

"Behind the Scenes in Washington"

MAN

(CONDUCTING: We'll now hear from our distinguished traveler,
(Presiding) educator, and founder of the Freemen Institute,
W. Cleon Skousen.

SKOUSEN: I'm really happy to be back with you tonight. . . .
I should probably refer to Brother Tom (Hadley) over here as my
fellow compatriot in crime. We were in the Holy Land together
and had such a good time together over there.

I am pleased to be back with you tonight and report on our
experience in Missouri. The people in Missouri have been
organizaing themselves in various kinds of study groups for a
number of years. But they have been waiting for a Constitutional
Seminar. So, they have about 15,000 people on their mailing list,
and they have approximately 500 signed up for their first seminar.
The hall will hold 750, and they think that by the time we start
it in October, it will be full. It will be held in the Kansas City,
--Independence--area, and it will be followed by another large
seminar to be held over in St. Louis.

(So, it's kinda exciting, and this one partially grew out of
the fact that the son of the Stake President (LDS) in Independence
is attending the seminar in Idaho Falls. And the reason we have
a seminar in Idaho Falls is because we had one in Ogden, you
remember. And the Idaho Falls and the Blackfoot (Idaho) people
actually came all the way down to attend several of our sessions
earlier in the year.

So, the result is that out of our tiny acorns, the mighty
oaks do grow. And we're so grateful to all of you, and for
coming out on a warm night like this; it's greatly appreciated by
us. . . . Now, two weeks ago we were right in the middle of our
discussion on The Naked Capitalist, and then I was suddenly called
to this assignment where I visited these people, and so you had
Dr. Stanford (sp?) last time. I'm so sorry I didn't get to hear
that talk; I've heard so many compliments about it, and as you
could see, he had enough material for hours and hours and hours.
This is his specialty, and he was kind enough to try to reduce it
to two hours. . . . We need more and more of our school people
involved. . . . We've been propagandized on population explosion
until even good people begin to believe it. . . . As Ezra Taft
Benson (next man in line for LDS President) said at two confer-
ences ago, "The earth is full--it's creator said--with an abundance
of things that are necessary to get everybody on this earth and
off again that belong to it, and there's not ever going to be
such a thing as over population on this earth. There never will
be. There might be underproduction but never overpopulation."
(Mormons encourage large families; perhaps they need more members
and more money.)

(Dr. Skousen talked about an article in U. S. News and World
Report -- 14 July 1975 - entitled "Words of Warning to America"
by Solzhenitsyn. "It accentuates exactly what Brother Skousen
has been telling us," said a member. "You will get the message
real fair and fast by what he's been telling you by reading this
article."

7-8-75

W. Cleon Skousen

Lecture #4

Another man in the audience said: "Bob Salter talked on this today, and he encouraged everybody to get this magazine and read it."

SKOUSEN: Did he? That's good.

WOMAN: Bob Salter also said, though, that the "key" given in the talk was left out. Well, it was actually the man that called in who said that. Then another man called in and said that he heard the talk and that was left out of the article.

SKOUSEN: Well, then, we need a full script of it, don't we?

WOMAN: Maybe the Independent Magazine will give it.

A man asked what is really the difference between Communism and Socialism. Is there a dividing line you can explain?

SKOUSEN: . . . They want violence and a fast overturn. . . . But in the end, as Lenin said, no matter how we weaken the country, in the end you have to have violence and, as Mao Tse-Tung said, "Open the blade, political power comes out of the barrel of a gun."

Now, we're going to have a very interesting lecture here in a few weeks; it won't be very long, on the history of Communism in Utah. Would you like to hear that? given by one of the best authorities in the State on the subject, and he is now writing a book on it, and he's here tonight. I'd like to have Duane Price stand with his wife Robin. . . . Robin is from New Zealand; Brother Price met her down there and they were married and now living in Salt Lake. . . .

If you want to hear renegade Christianity promulgated, go to the Rockefeller Riverside Church in New York. The worst speech probably ever delivered against the U.S. was delivered in that church by Martin Luther King two months before he was assassinated. I've never heard a more vicious talk by Communists, Nazis, or Fascists than the Martin Luther King -- of which I have a copy -- delivered in the Riverside Rockefeller Church. . . . As a matter of fact, after that speech he said to his friends, "I don't think I could do any more for them unless it would be a martyr." He said, "That's a possibility. That's the only other thing they could use me for. I've done everything for them. . . ."

They're going for a one world Socialist Society with the sovereign of the American people completely obliterated. All of our arms and strength turned over to the United Nations and a form of economy and political life that is contained within a straight jacket, as indicated in the new constitution, which we'll be studying shortly. When you see what they have planned for this country, you'll know that we need a Republican Al Smith.

7-8-75

W. Cleon Skousen

Lecture #4

We have an interesting thing happening in some of our seminars. We have young college students that are taking an interesting position. They're saying, "All right, the other generation sold us down the river; we're taking over and we'll put it back on the constitutional track." I have a number of them that are attending the seminar in Salt Lake. They said, "Brother Skousen, we're moving out. This is not what we should have inherited, and we've really been handed a dirty stick. We're going to do something about it! So, they've already organized themselves into a political group and it's called We Can -- and they're moving!

A book has just come out by six students called The Incredible Bread Machine in which they say the same thing. The spirit must be moving among our young people -- that the other generation did them wrong. And The Incredible Bread Machine is by six of these students. I think the oldest one is twenty-six.

7-15-75

ERIC SKOUSEN "Behind the Scenes in Washington"

Lecture #5

PRAYER:

SONG:

(Procedure at each lecture or seminar.)

PLEDGE OF ALLEGIANCE:

MAN PRESIDING: Tom (Hadley) gave me this petition to pass out. As most of you know, or should know, Madalyn Murray O'Hare -- have you ever heard of her? OK. She's the gal that got prayers throwed out of school and what not, and she's got a movement going now to ban all religious programming on the Federal Communications Controlled Airways. I think she's got about 27,000 signatures to that petition. . . . This is in opposition to the petition she sent in, so if you feel like you'd like to sign this, go ahead and sign it. This will be sent back to the hearing. She wants to ban all religious broadcasting on the radios throughout the United States. So, I'll have this passed out.

. . . Now, little ole Ogden might be making history. . . There's a very interesting case that's going to be tried here in Sept.; I noticed by the paper tonight. This happens to be involved with John Grismore (sp?). . . Now, Judge Anderson has pleaded . . . John is at odds with the I.R.S.; he's at odds with the bar. . . his contention is that the Constitution says you have a right to counsel; it doesn't say you have to be a member of the bar. . . I think John has locked horns with a tiger and they're going to get rid of John one way or another. . . .

Now, to get back to our meeting tonight, Brother Skousen is in Texas, I understand, so he's sent up a very fine representative, and it happens to be Eric Skousen, his son. So, we'll turn the time over to him.

(Eric talked about the New Constitution. He said, "There's one thing about those in the conspiracy--they're not 'dumb-dumbs'; they're sharp!" He asked them to read The Naked Capitalist.)

ERIC: Someone needs to do a good story on Joel McCarthy. . . . They need to show what really happened. . . . 46 charges were brought against him -- 46 charges -- This is very reminiscent of Joseph Smith and his trials.

. . . In 1958 J. Edgar Hoover came out with his book Masters of Deceit. The very same year Skousen came out with The Naked Communist. By 1961 -- in only 3 years -- both of these books were on the best seller list. . . . What was beginning to happen was that people were beginning to get fed up. . . . So we had Dr. George Benson, Dean Manion, Dan Smoot, Dr. Fred Schwartz, Robert Welch (of John Birch Society), and many others, who began to start very successfully a grass roots movement that brought up an anti-Communist movement that swept the nation from coast to coast. I don't know if you're aware how really significant this thing was. If you haven't studied the history of it, or if you just weren't involved back then, you don't realize what a cresting wave was moving through the nation at that time. Cleon Skousen and Herbert Filbert were teamed together, and I used to go with them sometimes as a young boy, and they would move together in various seminars, sometimes speaking to 10,000 people

a day. This was back in the early 1960's.

On Oct. 16, 1961 the Hollywood bowl audience was filled to capacity in a coast to coast TV presentation with all kind of movie stars and four major speakers -- called "Hollywood's Answer to Communism." This was re-broadcast in many cities and it saturated the nation. That evening there were several million tuned in. George Murphy, who was later U. S. Senator, was master of ceremonies. There were four speakers: Sen. Thomas Dodds; Congressman Walter Judd; Dr. Fred Schwartz; and W. Cleon Skousen. Now, the first three speakers got lots of standing ovations and applause. "Life" Magazine was very anxious to come out and make their presence known, because they had been very critical of all this seminar going on and they just wanted everyone to know that "Life" Magazine was back of this, too. It was mainly because they had lost hundreds of thousands of dollars in advertising during that period of time.

However, when Brother Skousen stood up, he said: "Now, there's a number of things we need to do to solve the problem," and the first thing he mentioned was a bi-partisan, full scale, indepth investigation of the State Department. When he made that statement, the crowd rose up with such a roar of approval that for four or five minutes nothing else could happen.

When this particular program was shown in New York City, who should be watching his television set but Walter Ruther. Walter Ruther, remember, head of a number of labor unions, he sent a very interesting memorandum to Robert Kennedy. And the memorandum he sent has an interesting quote in it: "In Schwartz's California meetings, as shown in the New York re-telecast a couple of weeks ago, Sen. Dodds and Rep. Judd heavy handed foreign politics, received little applause"-- which wasn't true -- "but when W. Cleon Skousen, author of The Naked Communist charged treason in high places, the place went up in a roar of applause."

And it so worried them that they just might get a congressional investigation that would break into some of these areas, that these are the points that were made in the Ruther memorandum to the attorney general:

1. "Muzzle the military. Don't allow any more anti-Communist or patriotic programs to go on within the military services.

2. Use every means possible to stop the flow of funds to conservative organizations. If you need to audit them with the I.R.S. take away tax status or whatever, do it. Use the power of the Federal Communications Commission to regulate and eliminate conservative thoughts over the air. Have conservative organizations" -- and this is wild -- "Have conservative organizations placed on the Atty. General's subversive organization's list, so that you'll have a balanced order -- you've got to have all the Lefties and all the Righties here -- curb the activities of J. Edgar Hoover; this man talks too much. . . ."

Well, immediately all military programs -- many of you who were in the military at the time recognize that these programs were

curtailed. I remember it happening when I was in the Reserves.

. . . Do you have any idea how they got patriotic programs off the air? Fairness Doctrine. Real easy. It was a snap. . . .

QUESTION FROM AUDIENCE: I'd like to know how you received a copy of . . .

ERIC: A friend of Robert Kennedy, who worked in the Atty. General's office sent dad a copy.

AUDIENCE: You do have a copy?

ERIC: Ya, it's in his files. I've seen it.

AUDIENCE: You know it's . . .

