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The Price of Freedom is Eternal Vigilance

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THOUGHTS OF THE WEEK: *(One determined individual can bring about a step change to events - ed)*

William Cobbett began publishing '*Parliamentary Debates*' as a supplement to his '*Political Register*' in 1802. At the time it was illegal to report the proceeding of Parliament, only its ultimate decisions.

He eventually extended his reportage back in time with the '*Parliamentary History*'.

Cobbett's reports were printed by Thomas Curson **Hansard** from 1809.

In 1812, with his business suffering, Cobbett sold the 'Debates' section to 'Hansard'.

Political Register - https://en.wikipedia.org/wiki/Political_Register

The Story of Hansard - <http://www.hansard-westminster.co.uk/story.asp>

THE FICKLENESS OF FINANCIAL FORTUNE By James Reed

The usual caveat, that I am not any sort of expert on fiancé, sorry finance (Word auto correct just wants that word in so I must obey) but I can read, with difficulty. Could this be a looming problem for the so-called China century? In a globalised world, financial capital just comes and goes, blowing at the whim and call of the Dark Elite who control the universe, work out the fundamental laws of nature and all physical constants, such as the mass of neutrinos (not!): <https://asia.nikkei.com/Spotlight/Datawatch/Quiet-capital-flight-dents-China-s-sway-as-1.2tn-disappears>

“China has flexed its financial muscle to strengthen its international influence in recent years, but the country is fast approaching a point where it may have to rethink its strategy. The International Monetary Fund forecasts that China's current-account balance will turn negative in 2022, due to the effects of the U.S. trade war and other developments. Under the surface, a huge outflow of money is widening beyond the control of the government's strict regulators. The trend raises the possibility of a shift in the global balance of power. A total of \$1.2 trillion has "disappeared" from China's statistics in a little over a decade, potentially undermining the clout the country has sought to build through the Belt and Road infrastructure initiative and huge investments in U.S. government bonds.

The IMF says China had \$2.1 trillion in external net assets as of 2018 -- the third-largest total after Japan's \$3.1 trillion and Germany's \$2.3 trillion, but well below its current-account surplus. Normally, a current-account surplus moves in tandem with an increase or decrease in external net assets. But while China's surplus grew by \$2 trillion from 2009 to 2018, its external assets rose by only \$740 billion in the same period. What explains the \$1.2 trillion difference? Yu Yongding, an economist and former member of the People's Bank of China monetary policy committee, offered a theory. If a Chinese company exports products worth \$1 million to the U.S., it logs the amount as sales in trade with the U.S., according to Yu.

But sometimes, only \$500,000 ends up in the company's bank account in China, while the other half remains abroad. Yu said the accumulation of such money explains a portion of the \$1.2 trillion. In China's official statistics, a category called ‘net errors and omissions’ covers such hazy transactions. For the 2009-2018 period, China recorded minus \$1.1 trillion in this segment -- suspiciously close to \$1.2 trillion. China's net errors and omissions apparently include losses on emerging-market currencies in its foreign reserves. But as they tend to increase when the yuan falls in value, an informal outflow of funds is believed to account for a large portion of the errors and omissions.”

We will certainly know about it when it happens, we will not have much time to argue about the social construction of finance, for us little people at the bottom of the great pile of sand of modernity.

DISTRIBUTED LEDGER TECHNOLOGY & ONE WORLD GOVERNMENT By Brian Simpson

One of our readers sent in an email, asking for me to do a bit of research, for which I am renowned, or renounced, about this topic:

“Have you heard of Distributed Ledger Technology? Reports I receive is that next month, or very soon, this is to be established to remove the USD as a reserve currency. The process is one of world government and taxation. Managed by the IMF which will issue Special Drawing Rights (SDR) bonds to banks and not to the general public. The process is to destroy Trump who is not a one world man, and the US world domination. This will destroy the value of the USD.”

This area relates to digital currencies and transactions. Bitcoin uses a blockchain technology, having a clearing house and thus a single point of failure. The distributed ledger database exists across a number of locations and has multiple agents, so it is highly decentralised.

GOOGLE TYRANNY By Chris Knight (extract from blog.alor.org)

Australia, as part of China will also become a high-tech totalitarian state, and is way on the road to tyranny already:

<https://www.gatestoneinstitute.org/14365/china-totalitarian-technology>

- In China, censorship, now largely automated, has reached ‘unprecedented levels of accuracy, aided by machine learning and voice and image recognition.’ — Cate Cadell, Reuters, May 26, 2019.
- As in other Communist regimes, such as that of the former Soviet Union, the Communist ideology does not tolerate any competing narratives. ‘Religion is a source of authority, and an object of fidelity, that is greater than the state... This characteristic of religion has always been anathema to history's totalitarian despots...’ — Thomas F. Farr, President of the Religious Freedom Institute, in testimony before the Congressional-Executive Commission on China, November 28, 2018.
- In 2018, China had an estimated 200 million surveillance cameras, with plans for 626 million

LETTER TO EDITOR - THE AUSTRALIAN

Andrew Vann states that "sometimes it seems that freedom of speech is taken to mean that any view should be heard, whether or not it has any sound basis in theory or fact" ("Not so fast on the free speech code", 26/6); but isn't that indeed what freedom of speech means? It is a matter of common observation that dissident views in certain contexts are routinely attacked in public forums as having no basis in fact when the reverse seems to be the case. Nor can any human being justly claim a divine mandate, as it were, for his or her assertion that such and such a view is "beyond the pale" of fact or acceptable theory. Vann adds that "not everyone's views" deserve

Thus, the need for central authority is eliminated for the processing and validation of transactions. Files in the distributed ledger are time stamped with a unique cyber-signature, for authenticity.

