

"All that is necessary  
for the triumph of  
evil is that good  
men do nothing . . ."  
— EDMUND BURKE.



# THE NEW TIMES

## SURVEY

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## STATE REPRESSION ONLY MAKES THE RESISTANCE GROW STRONGER

<http://vineyardsaker.blogspot.co.uk/2014/01/state-repression-in-france-only-makes.html>

The following report is not the type of reporting Australians read in their mainline media, neither do the French nor the British. We thought this alternative website view would be of interest to our readers though we may not agree with all the writer's viewpoints.

"Last November I wrote a piece entitled "Is a new revolution quietly brewing in France?" in which I described struggle which was taking place between the French people and the Zionist plutocracy which has ruled France over the past decades (roughly since 1969) and today I am returning to this topic as events have rapidly accelerated and taken a sharp turn for the worse. A number of most interesting things have happened and the French "Resistance" (I will use this collective designator when speaking of the entire Dieudonne/Soral movement) is now being attacked on three levels.



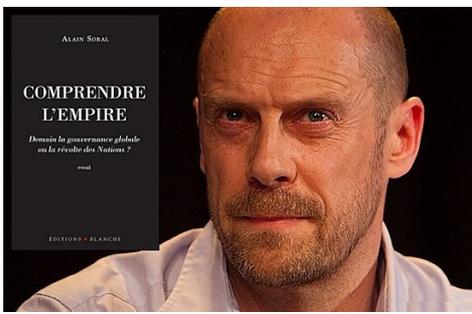
Dieudonné M'bala M'bala Comedian... Wikipedia

### Intellectual level: Eric Naulleau

This is, by far, the most interesting "counter-attack". A well-known French commentator, Eric Naulleau, agreed to a "written debate" with Alain Soral in which both sides would discuss their differences and the transcript would be published in a book entitled "Dialogues Désaccordés" (which can roughly be translated as "detuned dialogs" or "dialogs out of tune" or even "disagreeing dialogs"). To explain the importance of this publication I have to say a few words about Naulleau himself.

Everybody in France knows Eric Naulleau as one of the two partners of a "journalistic tag team" called "Naulleau and Zemmour" in which one of the partners - Eric Naulleau - is a Left-leaning progressive and the other - Eric Zemmour - is a Right-leaning conservative. Together they form a formidable and, sometimes, feared team of very sharp and outspoken critics and commentators which was featured on various shows on French TV. Zemmour, in particular, is an extremely intelligent and very charming person whose wonderful sense of humour combined with an outspoken attitude often got him in trouble. He is one of the few French Jews who actually got sued by the notorious LICRA (rabid Zionist organization formed by Trotskists to attack those opposing them) for daring to say "French people with an immigrant background were profiled because most traffickers are blacks and Arabs... it's a fact" on TV. Together, Naulleau and Zemmour are known for being formidable debaters and very tough and even blunt critics who can take on pretty much anybody.

Naulleau explained that, according to him, it made no sense at all to ban Soral from the mass media because that still gave the option for Soral to record his shown on the Internet where they would be viewed by million of people (that is not an exaggeration, by the way, Soral's videos do score more views that some national TV channels!). Naulleau explained that in his videos Soral was always alone, free to say whatever he wanted, without anybody contradicting or challenging him and that his goal was precisely that - to unmask, challenge and defeat Soral in an open debate in which he would show all the fallacies and mistakes of Soral's theses. To say that Naulleau failed in his goal would be an understatement. Soral absolutely crushed every single one of Naulleau's arguments to the point where I personally felt sorry for Naulleau (whom I like a lot as a person). Worse, not only did Soral absolutely obliterate Naulleau, he also made a prediction and said: "you will see the shitstorm which will hit you for agreeing to make this book with me!".