ERIC: Ya, I've seen the original. Yes, this Fairness Doctrine is a real easy little trick. All you have to do is say, well, if someone actually and specifically mentions an individual organization on the air and says something about them, that individual and organization can come back on the air with free time to answer those allegations. And you can see how that completely destroys any kind of free speech as we understand it in a constitutional sense. Now if they said they have a right to come on the air as long as they pay for that time, well that's something else. But to get it free -- well -- two can play the same game and there have been instances that I've been aware of where conservative organizations have been able to use the Fairness Doctrine for their own benefit. But, basically, this just chokes down any honest propaganda that can be put out by conservative units or people organizations.

Now, Kennedy was felt by Quigley to be one of their men. . . . Kennedy was an establishment man in there who is not going to oppose anything the U. S. Communist party is going to do. . . . There's a whole story that needs to be written about that 1960 period. . . .

Johnson (Pres.) was a man that was used. I don't think that Johnson had a chance to get into the deepest inside of the conspiracy. . . . He did what they asked him to do, but when they were through using him, they threw him away. Just like they threw Nixon away. Nixon has never been popular in the conspiracy and neither was L. B. J. . . .

You know, if you're going to put in a new order of things, you've got to get the people to completely -- 100% -- distrust anything that comes out of Washington. . . . As the fiascos occur, one after another, you just sort of say, Well, they're playing their games again. You can't believe anything they say; you can't believe anything they do. Actually, we've got to be careful and not get trapped into that, because there are still good men back there. (Who is calling the kettle black?)

The second most numerous group in the U. S., after talking about the upper classes that really control things, is the not audible, including millions of persons who regard themselves as

middle class and are under all the middle class anxieties and pressures but often earn less money than unionized laborers. . . . As a result of these things, they are often very insecure, did you know that? -- envious, filled with hatred -- just want you to know how you really are, and they are generally the chief recruits for any radical Right, Fascist, or hate campaigns against any group that are different or which refuses to conform to middle class values. Do you know that you're made up of clerks, shopkeepers, and vast numbers of office workers in business, government, finance and education. These tend to regard their white collar status as their chief value in life and live in an atmosphere of envy, pettiness, insecurity and frustration. They form the major portion of the Republican Party supporters in the towns of America, as they did for the Nazis in Germany thirty years ago. You didn't know it, folks, but you would have voted for Hitler. . . (Reads from Quigley again.)

Now, that's what he thinks of us. He doesn't even think we're a threat. We're a -- you know -- a . . . out in the corn field, and there's the great college educated people who are really running things. And as you take a look at it, they're there, there's no question about it. His people are everywhere. The establishment are well entrenched, and they are running things. We musn't fool ourselves about that concept. So, the key to our action is to remember that they write us off as an insignificant influence. In fact, they fully intend to take this vast middle class of America, take our property from us, and our rights and finally put us into a coddling situation where we can be taken care of, nourished and fed under a World Socialist paradise program, that we'll just be so happy we won't know what to do with ourselves. So, they have plans for us, but right now we're basically disregarding them.

Next week, when your lecturer (Cleon Skousen) returns, he will discuss with you the exciting story of how we can bring this thing back into focus. If you absolutely can't wait, then start on page 107 and read into how it's possible to make an influence for good through the Freeman Institute program, as well as others, and I think you'll find there's a lot more hope in this than you'd originally supposed.

. . . But you just need to know if you can see what they've done, and then you look at how they look at us, and we're just like a little ant or a gnat flying around -- not even worth brushing us away. And their attitude towards us is, well, they just don't bother us. We are in control. They're so vaunted up and so self secure in the programs they have, that they just don't worry about us. And when the time comes that they start worrying about us, well that's another story.

But I'm trying to say that for now, when you come out of the shock era, and you finally say, "You know, it isn't that bad after all, we can do something about it. Fifteen thousand (15,000) people is the balance of power in the State of Utah. And we think we're going to get that many through our constitutional seminars, before the election of 1976. We could have constitutionalists running for office. We could get a few of you out there that are interested. You'd have to go around and play the silly

political game, but you need the Freeman Institute and similar organizations to support you. Then you can run an honest campaign and be elected to do a job. So that can be done. We can actually influence a balance of power.

But, as I say, that answer will come to you after you come out of the initial shock. And in this particular seminar, you're being shocked right up to this point, and you'll start getting some answers from here on out. But you need to know the background information.

1975

R. DALTON

Freemen Institute Seminar #5 (?)

MAN

PRESIDING: . . . Following the invocation, our speaker, Brother -- a -- Mr. Mark Anderson, Attorney from Salt Lake was unable to come this evening. I just found out a few moments ago, and we'll be pleased to have R. Dalton continue to lead these discussions starting with article II of the Constitution.

DALTON: . . . I suggest you keep reading your text over many times; with every reading you gain new insight. This text book represents about twenty-five thousand dollars (\$25,000.00) worth of original research into the thinking of the Founding Fathers. You know, they haven't been given much equal time in our society of late, and we think it's important that we let them speak for themselves.

. . . In addition to the text, we try and provide you with other supplementary materials so that you can do as Lincoln said, and that is to "study the Constitution in your homes as families."

. . . We none of us know all of the answers yet; we're all students. Dr. Skousen, when he was interviewed on a television program not too long ago, they said, "Now we understand that you are an expert on the Constitution." He just kinda chuckled and said, "Well, no, I'm just a student like the rest of us." . . . If we had to wait until we were expert before we started teaching, nobody would learn anything. Right? So don't be afraid to start teaching a little bit to your family and friends about what you have learned. And you'll find that by verbalizing these things, relating them to someone else, they become that much more re-inforced in your own mind. . . . (Their way of teaching the constitution is not the way I want to teach it. They think God has told them to control the world.)

. . . How did we let things get so far -- that our lives are so completely controlled? I would recommend that you get a copy of the issue of the "Freemen Digest" on the tax exempt foundation and read that because it contains some tremendously important insights as to what has been done by non-governmental organizations to influence the policies of the government and, in fact, influence our thinking by using their money to influence the writing of textbooks, to influence the point of view that you get in the media -- television, radio, newspapers. (lo-o-ng sentence!) It's quite an intriguing document and it's all taken out of hearings, congressional hearings of the Rees Committee and also from personal interviews with Norman Dodd who is Executive Director of the Rees Committee. . . .

(He relates some of those personal interviews.) Where is that bureaucracy that we keep pointing fingers at and blaming our troubles on? It's in the executive branch, that's where. Now, we're going to start our discussion tonight with the executive branch.

(Mr. Dalton stressed the importance of keeping things on a state and local level. On our state and local level it means mainly "Mormon rule." I don't want that!)

SKOUSEN: Things have been happening so fast! I'm always glad when I can get back in between times. . . . I've been in Texas, Missouri, and Mississippi. . . .

I'm especially happy to have as our guest a man who should be in Washington representing us as our Congressman at this time. But the Republicans didn't have the political acumen and insight to send him back, but at least we got him nominated and he put up a great fight. I'm happy to introduce Mark Anderson (a very active Mormon and John Bircher.), who is the former Mission President (LDS) of Finland and was the legal advisor to Ezra Taft Benson in Europe.

Now, I don't know whether to wait for the "later"-day-Saints (Latter-day-Saints) to make this report or not, 'cause there's always about 25 who come in and fill up the vacant seats the last minute. So when they come in, you ask, "Did you hear the good news?" and when they say "No" you say "Well, you should have come early." (laughter)

Anyway, this is the good news. Sunday night we were in Idaho Falls to speak to a fireside (LDS) and, originally, when they ask me to come, I asked in which stake (LDS) house it would be or where we would hold it.

"Well, we won't hold it in a stake house," they said. I said, "Then in which ward (LDS)?" They said, "We aren't going to hold it in a ward." I said, "Well, we'll have it in a house then?" "No," they said, "we're going to have it in the civic auditorium." (laughter) I said, "You mean a fireside in a civic auditorium?" They said, "Yes, that's what we've planned." And I said, "Well, isn't this just being sponsored by an Elder's Quorum (LDS)?" They said, "That's right, a very special Elder's Quorum." They had asked me to talk on a subject that's basically --they'd asked me to speak on a subject which is related to prophecy and the constitution, although they had a little different title than that.

So, my wife and I went up prepared to talk at the civic Auditorium on this subject. We got up to Idaho Falls quite a bit early. (Man enters: Brother Patterson, welcome, glad to see ya. One of our original Freemen here, Brother Patterson, let's give him a hand. I'm glad he could be here. (One of the later-day-saints) . . . That's what President McKay used to say -- same way. " . . . you can take off your coat, we're informal tonight." . . .

So, anyway, my wife and I went up to Idaho Falls Sunday night prepared to talk on our assigned subject, and we got there quite a bit early, as we wanted to give out copies of the Freemen Report to everybody as they went in. We couldn't believe it -- no place to park -- in fact, we finally parked illegally just to get close enough to unload and went in. The ushers told us, "There's no seats downstairs; we might be able to get you in upstairs." And almost before we had turned around to try to arrange to have the papers distributed, there were no seats in either the upstairs or the downstairs, but they had an overflow into the music rooms . . . They ended up with 2,900 people on a summer evening . . . They

couldn't find enough air conditioning to cool it, but in any event, we had a glorious evening. We had one Stake President that had been very reluctant to become involved because he was just a little hesitant, you know, about Constitution; it's so controversial. (laughter) And yet he did agree to give the closing prayer. It was such a beautiful prayer that I called him the next morning just to tell him how much we appreciated his being with us. The committee that he had given so much trouble to was one of his own Elder's Quorum, but he just kind of felt uncomfortable about this whole thing. And that's why he made it a little difficult for them.

So, when I called him on the phone he said, "Now, Brother Skousen, we've really got to put this over right. This is the way we should go. I have been a little concerned about emphasizing the problem without coming up with a solution. But this positive approach talking about the constitution," he said, "I felt good about that. How many of our Idaho people are people that attend that seminar you've been putting on?" "Well," I said, "we got up to about 90." "Well," he said, "that's nothing. Now, you come back in November; we'll set aside every week-end in November, and we want about five or six hundred (500-600) in every seminar from here on out. We'll do it in the auditorium there, and we'll get good support behind it." (Mixing of church and state!) The committee was sitting right there in the room, only listening to one end of the conversation; they just couldn't believe it! So, we have wonderful support (from the LDS church), and gave a big announcement of the fact that in that same auditorium day after tomorrow, the main speaker will be Ezra Taft Benson. (Next in line to be President of the LDS Church!)

So, as this Stake President said, "Utah has been holding seminars with only 75 or 100 turning out? Idaho Falls will be the first one to have five or six hundred!" I said, "Well, that's great. That will encourage Utah." (laughter)

So, anyway, that's my good news for today. And you remember I told you it's just been a few weeks ago that we were in Las Vegas where they're getting ready to set up theirs. They had about 1,200 people turn out to the preliminary presentation; Duchesne had 1,400; so there's just a very definite element of interest. And you remember how it all started here. Pretty much we were the little acorn that is developing into a mighty oak. We're trying to get the revenue and the resources so that we can eventually go video tape and then keep up.