<https://tradeix.com/distributed-ledger-technology/>

In principle the crypto currencies can eliminate the use of the US dollar, or any national currency as a reserve currency; indeed, this is a whole new paradigm of financial doings. Would it favour a New World Order? Some people have been banned from normal financial services and only get by using Bitcoin and other crypto currencies. So, this could go either way. Certainly, as the database is decentralised this will make things much harder for the globalists (unless they own it, right). ***

<https://asic.gov.au/regulatory-resources/digital-transformation/evaluating-distributed-ledger-technology/>

<http://documents.worldbank.org/curated/en/177911513714062215/pdf/122140-WP-PUBLIC-Distributed-Ledger-Technology-and-Blockchain-Fintech-Notes.pdf>

surveillance cameras by 2020. China's aim is apparently an ‘Integrated Joint Operations Platform’ which will integrate and coordinate data from surveillance cameras with facial recognition technology, citizen ID card numbers, biometric data, license plate numbers and information about vehicle ownership, health, family planning, banking, and legal records, ‘unusual activity”, and any other relevant data that can be gathered about citizens, such as religious practice, travels abroad, and so on, according to reports of local officials and police.

- At the moment, China is in the process of fulfilling what Stalin, Hitler and Mao could only dream about: The flawless totalitarian state, powered by digital technology, where the individual has nowhere to flee from the all-seeing eye of the Communist state.

Now consider what Ezra Pound thought of the state: *“The contemporary state will have to digest this concept; the state as convenience. The antithesis is: the state as an infernal nuisance”* - ed. ***

"the legitimacy provided by a university platform"; but who is to determine and on what grounds that someone's views are undeserving of such? Who decides if views expressed are "reckless offensiveness designed only to shock"? Nor does the protection of dissenting views by allowing their public dissemination on campus logically mean that a university agrees with those views. Finally there is Vann's claim that "freedom of speech is not intended to justify actions that are illegal, unsafe or hateful." What happens, though, when a state makes illegal actions that should not so be defined?

Nigel Jackson, Belgrave, Vic

ORGAN HARVESTING: FIRST CHINA, NOW CANADA By Chris Knight

The idea of organ harvesting in China was once dismissed as a racist fantasy, but now has been accepted in the mainstream, and that's that, because China just does what it wants. Well, let it; good for them. But now candy Canada is following in its harvesting footsteps, which is a bit surprising:

<https://www.lifesitenews.com/news/30-euthanasia-victims-in-canada-have-had-their-organ-harvested-since-2016>

‘Organs are being harvested from some people who have been euthanized in Canada, creating an ethical situation that some critics say amounts to a conflict of interest. On June 18, *The Wall Street Journal* published an article by law professor Frank Buckley revealing that “about 30 euthanasia patients in Canada have donated their organs after death since 2016.”

Buckley noted that the Canadian Medical Association (CMA) has issued guidelines for how the harvesting of organs from people who elect to be killed by medical practitioners should work. Despite some hand-wringing about ethics, the June 3 document allows doctors to canvas their vulnerable, suicidal patients for their organs. “The grim document describes how the organ donation and euthanasia decisions might be disentangled, but allows doctors to raise the possibility of organ donation with their vulnerable, suicidal patients,” he wrote. “It also clarifies that organ removal should not begin until the patient is medically deceased (sic) and the heart has stopped beating.” Buckley revealed, however, that “two Canadian medical researchers and a Harvard bioethicist” had published an article in the *New England Journal of Medicine* last year arguing that organs would be of better quality if they were removed from donors while they were still alive. This, naturally, would kill the donor, but presumably the donor would not mind, were he or she intent on dying anyway. “Key points” in the CMA guidance include the advice that organ donation by those who choose active or passive euthanasia should be an option and that patients should be discouraged from opting for euthanasia because they wish to donate their organs. This, the documents suggests, can be done by not mentioning organ donation to the patient until he