*Alain Soral,  
Franco-Swiss  
essayist, and  
film maker...  
Wikipedia*

**And that is the crux of the disagreement between Soral and Naulleau:** do the Zionists control the French media yes or not? Can they blacklist somebody or not? Is there a shadow "Zionist censorship" in France or is public speech still free? Soral's thesis is that France is in the iron grip of a "behind the scenes" Zionist mafia which is exactly [what] Naulleau vehemently denies. The problem for Naulleau is that he proved Soral to be right.

The French media immediately attacked Naulleau for "providing Soral with a platform to spew his hateful theories" to which Naulleu logically replied that Soral was already doing so on the Internet and that, besides, he - Naulleau - did not believe in censorship but in a strong and free debate. Naulleau also got attacked for not saying this or not saying that - in reality for getting so totally defeated by Soral in the debate. The book, by the way, became an instant bestseller with, indeed, made it possible for even more French people to think through Soral's arguments and make up their own mind.

So, ironically, and even though Naulleau clearly wanted to challenge Soral, he did him a huge favour by allowing him to break the media blockade around his name - Soral is never ever invited on a talkshow - and by allowing the ideas of Soral to come right back into the public debate via this book, Naulleau de facto helped Soral. Some have even speculated that Naulleau might be a secret sympathizer of Soral and that he did all of this deliberately. I don't believe that at all - Naulleau is sincere, and Naulleau is also naive: he is now only slowly coming to grips with the fact that Soral's core thesis - that the Zionists completely control the French media - is a fact and that Soral's prediction about Naulleau getting in trouble for this book was spot on. Right now, Naulleau and his friend Zemmour still have a show on a small local TV station, but clearly Naulleau has now deeply alienated the French plutocracy. As far as I know, nobody has dared to speak in Naulleau's defense. The funniest thing of all is that even though both Soral and Naulleau are officially co-authors of this book and even though Naulleau attempts to deny that Soral is blacklisted, only Naulleau got interviewed on the French talkshows, never Soral. Not once. What better way could there be to prove Soral right?

### **"Personalities lynch mob" level**

While Naulleau was trying to defend himself against attacks from all sides for daring to co-author a book with Soral, something absolutely unprecedented took place: day after day, media personalities were shown on TV trashing Dieudonne and his "quenelle" gesture. This really looked like a "virtual lynching" or a Stalinist trial - politicians, journalists, comedians, commentators, actors - you name it - all took turns to ridicule, insult, denounce and otherwise express their hatred for Dieudonne. This truly became an Orwellian "two minutes of hate" in which Dieudonne was designated as the target of an absolutely vicious hate campaign.

## **Bedos as "Dieudo Hitler Bin Laden"**

A mediocre comedian named Nicolas Bedos was even given 12 minutes of uninterrupted air time to compare Dieudonne to both Hitler and Osama Bin Laden and his shows to a Gestapo interrogation room. It was surreal, really. If an extraterrestrial had just tuned in and watch this display of vicious hatred he would have imagined that Dieudonne was a 2nd Hitler about to invade France with a huge army of bloodthirsty Nazis. For me, it was clear that the reason why all these different personalities were standing in line for the chance to outdo each other in taking a shot at Dieudonne was to prove their loyalty to the Zionist "deep-state". This was as transparent as it was sickening. And again, it proved that Soral was right and that, if anything, he was under-standing the degree of control of the Zionist plutocracy over France.

### **State level**

Finally, from more or less covert, the persecution of Dieudonne and Soral by the French state became completely overt. I already mentioned how in early January the French Minister of the Interior, Manuel Valls, used his powers to ban the latest show of Dieudonne. Over the last weeks, this repression has reached a new level with even more lawsuits against Soral (12 simultaneous lawsuits, Google-translated list) and administrative harassments (evening "visits" by bailiffs, abusive arrests, threats, police search of his small theatre in Paris) against Dieudonne. All these events taken together - and it is really not hard at all to connect the dots - for a very clear picture: the power of the state is used to persecute, harass and repress Dieudonne and Soral. And that, of course, just goes even further in proving that Soral is right in his central thesis about France being run by a shadow occupation "deep government" whose loyalties are not to the French people, but to the Zionist plutocracy and Israel.