Since I've been with you, I've been in Texas, and if Texas picks this up, which it looks like they're going to, they would try to monopolize all our time, so we've gotta get it on video tape; 'cause once Texas starts, they go big! I've told them by the first of the year we probably ought to have something for them. I spoke to 500 young people, and all of the members of the Board of the Texas Farm Bureau for one solid day on the Constitution -- just as I had at Mississippi -- and they were just tremendous

I don't know whether Orvil has given his report or not. Have you? Did you tell them what we did in Provo? That was just

great! Brother Harmer here -- I can't believe this man -- he gathered together all the members of the American Party down there in Provo and asked if we'd give a talk the other night. We had a very nice banquet, and we had a very nice time. But what impressed me more than almost anything, I walk into this large reception center, and the walls are covered with some of the most beautiful paintings I've seen. Gorgeous paintings! And I wondered where these all came from. This is the man! And I want to tell you, he is just a wonderful and talented person in his own right. And that was only part of them, wasn't it? How many more do you have besides those? (Couldn't hear) . . . when I saw what you had done.

ORVILLE: I'm going to do what you asked me to do.

SKOUSEN: Are you? Then let's get together on it, because you could make a tremendous contribution. Did you get to see any of those pictures in the books?

ORVILLE: I'll buy them tonight.

SKOUSEN: You don't have to buy them. I'll present you with a set, if we've got our set here. And the two artists that did my illustrations for the Book of Mormon have a wonderful sense of creative composition. But they're carpenters. They're twins; they teach art, but they do carpentry work on the side, and they get so busy making money I can't get them to paint pictures. So, Orville, I don't know, I thought painting pictures had a little money in it but apparently most of it is for the love of the art. Is it?

ORVILLE: It's just a hobby for me, too.

SKOUSEN: I guess it's like writing. . . . It looked like a very successful hobby. Beautiful! Beautiful! And I just couldn't believe all those could have come from the brush of one person. So that was a very delightful time -- and how many did we have there? 350-400? How many did we have?

ORVILLE: Four hundred and seventy (470) tickets sold, but all of them didn't show up.

SKOUSEN: 470 tickets sold. We had a good time, and the speech went on the International wire service, and I was surprised the next morning to be called by the radio stations for a statement. So, I got a chance to put in another little plug, and a number of the papers carried a story on it. So, it's little by little. And our task now is to stay together and move forward.

Now, tonight I have the task of sharing with you a semester of something you've never heard before. You may even have read it. But, if you're like me you probably didn't understand it and kinda read over it lightly. If you had an assignment by J. Edgar Hoover to go out and convert somebody like Olivia DeHaviland from Communism to come over on our side without disclosing the fact and serve as a double agent, how would you approach her, and what would you say?

See, the problem with us is that when we came to them and say, "I'm against Communism," the average Communist who has gone through their school will say, "Why?" You'll say, "Well, because it's-a-bad." (Laughter) "What's bad about it?" You say, "Well, of course it's cruel. It's brutal." "Well, do you think it has to be?" "Well, I don't know; I just know that it is." "Well, some of them are cruel and brutal, but the Communists I know -- a lot of them -- some will say they're among some of the nicest people you'll ever meet. They're trying to do something about this world of toil and care." And you say, "Well, but they're not approaching it right." "In what way?" "Well, they have slave camps -- well, Russia does." "We don't have them in America. We have a lot of Communists here but we don't set up slave camps." "Well, Russia does." "Well, we're no Russians." "Well, you are Communists -- American Communists." "Don't talk about Russia to me; I think it's a great system; it would help America, be good for America. It's a way to solve our problems."

As a matter of fact, we're not solving them now, are we? With inflation, we've got problems all around us; we've got corruption; we've got Watergate. Don't you think that ought to be corrected?" The next thing you know, they've got us admitting that we've got some problems over here. . . .

Now, in the FBI, one of the assignments is to know enough about Communism so that you can sit down with the Communists and hopefully convert them. And the first thing you have to know about Communists when you start talking with them is that they are very much sold on the fact that theirs is the hope of the world, and ours is the tragedy and the transition to a higher order and the sooner we get past it the better. Now, that's their conviction. How are you going to dislodge them from that?

So, at this point we all need a copy of The Naked Communist in order to pursue our lesson for tonight. How many of you have brought a Naked Communist by any chance? Just a few. So let's take time out. Brother Tom (Hadley), several of you Brethren, will you help Brother Ed, and we get these at 95¢ off, so they're \$3.00 a copy. . . .

The real scoop on J. Edgar Hoover. There's lots of controversy about him. I worked very close to J. Edgar Hoover off and on for eleven years. I worked first as a messenger, then as a head of a division, then as a special agent, then as a supervisor. I got to see him many, many times, got to see him under terrible pressure, got to see him in his frustrations and when they were trying to dump him. I can say that my evaluation of him is -- he was probably the finest representative of the government in action that I saw in Washington, bar none! And I saw a lot of good men.

He (Hoover) had a temper; he could get real cross with you, but if you deserved it you took it; if you didn't, you'd wait until he cooled off and then come back and say, "Mr. Hoover, I just wanted to explain to you what happened."

"Well, I know what happened."

"I know, but there were some other circumstances that you haven't been told yet." "Well, why wasn't I told?" (laughter) "Well, I just thought you'd want to know." "All right, tell me." So you, "Yes, sir" and you tell him. And then he'll say, "Well, I've already penalized that man \$500.00 a year for that mistake; if I'd known all the facts, I wouldn't have done it. Dictate another memorandum, and I'll correct that immediately. Next time you tell me those things immediately. Don't wait till the next morning."

"Yes, sir, Mr. Hoover." And that was the one thing about his personality -- that was one order I never obeyed -- when he's angry just say, "Yes, sir. Yes, sir. Yes, sir. Yes, sir." Then come back the next morning and get it straightened out. Nothing can be accomplished tonight. I've seen him fire every member of the top staff of the FBI and hire them back the next day. (laughter). Everybody -- those of us who worked close with him -- he didn't scare us. He was working under a pressure that no human being was ever constructed to endure. He had enemies all around him all the time, and yet he survived and did a marvelous job. You wouldn't believe some of the things that man achieved just by sheer tenacity of purpose and dedication -- from 7 in the morning till 12 at night -- which is the explanation for his never having married. . . . I think he died a natural death. He had high blood pressure, and they expected him to explode long before he did. . . .

Lady in

AUDIENCE: Was Mr. Hoover aware of the Council on Foreign Relations?

SKOUSEN: We never convinced him. . . . We'd give him the treatment. It was the one place we failed in being able to persuade him that the conspiracy was for real. So, that was one place where he had a lack of perspective, I would say. When nearly all of those who were under him could see right through it. But he just couldn't believe that these good friends of his, who were the wealthiest men in the country, and who helped him when they were trying to cut his budget and trying to dump him and get rid of him, they'd come to his rescue. He just couldn't believe they could be anything but good men. . . . On the Communist level he understood it; on the Conspiracy level, he didn't. . . .

(Reading) . . . a criminal mind is very respectful of you only when you bring him to a completely immobilized position -- where he's absolutely helpless -- and then he sees that while you are very firm, you are honest and kind. That is the only way to get the respect of a militant, aggressive, criminal's exploitive mind. We found that we could do it with the Japanese war leaders and make them some of our best friends after World War II. We did the same thing to the German war leadership; we brought them to their knees -- the Nazi leadership, I should say -- and the German people became some of our best friends.

We used the other approach on our potential opponents and antagonists in France, England, Italy and other places where we just poured it out -- generosity on their heads -- and got nothing

but spittle in our faces in return. And some people said, "Now, I don't understand that; we were so nice to them." Well, when you get a conspiratorial mind, you have a criminal mind. A criminal mind does not respond to kindness. It exploits it; scorns it; has disdain for it. A criminal mind respects firmness, and once that is established, then they appreciate kindness. . . .

The psychology of dealing with Communism is not understood by the leadership of the west.

(Skousen tells how Olivia DeHaviland was paying thousands of dollars into the Communists. They made a tape and had her listen to it.)

We had a legal tape recording of numerous meetings, a legal tape recording meaning highly sensitive information picking up sounds that came out of the room through the panel of the door, you see. A lot of people don't realize that. Put one of these sensitive instruments on the outside of the door -- on a panel -- on a windowpane -- these are legal. Picks it up beautifully. So here it was playing so she could hear. . . .

. . . That tape will run for two hours if you want to hear the whole thing, we told her. We will be out on the porch when you've heard as much as you want to hear. . . . We went out on the porch and we were there not more than ten minutes. She came out . . . her face was white, her lips were tight. She was so outraged and so angry. What she had heard on the tape was these very same people so full of compassion, so anxious to help the poor, etc. talking about her. We had taken all the conversations when they had talked about her and just put them together in one long string and explained to her what we'd done. "We thought you might like to know how they feel about you when you're not there, and that's what this tape is all about."

She just listened to ten minutes of that and boy, she came through that door like a bullet and said, "All right, what can I do?" And the other agent who was with me said, "Stay in the party." "I will not go there again. If I do, I'll go with a gun or a knife." "If you really want to help your country, stay in the party." "But I'd be a hypocrite." "No, you'd just be a good American and an excellent actress, undoing a little of the damage that you've been doing for about ten years." "OK. Kind of an assignment." "Yes, an acting assignment." "All right. I'll pose. I'll act."

And did she ever! She was magnificent. And it was so interesting that we would listen to the recordings that were coming out of their meetings. They would be sitting around the table with her, and the chairman would say, "Some blankety-blank is talking." And she would say, "That's right. And I'm not going to give another blankety-blank dollar to this outfit 'till we find out who the stool pigeon is." (laughter) And she would say, "I'm not going to give you another dollar. You've got to find out where the leaks are. I've invested so much money in this outfit and

somebody in here is a crooked and treasonable stool pigeon." And that would go around and around. So they all got to fighting one another. "It must be you. No, it must be you. Well, we've got to get some more money from Olivia. We've got to find out who that guy is. Who is talking?" And we'd sit there listening to those tapes, and we just couldn't hardly believe it. . . . It was a great experience. I wouldn't have left the FBI for anything except for a request to come to the BYU by some people I highly respect. It was a great experience -- a great experience!

(Question from audience not audible.)

It's another story, and it's coming here to you in about three weeks, the whole story. It's called "History of Communism in Utah," by the former secretary of the Communist Party -- will be your speaker. I've just seen the outline of his lecture. It's going to be exciting, so don't stop coming. This gets better and better. . . . You're going to hear more about Communism in Utah than you've ever heard in your life. . . . His name is Duane Price, and he'll be here in about three weeks. Just as soon as we get through The Naked Communist. So, stay with me and do your homework. (I wondered what all this had to do with studying the Constitution of the United States?)