or she has opted for the “medically assisted” death. However, Alex Schadenberg of Canada’s Euthanasia Prevention Coalition believes that accepting organs from euthanasia victims will indeed lead to death by organ donation. “The acceptance of organ donation after euthanasia leads to the pressure to do euthanasia by organ donation,” he told *LifeSiteNews*. “The concept that organ donation and euthanasia can be separated is false. The person will be prepared for the organ donation and the euthanasia simultaneously to make the procedure most effective.” The 2016 legalization of active euthanasia in Canada rendered the old guidelines around organ donation, published in 2006, inadequate for dealing with the issues around fully conscious patients offering their organs to the same people who will bring about their death. “The current Canadian guideline recommendations for donation after circulatory determination of death, published in 2006, address the conventional scenario of an unconscious, incapable, critically ill patient not expected to survive the withdrawal of life-sustaining measures (WLSM),” an introduction to the new guidelines observed. “The ability of donors to give first-person consent for both MAID (Medical assistance in dying) or WLSM and organ donation creates emotional and moral challenges for healthcare professionals, and raises unprecedented ethical and practical challenges for patients, families, health care professionals and institutions, and society.” Anticipating some resistance from the healthcare community, the guidelines caution that suggestions that patients donate should first (originate-ed) from the patients. Even if the patient to be passively euthanized should lose the ability to change his or her mind about organ donation before death, the guidelines rule that the organs should be harvested.’

Yes, there is a conflict of interest, for why do cartwheels to save some old sod, when you need some organs for rich young folk, with plenty of money for yummy research? Doctors may not even have time to wait until you are dead before cutting you up for your organs, raising the possibility of being conscious, and dying, but experiencing being cut to pieces. ***

LETTER TO THE EDITOR

It doesn't take much of an issue to generate calls for a Bill of Rights. People believe it will enhance their freedoms. In fact a Bill of Rights can restrict freedoms because it actually prescribes all rights available. Obviously then, any 'right' not mentioned is forbidden.

Our system provides us maximum freedom where we have the lawful right to do anything except the minimum number of things which are forbidden. Not having a Bill of rights can be likened to our road rules where we are free to drive wherever we choose provided we obey any road rules like speed limits and “No Entry” signs.

Ken Grundy, Naracoorte, SA

THE JOY OF LIVING IN THE SCRUB By John Steele

This was something people in the past would not have thought about but is a product of modern urban living - people spending time outdoors have happier lives:

<https://www.sciencedaily.com/releases/2019/06/190613095227.htm>

“It's been established that people who spend more time in parks and other natural settings tend to report higher levels of health and happiness, but new research shows there's actually a magic number for it. According to a study published this week in the journal *Nature Scientific Reports*, spending 120 minutes a week strolling a tree-lined street or sitting by a lake can greatly enhance a person's overall sense of well-being. Less time didn't yield any significant benefit, the research showed. Those who got in two to three hours in nature were about 20% more likely to report high overall satisfaction with their lives than those who spent no time outdoors at all. The benefits to physical health were even greater, with those who met the outdoors benchmark being 60% more likely to report being in good health than their cooped-in counterparts. The figures were adjusted for a number of characteristics known to influence health and happiness, including socioeconomic factors, neighborhood characteristics and general demographics. People who already spend a lot of time outdoors aren't likely to find these results surprising: There's already a substantial body of work linking green spaces to lower risks of heart disease, diabetes, obesity, asthma, mental health problems and overall mortality; and to greater rates of health, happiness, and cognitive development in children. But most of these studies simply measured the physical characteristics of neighborhood environments. They didn't actually ask people how often they experience the natural world to create a gauge of nature exposure at the individual level. That's exactly what the current research does, using a nationally representative sample of 20,000 people living in England. The authors note their approach is similar to what governments have used in the past to develop physical activity guidelines for adults and children. They envision the creation of similar guidelines around exposure to nature. Overall, they found, two hours or more of nature exposure had a significant impact: Its positive effect on an individual's health and well-being was comparable to getting recommended amounts of exercise or of living in a high socioeconomic status area versus a low-status one. They stress, however, that the effect is not necessarily a causal one. Though researchers controlled for a wide range of variables known to affect health and happiness, the study's design didn't allow them to completely rule out other factors that could result in higher health and happiness for nature lovers.

It may be the case, for instance, that people who are more inclined to be physically active and have a positive outlook on life are more likely to seek recreation opportunities outdoors. It may also be the case that being outside in nature, which typically involves a lot of moving around, may serve as a proxy for physical activity overall. However, the authors note that other studies have demonstrated the benefits of being outside even in the absence of physical activity. Research in Japan, for instance, found that simply sitting passively in a natural environment can confer benefits to physical and mental health. Other research has shown that exercising outdoors provides a boost to mental health above and beyond what you'd get from doing the same exercise inside.”

In the modern era, there was a basic argument made by Henry David Thoreau in *Walden*; or, *Life in the Woods* (1854), where transcendentalist philosopher Thoreau spent two years, two months and two days in a cabin on land owned by another philosopher Ralph Waldo Emerson, near Walden pond, Massachusetts, now part of the Walden Pond Reserve, and still looking good, in spite of modern pollution. Thoreau said:

“I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practice resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion.”

I thought about writing a book but the notes that I made out here (which I thought were profound philosophy) were regarded by James Reed as near lunatic ravings.***

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