The reaction against this state of affairs is also becoming stronger and the amount of people supporting Dieudonne and Soral has literally skyrocketed. The reason for that is not only that a lot of French people share the same views as Soral and Dieudonne, but also a deep running French cultural tradition of admiring rebels and disliking the state.

Add to this that Hollande is the most hated President in French history and that the French economy is going down the tubes triggering untold suffering and rage in the people suffering from the crisis, and you get a very explosive mix: the so-called "Day of Rage".

Anybody who knows France well will tell you that this is very serious stuff because unlike other demonstrations which typically oppose a law, or a policy or a specific event, these demonstrators clearly are rejecting the legitimacy of the entire political system: they want regime change. So far, the French media has tried to minimize the coverage of this event and the French elites are trying hard to pretend like this is some small, fringe, extremist group, which is utter nonsense. France is bubbling with rage. ▲

AU: What led you to offer Dieudonné such support in his struggle against the French government?

GA: Dieudonné is the true meaning of resistance. Being cogent and coherent, he has managed to expose in France the corrosive bond between contemporary Zionised socialism and Jewish political power.

For some time now, many of us who, in the 60s and 70s, were inspired by Left thinking have been confused by contemporary 'progressive' politics. For some reason, the so-called 'New Left' was very quick to compromise on crucial issues to do with labour and working class politics. Instead of siding with the workers and those struggling in society, the post-68 Left adopted an identity-politics discourse that was actually aimed at breaking up society and the working class into isolated marginalised groups. This led to political paralysis which in turn prepared the way for the invasion of big money, monopoly culture and globalization. It is this that Dieudonné, has managed to expose. He has also identified the power of the Holocaust religion and Jewish lobby power at the very heart of political establishment. Being the author of *The Wandering Who* - the book that took apart Jewish identity politics, I see Dieudonné as a continuation of myself. He is my twin and I stand up for both him and his cause.

AU: Dieudonné's detractors accuse him of antisemitism and as evidence they offer that in his show, (now banned) he said this about a prominent Jewish radio journalist: "You see, when I hear Patrick Cohen speak, I think to myself : Gas chambers...too bad". His supporters explain that Dieudonné was simply responding to a provocation from this journalist who said that Dieudonné must be blacklisted from mainstream media and that people with "mental illness" shouldn't be invited to comment publically. What do you think? Did he go too far or do you think he had the right to respond to someone who wished for his social, economic and professional demise?

GA: Those Jews who insist that the Holocaust become our new state religion must accept that such a claim comes with a price. If you choose to identify yourself with gas chambers, Auschwitz and victimhood, you must also accept that you will be identified as such by others. I have no problem with Dieudonné's reaction to Cohen. Dieudonné is an artist, his duty is to reshape and revise the vision of the world around us. Accordingly, placing a mirror in front of Cohen was a most appropriate thing to do.

AU: The only main political party in France who didn't join in this "Dieudonné bashing" is the nationalist National Front founded by Jean-Marie Le Pen. What is your explanation of that?

GA: It obviously means that in terms of tolerance and multi-cultural/ethnic openness your Nationalists are way ahead of any so called 'progressives' and the Left. But this does not surprise me. The Left has always found it difficult to bond with working people, in fact, the entire 'progressive' ethos is elitist to the bone. And again, this should come as no surprise. After all, identifying oneself as 'progressive' surely means that someone else must be 'reactionary' – and that someone else is the working man or woman. This may explain why being 'progressive' is so attractive to so many Jews - it offers a godless alternative to their traditional chosenness. It also explains why the workers generally stay away as far from the Left as they can. They much prefer identifying with the whole, the grand collective narrative, with the flag and with the language, rather than be progressive, they prefer to be patriotic and nationalist.

And the outcome is clear: the Left eventually drifts away into a state of total detachment which is the exact state of the French socialist at the moment.