(Skousen then talked about a staunch supporter to the Freeman Institute, Bert Smith of Smith and Edwards Company in Ogden. Bert is now credited with donating the video tape equipment for the Freeman Institute; he is also one trying to get as many (1979) pledged Freeman on the \$100.00 donation a month list as possible.)

. . . Bert Smith. . . I've never seen such a character. I say to him, "I need a screen up here to project things on." "Oh, yeah, I've got about 3,000 of those somewhere. Let me see." He picked those up for about 20¢ apiece somewhere. ^{been} They're not very big screens, but somebody had them that they'd using for advertising exhibits and wanted to sell them for 20¢ or 30¢, and so he bought 3,000. . . . He sees someone with an old merry-go-round, and they're going out of business and he says, "I'll buy it, so he buys it. . . . Well, that's the way he functions. He's got a big enough job with his ranch, but he just likes to fool around. . . . And he goes out and sees a bunch of old scrap metal and stuff and he says, "Now, I think somebody could use that someplace, somewhere -- if I can just find them. (laughter) So, he buys it and stores it. He's got a warehouse full of stuff looking for the people that are looking for the stuff. Anyway, he's an entrepreneur. (He is helping the Freeman Institute in every way he can, carries their literature in his store, and is no doubt a big asset to Skousen. His contributions are tax deductible.)

The man conducting says: "We'd like to get started here with a prayer. _____ will offer that for us, then _____ will lead us in a rousing song, and then _____ will offer the pledge of allegiance for us while we're standing. Then we'll turn the time over to Eric Skousen. He's with us again here tonight. We're always glad to have Eric with us. From what he says, Brother Skousen (his dad) is busy in Minnesota and the Dakotas setting up the Freemen program and, as I mentioned to Eric, before long we'll probably be asking where he is. The program is expanding so fast that it's just a challenge I guess to keep up with it. (Brother-so-and -so is used among the Mormons.)

Tom (Hadley) has a petition here that has to do with the recall referendum. If anyone hasn't signed it--do you want to pass it through the crowd--it will be coming around, and if you haven't signed it, it will be available. (This was a recall referendum which Robert (Bob) Salter attempted to get passed before he was elected as county commissioner of Salt Lake City, Utah.

(You will note in the following prayer that it is an LDS prayer.)

"Our Father in Heaven: We're grateful unto Thee, Father, for the blessings that we enjoy. We're thankful, Father, for the times in which we live, for our heritage. We're grateful for our families, for the Gospel.

"Father, we would ask Thee while we're here studying the Constitution and the things that lie ahead of us, we would ask Thy belessings upon our families. Watch over them, Father, take care of them while we're away from them, and bless us while we are here. Help us to be of one mind; help us to be in tune with Thy Spirit and of the speaker. And we would ask Thy blessings upon him also, Father, that he might be able to put forth the things that he has in his mind, in his heart, that he desires to give unto us. Bless us and help us to be receptive of these things, Father, for we know that they are important.

"Now we ask Thy spirit to be with us, bless us with unity, and love one for another. Bless all those that would adhere to the Gospel message and to this program if given a chance, an opportunity. Bless us with all blessings we need in order to grow and wax strong in Thy sight, Father, we humbly pray, thanking you again for all that we enjoy, and we say this in the name of Thy Son, Jesus Christ, amen."

Song: "God of Our Fathers" and the pledge of allegiance.

SPEAKER: Sure appreciate these introductions, the music, the pledge of allegiance. It sets a great spirit here for us, doesn't it? And particularly these words will become very significant to you as the night wears on.

Now tonight I would like to do something in the first hour. I would like to convert you to Communism...Then, hopefully, I will unconvert you from Communism in the second hour. And in case I fail and you remain converted, then I'm out of a job. So, we'll see what we can do.

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Now, you were suppose to have read up to Chapter 7. (This was a different text than the one they use today.) I seriously doubt if we'll get that far tonight. I think we're only going to be covering through Ch. 4, but if we get a chance to give you some background on the Russian Revolution, I'll be happy to do it. But the material we're covering tonight is somewhat indepth, and as a result I'll feel most fortunate if we get it covered even as it is.

Now, did you get a background on Karl Marx? Good ... found out what a tragedy his personal life was ... It's really amazing! Lenin died of a social disease, and you'll find that many of these people that are involved in such things do not have commendable personal lives ... Two weeks ago when I was here, I pointed out the fact that many of those in the conspiracy were extremely sharp, well educated, and bright-minded individuals. And I'm not reversing myself by indicating here that a lot of them have lives which are not admired on a personal level. But it's not our object here, either, as part of the Freeman Institute program or even on a personal basis, to deprecate their lives.

I mean, we're all going to go before the final judgment when it's over with. So, if a man has led a life that's morally decrepit, that's between he and his creator. We're more concerned on what does he do to other people. And Karl Marx certainly did something to other people.

... Communism is a religion. ... Religion refers to how a man believes--period--if it's atheism, agnosticism. It's the way a person feels about life: how he got here, and why he's here, and what he's going to do about it. So, I bring that out because ... you will appreciate that Communism and it's theory is a religion to those who believe in it, then it's most helpful to you to appreciate why they are so adamant, why they carry around a burning testimony of the coming Revolution. Maybe I can get that burning testimony into you tonight before we're done.

... Communists are not born; they are made. They are being formed constantly on the campuses of the world. As long as youth is disillusioned, materialistically overrated and spiritually unfilled, there will be no lack of Communist recruits. Herein lies our greatest challenge. (He explained the differences in Communism and Darwinism teachings. What does this have to do with teaching the Constitution of the United States?)

... You can now see why Communists combat religion. (He said Communism is a religion. See second paragraph above.) Maybe before you didn't particularly appreciate why they said religion was an opium of the people. How can you possibly get people to see this grand vision of history, with all these basic laws operating to a logical and complete end out here with full Communism, when you've got people believing that some kind of supernatural being at his own whim and desire made man from the dirt, and somehow he's got him down here on the earth, and he's suppose to be good? In fact, as you'll see, their arguments against religion become very powerful, and I'm sure you'll agree with them as time goes on.

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Before Communists could move from their theory to their action, they needed to stop and take count of what was the ethical implication of what they had said. Obviously, if man is a graduate animal, and the highest graduate animal of all, then he not only has a manifest duty to shape his own destiny, but he must be able to do it in the most expedient way possible. And the whole sum of that is, the end justifies the means. If you've never appreciated why Communists will do some of the things you've seen them do, it's simply because you don't appreciate their religion. That regardless of what is happening...their own personal situation...this clarion call--is moving forward, and it's moving forward so rapidly and so inexorably toward an end of pro-Communism, that whatever it takes, it will be done to accomplish this grand end to speed it up, to bring forth the great day! I'll tell you, if you get a chance to talk to an already converted Communist ... and you get a chance to appreciate with him the grand and glorious vision of the Revolution, you can't hardly wait 'till it happens. And it fills one with a religious zeal and fervor which you have hardly ever experienced, particularly in any other kind of organization. (What about Mormonism?)

Now, I think I'll pause just for a moment, and just reflect for a second now on what we have in terms of the Communist approach to World Domination. (Mormons also claim they are to dominate the world--set up a political Kingdom of God.) If you will keep these three thoughts in mind, I can move forward and refer back to them, so please don't lose the three basic laws and maybe I'll come back if I have time and investigate them just a little further.

After Marx had seen how the universe came about, and he saw that it was man himself that had a manifest destiny (These two words are very important in the Freeman Institute lectures as we shall see.) to change his own position and better it, he then came out with a practical program, and it includes such terms as: economic determinism, activist theory, the negation of free will, class struggle, the anathema of private property and all that kind of stuff you don't normally get.

When Marx determined this, he said: "Now you look around at anybody in any given situation, and you'll notice that self preservation is ultimately the key to how they act and react to any given situation"... self preservation ... and since it was very obvious that every individual live within some kind of economic situation, it is not difficult to extrapolate and say, well, economic determinism is simply man's effort to survive within his own system. In other words, if you have a certain economic system, a certain means of production; a certain means of barter--or whatever--, that system is personally threatened. Your reaction automatically is to keep that system going, because it represents security. And that is the activist theory that he talks about. (I thought we were suppose to study the Constitution of the United States in these classes?)

Economic Determinism--You can look at how a man will react if you will just look at his system or means of production that

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surrounds him in his society. He's trying to keep that thing going. That's his means of survival, simply because every man is basically materialistic, and he's trying to keep his own body together and here on earth and alive and so he will be very defensive Since the philosophy of Communism is extremely appealing, and I mean that, extremely appealing . . . (same as Mormonism)

This is a very very subtle doctrine, and if you don't sit down and pick it off point by point and actually get out the fallacies in it, you almost begin to think that maybe the Communists have a point and you'd like to investigate it a little further. (The same could be said about Mormonism and also the Freeman Institute.)

As I read this, I could hardly wait to get to Chapter 4-- simply because I was worried--maybe they were right. Well, we need to take their laws one by one, and if you are alert, you will already have picked up some of these fallacies. You are welcome to make any comments as we go along. We'll be happy to have you add your criticisms to this . . . and now you'll be in a very strong position to council young people who are idealistic and feel that history has pointed to them directly to change the world.

. . . . The law of negation says that something will destroy itself in order to produce more of it's own kind. This is completely fallacious. It's just not so that things have to destroy themselves in order to produce themselves. Yet eventually that's true. You could even argue the case over a long philosophical discussion that eventually everything is destroyed as it produces more. (What does this have to do with the Constitution?)

. . . . It's very obvious that if a man is trapped within an economic determinism, and he's going to make a decision based on how things are being produced around him, and he's going to do that all the time because he's going to survive, that he really doesn't have the capacity for free will. All he's really doing is deciding what to do. Within that system, the system tells him really what he's doing. There's no capacity for him to actually choose to turn left or turn right, or do this or do that in the freest sense. So, invariably when you get into a discussion about free will, it will always boil down to the theory of Marx and Engels and Nietzsche, the philosophers, vs. the free will which is expressed often in theologies that man is an agent unto himself, to act for himself; otherwise, there is no existence. (In Mormonism, free agency means freedom to agree. See Improvement Era, June 1945, p. 354:

"When our leaders speak, the thinking has been done.
When they propose a plan, it is God's plan.
When they point the way, there is no other which is safe.
When they give direction, it should mark the end of controversy.

Satan wins a great victory when the can get members of the church to speak against their leaders, and to do their own thinking.")

