm, either by socage or by burage, or of any other land by knight's service, we will not (by reason of that fee-farm, socage, or burage), have the wardship of the heir, or of such land of his as if of the fief of that other; nor shall we have wardship of that fee-farm, socage, or burage, unless such fee-farm owes knight's service. We will not by reason of any small serjeancy which anyone may hold of us by the service of rendering to us knives, arrows, or the like, have wardship of his heir or of the land which he holds of another lord by knight's service.

THE COMMONWEALTH OF UTAH



THE COMMONWEALTH OF CALIFORNIA