Now, Dieudonné, has managed to galvanize this Left detachment. Here we have a black person who enjoys the support of the National Front and is cheered on by a massive popular movement consisting of migrants and White working class – and all this has now matured into one giant Left collective neurosis. How amusing is this?

AU: Thanks to Nicolas Anelka, the British Media started to talk about Dieudonné. According to Alain Soral, the BBC conducted quite fair interview with him : <http://www.youtube.com/watch?v=G8gdbXHsVks> Can you explain to us why the French media seem unable to give the same fair treatment to this story?

GA: To start with, let's not delude ourselves. It is easy for Brits to mock French kosher totalitarianism but believe me, no one in the BBC dares discuss the embarrassing fact that 80% of our Tory MPs are Conservative Friends of Israel. No one in the BBC has ever been brave enough to delve into the embarrassing fact that when Tony Blair took us into an illegal war in Iraq, his chief fundraiser was Lord Levy and the LFI (Labour Friends of Israel). But let me answer your question as concisely as I can.

Jewish power is the capacity to control and limit the discussion on Jewish power. CRIF and BHL are not the essence of Jewish power, they are just symptoms of this power. The real Jewish power is the capacity to silence all discussion of the Lobby, CRIF and HBL. So Alain Soral should carry the ban against him as a badge of honour. It only reaffirms that the media doesn't find within itself the intellectual capacity to challenge him and his work. This is hardly surprising, I've now begun to realise that George Orwell might well have been the last thinking person in the Left. The contemporary Left is a soundbite culture far removed from any dialectical thinking or intellectual exchange. It is indeed a tragedy

AU: In our last interview you told us that you "learned that most Palestinian NGOs are funded by liberal Zionist George Soros' Open Society Institute". A French cartoonist named Joe le Corbeau, who was briefly arrested over a photo of a quennelle <http://www.crescentcityjewishnews.com/man-arrested-over-photo-of-quennelle-in-front-of-toulouse-jewish-school/>, suggested in one of his cartoons that Femen are funded by Soros : <http://judeologie.com/2013/05/28/the-femen-powers-prostitutes-par-joe-le-corbeau/> Do you think that may explain why these women perform only in mosques and churches and never in synagogues?

GA: Obviously, I don't know whether Femen is funded by Soros but it wouldn't surprise me if they are. Soros' philosophy, as far as I understand it, is very simple. He is a Liberal Zionist who funds a lot of 'good causes' – causes that just happen to also be 'good for the Jews'.

Now, let me address Femen's preferred choice of 'artistic'

venues. As you probably know, Post-Structuralism is pretty much a French philosophical school of thought and may be defined as an attempt to dismantle all 'grand narratives' except the Jewish one. In concert with the spirit of the 68 students' revolution and the Frankfurt Yeshiva, Femen are more than happy [to] pull apart every French cultural heritage - except the Jewish ones. Just follow the money trail, those people who facilitated their move to France - the record label and the ANR who signed them. Surely, you'll find the answers within just a few minutes.

Here is an interesting anecdote that may throw some light on the topic. It was recently pointed out to me that in spite of the fact that Jewish radicals despise the Talmud and the Rabbinical culture and have been caught burning many religious congregation houses, mainly churches in Spain and the Ukraine etc., they have never burned a single synagogue.

AU: People who support the right of Femen to blaspheme are often the same people who call for the banning of Dieudonné's shows. Don't you think that these kinds of double standards will lead people to rise up against the elite?

GA: No doubt at all, and as we see, it's already happening.

AU: Former Israeli minister Shulamit Aloni, who recently passed away, once said that accusation of antisemitism is a "trick" used to shut down critics of Israeli policy:<http://www.youtube.com/watch?v=LLbtu0-mgvw> How do you explain the current weakness of the Israeli left?