Man's moral agency, his capacity to actually make a decision and follow through on it, is actually fatal to Marxism.(and to Mormonism) Now, that's a point to remember and you wonder why there's all this suppression going on under the dictatorship of the proletariat like in Russia. It's to get people to stop making decisions so they can get trained into being the beautiful Communist man and woman that they want. Because after they see the full order where they've got production available and all-- why a-- whose going to need to make any real decisions in terms of right and wrong and so on? . . . we just go on and do what we want to do . . . It's so obvious.

. . . Laws, particularly moral laws, were made up to control a certain kind of production. Religion is designed to protect property; there's no question about that. It's more designed to protect somebody else's property, though, than it is your own, and that's the key. You stop and think about it. Here's the Lord speaking out of the Old Testament: "The spoil of the foe is in your houses--I think he's talking to tax collectors. What mean ye that ye beat my people to pieces, and grind their faces to the floor, saith the Lord." Now, is that the kind of talk Communists are used to? No, they're use to the other kind. Don't covet and all that . . . "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God."

Actually, Marx never did understand religion, and so you'll appreciate why he, as well as many of his cohorts, particularly later on were actually apostate seminary students. That's a thought that sometimes you miss, but remember that. Somehow, when a man encounters religion, and it gets right down to the level of his accepting it, and for reasons of his own he chooses not to accept it, his thinking goes into the direction of Karl Marx. And it just amazes me how many of these revolutionaries were actually produced as "flunk out" ministers. Joseph Stalin was one; Lenin was one; Trotsky was one. Now, class morality--this is really connected with religion. This is the idea that the Capitalist class up here sets up a beautiful idealistic morality, so that the working class down here will continue to be subverted and so they give them the ten commandments. Oh-h, I tell you, they are big trouble. Do you know what "Honor thy Father and thy Mother" means? That means that you are private property to them. Isn't that incredible? That's how they interpret it. (They aren't sealed for time and all eternity though, are they?) And they're trying . . . that somehow Moses was trying to get into the parent that they could own their children and they could possess them besides land.

And also, "Thou shalt not covet thy neighbor's wife and commit adultery." This was simply to implement the idea that the husband was the master of the home. (Who else believe this?) And what does all this have to do with teaching the Constitution? He owned his wife. Boy, you better know it. Well, in Russia, just to divert for a second, in 1919 Lenin went in with a full Marxist program, and part of that program is to liberate women--you may have heard of that recently--and to make them equal with men.

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Now, I can't read this whole thing to you because it's too long. You need to read it on pages 72-73. But all women between the ages of 17 and 32 were given a certificate and were made available to any man who carried another certificate, given out by the government. If she became pregnant the state took care of her and she was allowed off of work and so on. In this book, you don't have the follow up on that, so let me just briefly mention that that created such difficulties, and so completely demoralized the family organization that existed in Russia at the time, that it in itself created a mini-revolution in 1921. And if you will now go over to Russia, or to read their propaganda, what do they preach, what are their great virtues that they talk about? Remember? Related to women and the family? "Get married, One wife. Raise a large family, bring them up in Communism." (Sounds like Mormonism.) It's a great and glorious thing. Protect the women in the home. Sounds incredible. You wouldn't understand it if I hadn't talked to you about . . .

Right now Russia needs to have a strong nationalistic, tight-knit organization both militarily, socially and economically. They have found the only way they can do it is with families--strong families. So they encourage the strong families . . . under the direction of the Proletariat, otherwise known as the Communist Party of the U.S.S.R. It looks like a backward step, but to them it's forward. I know it sounds crazy, but that's their religion. (Aren't Mormon leaders encouraging families--strong families?)

You might be interested, and it's very ironic, that there actually is a class morality that exists, but it's not here with us and the ten commandments and our other religious beliefs. It's in Russia, where we have well over two hundred million people (200,000,000) governed by three million people (3,000,000) who determine what is right and what is wrong. Isn't that incredible? (Much like Mormonism.) That's the true class morality. Karl Marx is probably spinning in his grave.

. . . It so happens historically that the class struggle has only ended up in the retrogression of civilizations. Rome is a perfect example. . . . Communism was suppose to come first to Capitalist nations. And this is the joker. Russia was by no means a Capitalist nation when Communism came to her. . . . But you'll notice--Where has Communist come? It's come where we've had dictatorships; we've had Socialist governments; we've had pure anarchy or pure slavery. But never have we seen a Capitalist country move into a Communist country. And that was the idea--that a Capitalist country was the most susceptible to Communism. Historically, it's just not true.

Now, the dictatorship of the Proletariat is itself 100% fraud. Now, after a Capitalist nation has moved into Socialism, then you're suppose to have the dictatorship of the Proletariat. . . . How come the property is not distributed? In other words, this is why the Communists want the whole world to be Communist. They say it just can't work in one country. We've got to have the whole world, then we can eliminate the diseased animals and move

forward under a beautiful environmental system that will change the individual. That's an interesting concept, isn't it? And we know that that is not how men are. On the contrary, man by nature is carnal, sensual, and devilish . . . (Mormons also plan to take over the entire world. According to one of the men from the Freeman Institute, he claims those who are for the "cause" will have to be willing to "shoot" that neighbor who is not--that there will be block monitors finding out what everyone in his neighborhood does or does not believe. This was told by a pledged Freeman as a fact. Scary?)

Each will produce according to his ability, and each will receive according to his needs. You know, that sounds good. Let me give you a perfect example: If this were applied in the school rooms by my good friend, _____, this is what he would do. He would say to his history class: "75% is passing. And I want to make sure that all of you pass. Therefore, if you happen to get 95% I'm going to take your 20 points and give them to another student who only got 55, and that will bring him up. And if you got 85, I'm going to take 10 away and give it to another fellow, so that he can come up to 75. And this way, I will guarantee that you will make it."

Now, you stop and think about it. What is that going to do to the minority of brilliant students which we have in each of our classes? Are they going to try to get 95? No. They only need to get 75. Why should they work hard and get the extra points for the others to succeed? (Mormons believe they will one day live the United Order. What's the difference?)

. . . Men will not work according to their ability, unless they are compensated according to their ability . . . so that's the key phrase--working to your ability. Receiving according to your needs? No. Now, actually, under full Communism, they won't tell you what your needs are. They have an answer for that one. They say, "Well, there's going to be goods stock-piled all over with such a super abundance that you can go ahead and just get what you need. But if you decided you needed two cars, instead of one, and everybody draws out their pistols, (One communicaster on two-way talk radio over KSXX, tells us to get our guns, dead bolt our doors and get chain-link fences. What for?) you'd be driving away with only one. And what you need is not given to you under that system. The people wouldn't let you have it.

In any case, at present, there is no talk of full Communism going on within the Soviet Union. And that's where you can really clinch your argument with any University Communist or intellectual Communist. Just simply say to him: "If you really were a dictatorship of the Proletariat, moving in from a Communist work in Russia, we would see it propagandized all over. All I see is little links . . . And therefore again the dictatorship of the Proletariat isn't that at all; it's a bureaucracy. It's a dictatorship, certainly not a proletariat." Now, mass rule is suppose to solve all your problems under pro-Communism, isn't it? Everybody's just happy! They wear their own guns, and they're happy and things go along. Actually, the basic human need for a sense of organization and protection against those who would malign your personal interest,

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we have an organizing sense within us, and what would be mass rule in their words, would actually turn out to be mob rule in reality. We see that in any anarchist state at all.

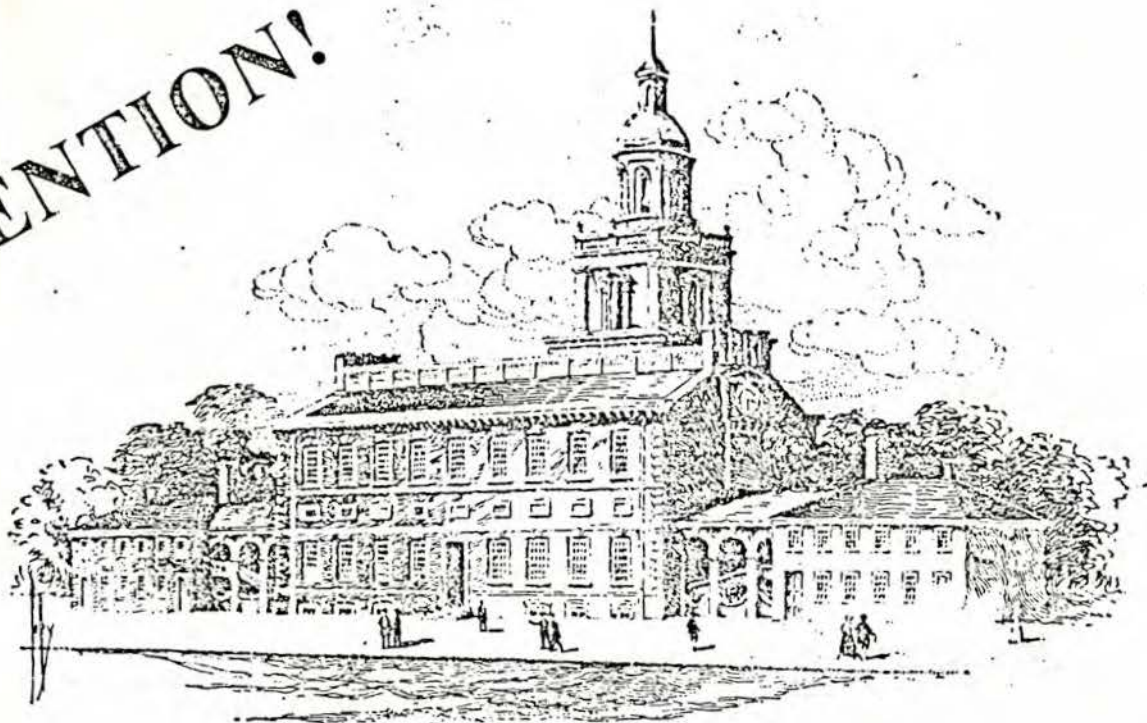
Now, the dictatorship of the Proletariat is suppose to make the people completely subvert their desire to acquire things. I don't know why Marx put this in. In fact, what he really said is, "We won't really have full Communism until we have a brand new generation, born in the state nurseries--test tube babies . . . And when they come up, we will teach them not to want to acquire things, which is so fundamental to the human being, it's ridiculous that he even suggests it. In fact, if that were really true, what would then happen to all these stock pile goods? They'd sit there and rot. . . . You know, just sit there in the nude on the grass and die I guess.

. . . Full Communism cannot anticipate the wants of two billion people (2,000,000,000) -- four billion (4,000,000,000) -- whatever the population of the world may be when they take over, if they do. . . . As a matter of fact, the more you analyze this thing under full Communism, the more you see that any given move of society--it's got to go back and re-establish the state. Now it turns out that this is really important historically, because Communists have fought over this very issue all along. Stalin was able to destroy Trotsky by simply indicating that he not believe in destroying the state, (Freeman Institute teaches state control--get rid of the Federal government.) and he did not understand dialectic materialism. And that alone was enough to destroy him politically. Problems were solved by Marx by just eliminating them. If you've got problems with religion--get rid of it. If you've got problems with mothers and fathers and families and all that--get rid of it. . . . And that's what he did; he just got rid of everything to form the great Karl Marx in society. So when you read this over again, and you owe it to yourself to read it over again, (lesson in the text) and get up to chapter 5, recognize that while on the surface the Communists have powerful intellectual arguments, it's simply because they basically misunderstand human nature. And you'll now begin to understand some of these kooky comments that come out from Russian leaders at the United Nations, from some of our own leaders who are converted to this philosophy. You will then begin to say, "Well, all right. Now I understand."

They're not a God-fearing people; we are just graduate animals, somewhat higher than a pig or a worm, and we need to be carefully led as history moves us forward to this great golden revolution within our country. It's really true; I've watched these people talk, and it's astounding how they're converted. And if you get a chance before someone really gets converted into this, you might even have a chance to bring them back into a Judaco-Christian way of thinking in which we have morals and rights and laws and property and the capacity to pursue life, liberty, and property.

Closing prayer: "...We are thankful for Brother Skousen
...We are grateful for truth."

ATTENTION!



The Freeman Institute Presents

"The Miracle of America"

An Exciting Six Lecture Course on the American
Heritage and the Constitution

Lectures taught by Dr. W. Cleon Skousen and members of the Freeman Institute Faculty.

WEBER STATE COLLEGE Student Union Bldg. Ogden, Utah

Wednesday, July 11, 18, 25, Aug. 1, 8, 15, 1979 7-10 P.M.

Special Banquet Aug. 22

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| July 11 | Manifest Destiny—The American Dream | -SKOUSEN |
| 18 | The Miracle of America | - KIMBER |
| 25 | The Perils of Freedom | - CHADWICK |
| Aug. 1 | Big Government—Good or Bad? | - KIMBER |
| 8 | The President and the Supreme Court | - SKOUSEN |
| 15 | The Constitution Challenged | - PRATT |
| 22 | Special Banquet | - W. CLEON SKOUSEN & CONG. GEO. HANSEN |

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7-11-79 "Manifest Destiny - The American Dream" Lecture #1
Tape # DR. W. CLEON SKOUSEN Held at:
Weber State College
Ogden, Utah

PRAYER: Our Father in Heaven, we thank Thee for this free country of America. . . . We thank Thee, Father, for our great inspired Constitution of this Nation. . . . Tonight we are here to study the Constitution as it was given and inspired by Thee. . .

⁰⁰PRESIDING: . . . As I said, we are very very appreciative of your coming this evening and this program -- I'm not going to get into the Freeman Institute -- Dr. Skousen will do that. There have been a lot of people, though, that have worked very hard and some of them are in the audience this evening. They're responsible to many people being exposed to the problems that we have in our country.

Dr. Skousen really doesn't need much of an introduction. As you know, he spent 16 years of his life with the FBI, and 4 years as the Chief of Police in Salt Lake City (Utah). He cleaned the place up, so they got rid of him; but that's the truth, believe me.

He also is the author of many beautiful books, and he's an International lecturer. Also, we just returned last year from the BYU as a professor of religion. I'm going to turn the meeting over to Dr. Skousen, so we can all start to absorb some of the things we need to know. . . .

SKOUSEN: Thank you very much, Bill.

BILL: Oh, I forgot to introduce your better half -- your wife. Mrs. Skousen, will you please stand. Without her we wouldn't have the Doctor. *(I was sitting near her and, before the meeting started, I had commented to her about the program reaching into other countries. She said she wasn't aware of that. My, I hardly knew what to think!)*

SKOUSEN: I want to tell you that the committee has done a marvelous job. We have about twice this many who are committed to come (those who had purchased tickets)* and we know some situations constantly change making it difficult for people to plan. But, our crowd will grow as our seminar continues, and I so appreciate your taking time out to join with us now in what I hope will be a real turning point in your life if this is new to you. *(Some had taken the course several times.)*

We have a job to do, and it's right in front of us, and we can do it, there's no doubt about it. We've got the formula now; we know what to do and it's a question of having enough people to sit down to know the answers, and to work carefully together as we go forward. *(More than an educational program?)*

Our program is non-denominational and non-partisan *(sometimes he adds non-political)* and is designed to just gather all of the

*(---) * my own comments

7-11-79

- 2 -
Cleon Skousen

Lecture #1

freedom loving people together under one roof to go forward and get the job done. *(What job? This merely an educational program to study the constitution?)*

Most of the difficulties that have occurred in our country now are the result of neglect. You will see as we go through the constitution that they had the original formula, and there are about 50 problems facing America today, every one of which can be traced to abandonment or neglect of the constitutional principle. And you'll see, as we go through, that it isn't that complex. We can fight our way back. But we have to have informed people representing us.

Our big problem has been that we have not sent back to Congress, in most cases, people who really were prepared to go -- often good people, too. But I want to tell you, it's more complicated than many people have realized, and as we go through it -- in fact, in just a few moments I'll tell you a rather dramatic thing that happened just yesterday, and we avoided another terrible mistake in violation of the constitution by 14 votes in the senate. The Constitutionlists were successful in turning it around and getting those fourteen votes. But we stopped it. And I'm sure many people thought it was tragic, because it sounded so good to go the other way. *(He said Orin Hatch led the campaign to stop it.)*

Nearly every violation of the constitution has been for a "good" cause. . . That's really why we've gotten into all this trouble. So, we're going back to the Founder's formula. One of the most exciting things to me has been the fact that the churches are beginning to take an interest in saving the country. Now, about 30 years ago, they were doing that. Then gradually they phased out; now they're coming back.

Up in North Dakota and Minnesota it was Lutherans. This week-end Glen Kimber and I were down at San Antonio -- practically all Catholics. And those two priests, I want to tell you they were great "padres." They were in there getting their people, and they just called us on the phone and said next time there will be twice as many. We had one hundred and eighteen (118) as it was, so we gotta get a new hall down there. So, that's been going.

Then the 4th of July message of the LDS First Presidency was for everybody now to save out a little time to become involved in local affairs. They warned the people, "Don't wait for the church to become involved; it must not become involved. People must do this on their own initiative. And that's always been the situation. *(History does not bear this out. Joseph Smith was a candidate for President of the U. S. Politics was the cause of his death. He claimed he was going to set up a political Kingdom of God and take over the world. Politics played a great part in the church in the early days of Utah. Also see paragraph 3 above.)*

7-11-79

Cleon Skousen

Lecture #1

Our purpose is to try to furnish this service to the best extent that we can. We've spent about 10 years putting the package together and trying to help the people understand why the Founders were really such great contributors to the freedom of the whole world. *(10 years to put together a package to teach the original constitution?)*

Now, all of you should have -- each couple should have -- one text and the partner should have a work book. Now, the text already has the work outlined in it . . . so if you turn to #1 . . .

Now, at the beginning of your text is the background of the entire history of the Freeman Institute, so I don't have to spend a lot of time there.

I'll just give you briefly how it all came about.* We started it in 1967. *(In our text material it says: "The Freeman Institute is a national, non-profit educational foundation which was launched July 4, 1971.)*

I returned to Brigham Young University, and it was suggested that we do something about getting young people especially -- but it turned out the mature voters were more involved almost in the beginning -- get them involved in the thinking of the Founding Fathers. Because this generation and the next generation has a job that they're now being prepared to do.

And the suggestion came, "Let's not involve any church, any other group, any political party. Start it from scratch where everybody can feel comfortable. Don't involve it with any particular school. So that was a bit of a task, and it meant building machinery from scratch. So, my family rallied around me and were kind enough that we cut our income about in two, and we devoted one-half of everything we could get -- royalties from books and everything -- into this program.

And then some people came along and said, "Can we help?" I said, "You surely can. I need secretaries; I need a little space; I need telephones; I need some assistance; I need some instructors. If you can devote maybe \$10.00 a month to the cause." "Well, we can do that -- not much time -- but we can give a little money." So that would allow me to start employing a few people. And I set it down as a policy that I would work without any compensation, and so would any members of our board. Anybody on our board had to be someone willing to work without compensation. And any money that we got, people would then know went into the cause. It wasn't to pay anybody's salary per se. There was no financial rip-off in this matter.

And so, the books that you have here for example, they cost us \$15.00; and then you have your outline which costs about \$3.00 (\$2.00 is the price marked on them.), then we have transportation, a few expenses, and rent and that sort of thing, we we've got everything right down to the nitty-gritty cost; nobody's making a

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* (Freemen Institute involved in politics? Tax exempt program? He didn't mention the Informed Voter's League until 6 weeks latgr22186 type #5)

profit on this. If you hear anything to the contrary, stop it, will you? Because I had a person come up and say, "I wish I were making as much as you are off of this." I said, "I'd hire you for the same price." (laughter) * (We were told by one of the members that the tapes cost the organization 17¢ and are sold for \$2.00. Also, that Dr. Skousen has a son who has a printing press where all printing of books, etc. is done.) *

It's a labor of love, folks, and we've got a job to do. Now, we're going to do the best we can. We're not asking any church to recommend us, but we're happy when churches recommend that people get involved and start doing something because, as anybody will tell you who is in political life, their greatest enemy is ignorance and apathy -- people not knowing enough to care.

(Skousen then gives a lot of information from the text.)

. . . From it's earliest beginnings, the United States was expected to be something great, and not just for Americans but for the whole human family.

. . . We are headed for real difficulty if we don't start turning it around.

. . . Let me just share with you what happened yesterday to just let you see how important these things could be. . . . We got a call from Washington* (Why didn't he say Senator Hatch called?) yesterday morning at 6:00 o'clock. . . . Senator Birch Bayh of Indiana was going to abandon the electoral college. He's been working on this for nearly 10 years, and I got a hurry up call from Washington.

It was obvious we couldn't win 10 days ago. This call said, "We think we're up to 34; it'll take 34 to stop it, 'cause they have to get a 2/3 vote. This is a constitutional amendment you see that they're putting through, to wipe out the electoral college. We think we've got 34, but that's so close -- we need help, we need help, we need help." We'd never tried this before, but our staff went to work beginning about 7 o'clock and called a lot of you who are here tonight to call all your friends. And we called everybody we know, all the chairmen of our Freemen, and all the western states where we operate. We're scheduled in 22 states now, and by this time next year, we'll be in all the states in the union.

But anyway, this thing is moving out. We didn't know what would happen, but oh, it was fantastic. We even had Senator's offices calling and saying, "We've made up our mind; we're going to vote against it; no more calls please." Well, it was exciting what happened. Now, that's the way the political process is suppose to work. If you really feel strongly about it, and you want to save the electoral college, let 'em know.