GA: 'Weakness' is an understatement. The Israeli left is non-existent and for a good reason: Jewish Left is an oxymoron. While 'Left' is a universal concept, Jewishness is a tribally driven ideology. Even Aloni, whom I admired, wasn't exactly a 'universalist'. She didn't really campaign for the return of the Palestinian refugees to their homes and villages, she was mainly concerned with Israel being a 'Jewish civilization' as opposed to a universal one.

It is not a secret that the so-called 'Jewish Left' is in practice, a form of National Socialism. Those 'radical' Israeli leftists support a racially-driven 'egalitarian' philosophy - which applies to Jews only. In other words, they are full of contradictions so it's hardly surprising that they are now pretty much extinct. On the other hand, right wing Israeli politics, is as consistent as it is crudely unethical. It postulates that Jews are entitled to return to Palestine, and it draws on a vile, militaristic ideology and practice that aims to maintain this Jewish hold on the land. Right-wing Zionist leaders admit daily to not being ethical - but they justify their national project in terms of survival. Since Israel defines itself as the Jewish State, it is only natural for Israelis to identify with a consistently tribal right-wing ideology instead of some half-baked, convoluted and totally inconsistent (but always kosher), socialist clap-trap. ▲

Further reading: **The Wandering Who? A Study Of Jewish Identity politics and Jewish Power.**

**See book advertisement on page 11.**

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## FULL EMPLOYMENT OR... FULL ENJOYMENT?

*"In the North American Review for September, 1933, I, a lone patrol, reported on the puritanism of economics, and reproduce below some extracts from this article".*

**Excerpts from Gorham Munson's 1945 "Aladdin's Lamp: The Wealth of the American People".**

Twenty-five years ago the American intelligentsia were vigorous fighters against the degenerate forms of puritanism that were still cramping expression in the arts. Randolph Bourne, Van Wyck Brooks, Waldo Frank, H. L. Mencken, and many another younger writer of that time fought in the front rank, but none of them penetrated to the greatest stronghold of puritanism, the economic system.

In the North American Review for September, 1933, I, a lone patrol, reported on the puritanism of economics, and reproduce below some extracts from this article. Tribulation Wholesome can retire from field after field and yet gloat inwardly so long as he holds sway over men's industry, business, and banking, and rule in these he does beyond a doubt.... Inasmuch as industry, business, and banking control our lives, we are necessarily under Puritan domination.

It is now known that mankind has the means to live very well indeed.... They can, but they are restrained from doing so. Paradoxically, they live in want in the midst of potential abundance. That restraint—for men in general it is self-restraint—is Puritanical.... What in us are its sanctions?

Puritanism is a complex subject, and the term has been often illegitimately broadened and simplified. But there is a consensus that legalism is a dominant characteristic of the Puritan. He is a dry legislator by temperament. But behind this legislative dryness there is a passion, sometimes called the will-to-power but more accurately it is the will-to-govern. Live and let live is no part of the Puritan's creed. On the contrary, he is committed by his heart to a policy of compulsion. The history of Puritanism is a

record of attempts to compel others into narrow ways, and to prohibit them from "indulgences" frowned upon by the legalist.

For it happens that this legalist is ascetic by temperament, and hence his ideas of indulgence are very wide indeed... In our economic views are we so balanced in judgment, so tolerant, so distrustful of gods and punishments as we are in our views on religion, philosophy, art, and science?...

### **Here is a pretty instance of the Puritan smoked out**

In the *Glasgow Evening Times* last year (1932) there was published Major Douglas's draft scheme for Scotland, and it aroused considerable comment. A Scottish banker wrote to the paper to say that "if after the hardships of the past few years people suddenly find themselves in affluence through this wonderful scheme, is there any reason to doubt that they would again follow the impulses already exhibited by most of us, and show a marked distaste for wise and cautious spending?" To this Major Douglas answered, "Would it not be possible to organize Missions to the Puritans?"

Another instance will clinch the contention that there is a definite Puritan-freeman conflict involved in the progress of economics along the lines of an economy of plenty. A number of years ago Major Douglas and his lieutenant, the London editor, A. R. Orage, called on Mr. and Mrs. Sidney Webb to explain the Social Credit scheme of a retail price discount and dividends for all. Major Douglas refers to the interview in one of his writings, and says that the principal objection of the Webbs was to the object of the scheme: the granting of real economic liberty to everyone. Mrs. Webb is reported to have exclaimed, "Why,

under Social Credit the British workingmen will drink and debauch themselves to death!"

There is for many people a feeling of sinfulness in the spectacle of persons enjoying material plenty or in desiring it or in the thought that all may acquire material abundance, if a financial mechanism is devised to distribute our glut of goods.

Tribulation Wholesome, who came to power in the Age of Scarcity before Watt harnessed solar energy for the benefit of man, still thinks that there is not enough to go round, that those who get a large share are hoggish, and that one's spirit goes to sleep with the acquirement of comforts, amenities, and luxuries. He has the feeling that men should renounce riches, should work like horses, suffer deprivations, and should live in a state of artificial scarcity even if real scarcity has been abolished. But the sense of guilt about material possessions needs analysis.

Clearly, material possessions are innocent.... The weaknesses of men are not the properties of *things*. To fear *things*, as Tribulation Wholesome does, is giving them too much importance; it is truly putting *things* in the saddle. The world has changed from the days when Tribulation Wholesome was a young fellow. Then it was true that one had to climb over one's fellows to secure a high standard of living, and it was true then that the privileged existed at the expense of the great majority.

Men had to work long hours extorting from an obdurate earth a bare sufficiency. What more natural than the rationalization, as psychoanalysts call it, of this state of affairs? Toil and self-denial were sanctified; leisure and rich living were denounced—with a heavy touch of envy. Work and save was the prudent order of the day. If you didn't work and save, you were guilty of living on the backs of others, of heinous laziness, of unsocial behaviour. You were going to the dogs in grand style or in rags.

But now there is agreement that the productive system can meet any reasonable demand on it by the community... Things have, or rather should have, lost their scarcity-value and should now be available for their use-value alone. It becomes therefore possible to take up a variety of attitudes about things. One should have the choice of the simple life or the life of a Croesus or of any standard in between. That is a matter for each individual to decide according to his tastes and desires, plus his willingness to make certain sacrifices to attain the most extravagant standards. But wickedness has nothing to do with it. For the fact of actual scarcity has been supplanted by the fact of potential plenty, and this has invalidated the Puritan's rationalizations about material wealth...

There are a multitude of wholesome tribulations in the world, but those concentrated in economic life can now be eliminated. There are the tribulations of sickness. The battle of man against psychological inertia can be transferred to other planes. But it will not be, so long as in the face of the machine and plenty, man distrusts both.

A generalization can be drawn from this. The economic Puritan distrusts deeply the pleasant, and he glorifies the painful. Deprived by history of his old props, he is now an advocate of work for work's sake and of abstinence for abstinence's sake. This is so whether he is bourgeois or proletarian in point of view. Read the bourgeois exhortations in this time of crisis and then read the exhortations to revolution of the proletarian. It is the same note of distrust of the pleasant and glorification of the painful. We must sacrifice, we must be long-suffering, we must work very hard—to recover from the depression: that is what the bourgeois tells us. We must not expect any short-cuts, we must undergo a painful bloody revolution, we must fight our way inch by inch by methods of

suppression and violent re-education, grimly says the class conscious proletarian. Neither concedes that the wit of man might find an easier method of distributing our great cornucopia of real wealth than by protracted sacrifice or by civil war.

It took scientists a long time to realize that they had a prejudice in favour of simplicity which reality might not share. The prejudice in economic thought is in favour of tremendous difficulties to conquer, whereas the solution to the economic problem might be ridiculously easy....