And so, the Senator from California that was on the other side, he turned around; 2 Senators from Mexico, they both reversed and came our way; both the senators from Montana reversed

and came this way. People hadn't thought through what it would do to the little states to get rid of the electoral college, and so in this morning's Tribune here it is: "Direct Popular Elections Killed in Senate Vote," and then it's just full of crocodile tears. (laughter) *(Strange that he doesn't mention the call as being from Orin Hatch; the Informed Voters League and Dr. Woodmanse.)* ^{set up at this time,} ~~Apparently the Informed Voter's League hadn't been~~ making this a political move by the Freeman Inst. which is tax free. . . . The Founding Fathers reached a formula which, the scripture says, (what scripture?) was so well balanced and so fair and so equal that anything that is more or less than this is evil. . . . And it says, "Senate supporters of the amendment failed to convince conservatists. What's a conservative? Usually that has a bad connotation; it means a stick in the mud that won't go anywhere progressively. It's constitutionalist; that's different; we're very progressive. Boy, we're for solving problems. We're not stick in the mud people. . . . Well, it's kind of exciting.

QUESTION FROM AUDIENCE: How come Jake Garn voted for it?

SKOUSEN: Well, we couldn't convince him. Now, Jake is right most of the time, and he had taken this position, and I think if we could have gotten to him on the phone personally -- but he's in the Salt II debate you know. Last night he did a tremendous job! He was the best debator on the Salt II treaty. He did a better job than anybody.

. . . I should also just mention hurriedly -- OCEA, EPA -- practically everything that is related to HEW is outside the constitution. That's about half the Federal budget -- is outside the constitution as the Founders contemplated it. And our people are feeling the pressure of it; they really are. Now, the Federal Government has a legitimate function. The people aren't resenting their legitimate function. They're resenting these things that turn out to be not constitutional.

All right, #1 Seminar, that's what you're in tonight. As of Sept. 15 we'll be training about three thousand (3,000) people a day. We have 35 instructors, and as soon as the summer is over we'll really hit it again like we were in the Spring. So, you're kind of a miracle class, you see, we're all suppose to be on vacation. But, boy, when they called from Ogden and said, "We want a seminar and we can do it better in the summer than in the winter," we came! When I say "vacation" that just means we're working day and night getting ready for the fall.

#2. We're going into the schools now. And we're preparing text books for the grade schools, the high schools, and the universities.

#3. We're going into TV. We've had all of our lectures now video taped and we're going back now that we've watched them, and break them down into 30 minute segments so that they can be used on television and we'll have correspondence courses.

What are our chances of turning the thing around? Would you like to know what our odds are? our chances are? They're so much better than you would have guessed that it may shock you. It may surprise you. Only half of the American people vote, barely half. That means if you can get 26% of the people to vote on our side,* (Political we have it. It's our ballgame. To reach 26% of the people you must have from 3 to 5% of the voters attend these classes, hear it on television, read the literature, and get a commitment and influence their neighbors. If you can get 3% to 5%, you'll get the other 26%, and that's what we're in the process of doing.

So we're going now from say the hundreds we would have in the seminar here; we'll move it on into the thousands, and then into the millions on television, and we give ourselves 5 years. *Less than that now. And they claim the Freeman Institute is non-political! How can they make such a claim?* If we haven't turned it around by the 1984 election, we're going to go through the wringer. You'll have so many people on the Federal payroll getting special -- you know -- they'll be afraid to change it.

That's the way they did it in England. That's the way the Fabian Society captured England, and we're on the Fabian roller coaster - whatever. We've got to turn it around by '84. . . . * (At the graduation banquet, 8-22-79, Congressman George Hansen said it must be turned around before that.) *

. . . Learning to think like the Founding Fathers requires that we clearly distinguish between Ruler's Law and People's Law. % . . . (Skousen dramatized what it would be like to be under the Ruler's Law.)* . . . It's the most cruel, vicious, unfair, corrupted system that there is. As Lord Atkin said, "Power corrupts, and absolute power corrupts absolutely."

Now, let's get to People's Law. All power? Do you really think you've got the power of this government in your hands?

"No."

Where did it ever disappear to? . . . *(He then talked about the Panama Canal Treaty.)*

It is established that certain human rights are unalienable, because they came from the creator.

. . . but keep the power down here. Up in Preston, Idaho, we were up there and they were going to put in a new sewer system and the Founding Fathers were really getting criticized because they were setting aside capital money in anticipation of it -- you know, 3 or 4 years hence. "Let's spend the money now, we'll get the money later." "No", the Founders said, "we're going to need that; we're going to set aside the money so we don't have to borrow." So when it came time to have a sewer system, they borrowed very little and built it and it didn't cost hardly anything. They got a new sewer system with very little expense.

Meanwhile, here's big Pocatello, big city boy . . . they've got contacts in Washington. They got their money out of Washing-

ton, and they built a "Washington sewer." The next time we came back they're screaming. Washington has dictated the price which is way up here and even the amount of water they can use out of their own river to put through the system. And they said, "You can't do that to us." They said, "Read the fine print."

So, it was kind of fun to go to the one city now that everybody was very happy; they had Founding Fathers with foresight. Whereas, in Pocatello they were really making a lot of noise. Now, the reason that we were in Pocatello, Congressman George Hansen and I were the speakers. The Mayor stands up -- "Woman, she's a Freeman." They introduced the city council -- 4 out of the 7 all Freeman. They then introduced the County Commission, and 1 out of 3 was a Freeman. See, it's begun to grow, and grow! I was just thrilled as I sat there and thought, "That's a lot of hard work these last four years but, look, they're getting into position now of strength." And to have our community leaders sort of get these constitutional concepts so they can sit in their councils together and say, "Now, wait a minute, let's think through this thing fundamentally. Are we getting a little money from Washington and a whole lot of control from Washington for the little bit of money?" That will always be the situation.

. . . Now Salt Lake City just went through the trauma of consolidating. Shall we have a city-county common government? That was what we voted on. We beat it two to one.. Well, why not, it's cheaper. J. Bracken Lee and Cal Rampton united to assure us it would cut taxes. And any of us who had studied it knew that every experience of every city-county combination, the taxes had gone up and the service had gone down. That's the history of it all over the United States. Why? The Founders had the answer: You keep your people in small manageable units where everybody has a voice in the vote. Don't let them lose their identity like New York. You're a nobody there; you're a faceless digit. Keep them in small manageable units. Even in a big city, have your small manageable units with everybody having a voice in the vote. Then coordinate those, but don't consolidate them, and you'll have efficiency. You'll have people participation, and when people have a complaint, they have machinery to go through because they can go down the street and say, "Hey, Joe, this isn't working out." . . .

. . . The Founders closely identified two ancient people who had been able to make People's Law work when hardly anybody else had been able to. One of these was Ancient Israel. Ancient Israel, why, that was such a shock to me when I read that in the Founder's writings, because that's my area of specialized study. And I thought, "My goodness, what was it in ancient Israel that they identified with? Boy, now this is an exciting thing when you find out what it is. The other was the ancestors of most early Americans, the Anglo Saxons. Both those people got these principles working and made them work for a long period of time until they corrupted.

. . . Jefferson was so fascinated with this, he said, "They had the formula; they had the answer." It turns out to be iden-

tical to ancient Israel. So now we're getting ourselves into an interesting mystery, and this hasn't appeared in American textbooks for years. I don't know -- since 1850 maybe. . . . Where all these wonderful truths come from. . . .

. . . . The original culture of the Anglo Saxons was a fascinating structure of what we have described above as People's Law. It had the identical institutes of freedom and government as ancient Israel. Now, these basic principles were as follows: Both the Anglo-Saxons and ancient Israel looked upon their society as an organized body of Freemen. And in your text I have given you all of the documentation both from the authorities on the Anglo Saxons and the authorities on Israel. (He quotes many passages from the Bible.) . . . Both of them maintained that their code of law had been originally revealed by God. . . . Both of them had a unique and identical system of structuring their society from the bottom up -- in segments of 10's, 50's, 100's, and 1,000's. Can you imagine this? This could not have been a coincidence. *(And this is the way Skousen is structuring his organization.)*

When Moses brought up Israel out of Egypt, and we think there were a minimum of 3,000,000 people because the Bible says they had 600,000 troupes, and with their wives and children it would have been at least three million. His father-in-law came to see him at the bottom of Mt. Sini after he'd led them through the Red Sea and everything, to see how his boy was doing -- his boy was 80 years old.

. . . . And he watched Moses as Moses set up a table and said to the people, "Folks, if you have any problems, come and I'll listen to it and decide where the equity lies. Why, people lined up for blocks practically. So he said to the first, "Now, what's your problem?" One brother said, "Well, he stole my sheep." "I didn't steal your sheep." Back and forth. Way down the line the people were saying, "Hurry up." So Moses, he was struggling along there -- didn't get any dinner, didn't get any lunch and he worked all through the afternoon and didn't get any supper and he goes struggling back to bed.

He made a noble effort but Jethro, his father-in-law said, "My son, this is an exodus, what thou doest is not good. Now, I will tell thee how, and the Lord will verify thee to it. You can set this people up so that they may go to their tents in peace. Divide them into ten families and have them elect a leader. And then take five of those families and have those fifty families of ten, you see, five groups of ten, and have them elect a leader who is a Bishop or a captain over 50 families. Take two of those and have them elect a captain over 100 families; take ten of those and have them elect a captain over 1,000 families. And have them handle all their problems on the level and with the group where they originated -- don't come any higher than they have to to get justice, and don't you handle anything unless it involves the whole people. You keep yourself uninvolved from these local problems. Then they will go to their tents in peace, and you will have justice. And in the first chapter of Deuteronomy Moses said, "And that's what I did, and you know how well it worked."

When Rev. Richard Hooker, in 1638, looked at the villages of Connecticut that wanted to become a group together -- to confederate -- he said, "We will set ourselves up on the principles of the first chapter of Deuteronomy and God will bless us in the effort." And everything they did was by common consent. . . .

Now, this is part of all the background that the Founders were familiar with, and their idea of setting up these little groups of 10's, 50's, 100's and 1,000's was copied by the Anglo-Saxons; they had it exactly. Didn't have it in China; didn't have it in Russia; they had it in England under the Anglo-Saxons.

In England they had what they called a "Tithing-Man." What's a Tithing-Man? I was told in law school he collected tithing. No, he didn't collect tithing. He's the tenth man; he is in charge of ten families. Now all my law book dictionaries say this. But when I went to law school, they didn't have that straightened out.

Then they had a Vill Man or a Tun Man in charge of fifty (50) families. Then they had a Hundred Man -- how many families? 100 families, and the territory they occupied was called a Hundred. If you've researched genealogy in Virginia, in the old records, you don't go to the County records, you go to the Hundred records. They transferred that from England. Now, they called a man in charge of a thousand families (1,000) an "Eolderman", and that was shortened to "Earl"; you've heard of Earls or Barons. All right, the Earl is in charge of a thousand families, and the territory he occupies is called a "Shire", and his administrator officer is called the "Shire-reff" -- we pronounce it "Sheriff".

You have, here in this county at this time, a remnant of the old Anglo-Saxon system of government with your sheriff and all the law that's back of it. . . . They both emphasized strong local self government with problems being solved on the local level where they occurred. . . . They both had a remarkable efficient system of justice based on reparation to the victim rather than punishment by the state. I'm a lawyer, and I want to tell you that's one of the most exciting things any lawyer can learn in this whole course. Because as a result of Lloyd Selleneit (Bountiful) and others taking this course, they went into the State Legislature this last session and passed an enabling act that now allows judges to use this principle. And I'll tell you how it works. . . .*(The name of Lloyd Selleneit is frequently mentioned over radio KSXX by Bob Salter and Laura Ferguson, also in the Freeman Institute Seminars.)*

. . . Our purpose in the Freeman Institute is to start making our homes into great American Institutions. And when your children have to write papers in schools having your library filled with books which are original sources, highly credible that no teacher will question, and have them write them right out of good solid American sources. We are not in the book selling business; we are in the freedom selling business. So, we get these books as cheap as we can and make them available to you.

(Dr. Skousen holds up a book.) This is a beauty; it's about the early life of George Washington. . . . At one of our private schools in Salt Lake, they take Washington's basic concepts that he said he would govern his life by, and every day they discuss one of them. They've taken it out of this little book, and it's called "The Making of George Washington." And that's a great little book, and economical.

Here's a classic. This is the Henry Grady Weaver book, The Mainspring of Human Progress. It'll thrill you. If you have any conception of the great spiritual underlying factors that made free enterprise -- made America prosperous -- made us free -- he captured that in this book, and this is widely quoted in the schools. You quote that to your teachers and it's highly credible.

Now, here's another classic, by Fredrick Bastia, A Frenchman who, in 1850, wrote this book called "The Law", in which he said "If you'll start with God's law and use that as a frame of reference, you'll come out right on, even on municipal law. . . . It's swept the world. Then this one is, "We Hold These Truths", and that is a treatment of some of the problems and their constitutional implications, by Congressman Larry Patten McDonald, true Freeman and one of the few congressmen -- I shouldn't say "few" anymore -- he used to be a rare human being because on constitutional principles he was practically the only one that had 100. He was always on the constitution, without exception, from Georgia.

Guess how many we have so far this present session? How many are voting 100% in congress for the constitution? Sixty-eight (68). For a long time it was only seven (7); then it went up to eleven (11); then it went up to fifteen (15). We are making progress! We only have to find sixty-six more congressmen who are constitutionalists to give us more than half. And we gotta do that by '84 at the outside. 1984. We're giving ourselves a five year deadline. *(They now have changed this deadline.)* And so that one is available. What is that one, Glen? How much is that one? . . . \$3.85.

Now, this one is by J. Reuben Clark. We got this one re-published because no one was paying any attention to it. And that's "Stand Fast by the Constitution" by a former Undersecretary, of State, Ambassador to Mexico -- J. Reuben Clark. *(Also he is high up in the LDS Church.)*

Many people say, "Can you recommend a good history of the U.S. with emphasis on those principles that the Founders believed in?" And there are several, but this is the best one, price wise, that we could get. And it's "Quest of a Hemisphere" by Donzella (sp?) Cross Boyle. And it's just great. If you don't have a good U.S. history in your home for your children to refer to, or even for you to refer to, that's a good one.

Now, we were able to get quite a few of these. Don't miss this while they last. This beautiful book: "The Christian History of the Constitution of the United States" is retailing for \$20.00. It is actually the original documents that the Founders used -- all from original documented sources -- for your children to use or any-

body that wants to use it. We're able to let you have it for \$9.00. \$9.00 tonight. That's a beautiful one to have in your library.

We have quite a few of our special documents that we've put together for you. This one is on an amazing thing that's happened. It's by Dr. Peace (sp?) of California, head of the Dept. of Political Science, in one of the state colleges. It's called "The Communist Capital Alliance". And I noticed this when I was in the FBI -- that this was happening -- it just didn't seem right; it didn't seem possible it was happening, and has happened. He documents the whole thing.

Then we have all kinds of Freemen Digests there that you might like to look for. So, let's take 10 minutes. *(Break. During this time many books, magazines and tapes are sold. When one thinks of the many many seminars being held throughout the nation and now in to other countries, one can but wonder how much money changes hands. At the first meeting we attended in 1975, they had shelves of Dr. Skousen's many books there for sale, i. e. "The First Thousand Years" - "The Second Thousand Years" - "The Third Thousand Years" and many others. I didn't see those specific books during the 1979 seminar. One member said they are having to be much more careful in what they do and say than they did in the beginning because of criticism.)*

(After break.) Has everyone signed the roll; that's so important. . .

All right, folks, now just let me share with you this exciting break-through. I guess maybe because law was my background, it was especially important to me -- but you see, in the Preamble we say that "We the people have built this Constitution", and one of the things that we want to do is to establish justice, isn't it? We have never done it. Justice is a very -- what should we say? -- weak link in our national chain. Those of us in law enforcement are almost more sensitive about that than anyone. We just don't think that the pattern is the right one for justice yet. And when I tell you how God set it up originally, how the Anglo-Saxons practiced it, and how Ancient Israel practiced it, you'll see the difference.

It was called -- it's very frequently referred to as the law of eye for an eye, tooth for tooth, stripe for stripe and burn for burn. Now, how does that sound to you? That pretty just? . . . Sounds pretty harsh, doesn't it? When I was coming up through law school, my professor said, "That's probably the worst system of pretended justice that was ever devised by anybody. And Moses blamed it on God. (laughter) . . . It didn't sound like God's law to me, but I decided I would study it. I spent two years on it, and when I found out how that system worked, I was so thrilled that I codified the whole entire Mosaic Law and put it in the appendix of "The First Thousand Years," so that anybody could read it and see how it worked. And it turns out to be so much more just than anything we have. *(Dr. Skousen then dramatizes it to the

audience, which was too sickening to record. According to the Bible, didn't Jesus fulfill that old law and bring a new one of LOVE?)*

. . . So, we started teaching this to our classes. I started writing articles in the Law and Order Magazine about it. Then the American Bar Association picked it up; then one of the U. S. Attorney Generals picked it up, and we got it going. We've got states adopting it now, and our state adopted it this last time and they had a special school just recently conducted by the state to teach our judges and others how to administer this law so that you make reparation part of the penalty. We'll popularize that, get that going. I asked a judge in Las Vegas, Nevada, "How does it work?" He said, "I don't know why we didn't use it long ago. Everybody feels better about it. . . ."

Now, the Anglo-Saxons and Ancient Israel practiced this; this is what Jefferson was talking about. We must restore these principles. He got most of them restored but not this one and said he hoped their descendents would have the good sense to take care of it. But we didn't, we're 200 years late, but we are now introducing it. And, because I've done specialized study on ancient Israel, and found out that this was a marvelous system of justice, we kinda got it going, and I've just been thrilled to see it finally catching on. . . .

You see, our Founding Fathers believed that if you take the oath "to tell the truth, the whole truth and nothing but the truth so help me God" and then sat in the witness chair and lied and alibied, you would answer for every word before God that judgment. Franklin says, "There's no doubt about it, when that oath is administered to me it makes me tell the truth." You say, "Well, some people don't believe in God that much; they may lie." If we can prove it, as we did with Alger Hiss, they go to jail for dishonoring the oath -- which is called perjury.

The Communists, you know, in the very beginning they make an oath. . . I mean, they were very arrogant about it and, after taking the oath, they would lie. They started being sent to jail for perjury, so that's when they started using the Fifth Amendment. Because, if I answer this question, it will incriminate me, so they say, "Fifth Amendment" -- you don't have to testify against yourself. But you see how good that is, because in a congressional investigation -- well, here are 25 people being trained to take over the city of Ogden, on signal, by one going to the Mayor's office they seize the city hall; they seize the broadcasting stations; they use machine guns to take over the utilities, radio stations, and everything. You can take over a city with 25 people with machine guns -- at least temporarily. It's done all the time.
(He seems to know all about the "how".)

. . . so they're put under oath and they each plead the Fifth Amendment. Is it admission of a kind? . . . Now, you can never prosecute him for that; you can never send him to jail for his having said it. What you can do is go back and pass a law. . . .

Both believe they should seek divine guidance in handling difficult cases, and any cases which could not be safely resolved should be left to the judgment of God in the hereafter. Our whole system of law is built on God's judgment. . . . Our Founders said, "Nobody gets away with anything; they just delay the judgment." . . .

(He gave a lot of history) . . . The French came and they stopped the Spanish and that allowed the English to bring three million (3,000,000) people over to the Atlantic seaboard by 1700; that is, at least the English population was that much. Now, when the English colonists came over, they came over with a great sense of mission. And this is an exciting story, I think. It's been taken out of most of our books. I found it in one of the history books the other day, and it says the "early American myth of MANIFEST DESTINY probably inspired the early Founders." Well, I'll tell you it inspired them! Gave them the whole backbone of their suffering and everything. They thought they had a mission from God to settle this land and raise up a great commonwealth of freedom. *(Page 6 of the text says: "The English colonists came to America with a sense of 'Divine Destiny' sometimes called 'MANIFEST DESTINY'.")*

Professor Conrad Cherry describes their strong sense of mission as follows: "The belief that America has been providentially chosen (page 6) for a special destiny has deep roots in the American past, and it is by no means a belief that has been given up in this secular age." (Conrad Cherry--Pennsylvania State University--God's New Israel, 1971, p.1)

Now, here's what they said, geographically -- in other words, how much territory is this freedom movement going to cover? -- Geographically, they said it would cover the entire North American continent. And that was rather ridiculous in view of the fact that the territory, at the time they were saying all these things, had claims of England, Russia, France and Spain; they were all claiming parts of North America. (Ibid, p.111, 129; see also Albert Weinberg, Manifest Destiny, 1958, pp. 1-2, 43.)

As far as population was concerned, John Adams said that they were preparing for a total of three hundred million Freeman. (The American Enlightenment, Adrienne Koch, editor; published by George Braziller, New York 1965, p. 131) *(Page 6 of text)*

Now see how different this is from the way -- at least the way I was taught in school in California. They told me that the constitution was obsolete; it was built for a bunch of farmers living along the Atlantic seaboard. They didn't have any idea about the jet age, the nuclear age and big cities and all those problems.

That's not the way it was; the Founders said, like John Adams said, "We are building a constitution and a structure of civilization that will one day cover the whole North American continent and be peopled by at least three hundred million (300,000,000) Freeman." Those were his words -- Freeman. See where we got the name? Freeman. That's what the Founders called themselves. Well, we're not quite up to 300 million yet. Counting Canada we're about 241 million. But it may be by the year