All the same, there is more excuse for the attitude just described than for the prejudices against "getting something for nothing". People have been taught to take pride in earning their way, and this is a legitimate pride. It is also accepted that legacies do not conflict with this pride, for it is understood that legacies are the results of other persons' earning their way and abstaining from consumption so well that tidy sums are handed on to their survivors. But now let us consider the following proposition and we shall find that if it doesn't scare up an irrational resistance in ourselves toward "getting something for nothing," it will scare it up in other people. There is a still funnier objection that often arises, though seldom stated frankly; it is this: "It is all right for me to get something for nothing; I am a man of sense; but my neighbour, that good-for-nothing, it will be very bad for him to receive National Dividends".

#### **The proposition is National Dividends for every citizen**

In abbreviated form, the argument for them runs like this: Production exists for consumption. But consumption can not be financed by orthodox methods. It is necessary to add to the national income arising from engagement in production, and this can best be done by the State's creating purchasing power and distributing it direct to the Consumer in the form of national industrial dividends. These dividends will be calculated scientifically on the basis of the community's real credit, and they will not be inflationary because they will be coupled with price regulation. Now this seems like getting something for nothing. For the dividends are not a dole or a subsidy; nobody is taxed to make them up, they do not come from existing funds of purchasing power. They are newly created sums of money given to the members of the community. But they are not really something for nothing.... National Dividends are not at all something for nothing, but the reward to this generation for the abstinence of previous generations. Yet a great many people object to them on principle and grow violent when they think of their neighbours receiving a free grant of purchasing power from the State.

Here we strike pretty close to the root-form of economic Puritanism, the form manifested by Mrs. Webb when she said the British workingman would go to hell under Social Credit and manifested likewise by Dr. Eisler, the monetary reformer, when he said he would not like to depend on anyone's good will for his morning cup of coffee. The basic form is simply distrust of one's fellow men.

One extreme is Rousseauistic optimism about men, the exaggerated belief in the natural goodness of man. It coloured the early experiments in political democracy. It has been exploded. The other extreme is the Puritan distrust of man, the exaggerated belief in the natural badness of man. It is entrenched in our economic system. It is high time to blast it out.

Puritan economists hold that men are so incorrigibly lazy they must always be goaded to work. Unless they are compelled to work, they won't. They hold that the industrial system should

be an instrument of social coercion, a form of moral governance. They look on leisure as a wonderful opportunity for the Devil.... They feel that men do not deserve freedom, and ought not to have it even if deserving. Hell would be let loose if men walked not in fear of destitution.

It is reasonable to suppose that the truth about man lies somewhere between the extremes of cruel Puritanical distrust and silly Rousseauistic credulity. No one would deny that unjust and debasing economic conditions make men bestial, but the conditions can be changed, eliminating a great amount of senseless strain and anxiety, relieving the need for drunkenness and crime, creating an environment favourable to the worthier impulses of men.

Our experience of mankind is, after all, limited. Life is still an experiment, and the experiment of economic democracy has never been tried. *No, it has not been tried by the communists.* There is a capitalist Puritanism, but there is a communistic Puritanism as well. Both capitalist and communist are believers in a policy of compulsion. Capitalist Puritanism is based on the premise that men must work to gain purchasing power, work being defined as employment in the productive system.

for other ages—but men.... have now bewilderedly entered into the Age of Power. They are willing to take jobs, but power has abolished the jobs, thus cutting men from access to productive work in the capitalistic sense. Why then is there not made by common consent and at once an adjustment in financial economics to the Power Age? Such adjustment is blocked by capitalistic Puritanism, a hangover from the Age of Scarcity. A change in the financial system which would confer purchasing power on the community irrespective of employment threatens the system of rewards and punishments interwoven with the technique of producing and delivering goods and services. Industry has not the simple technical object of delivering the goods with maximum efficiency and minimum effort, but it must reward with riches and punish with poverty as well. Men are compelled to work by potent appeal to the motives of greed and fear, but in our age they are driven in hordes against closed gates on which hang "No Help Wanted" placards....

Rewards for the strong, the cunning, the servile, and the lucky; punishment, deserved or undeserved, for the rest. It is a crude and antiquated method of social control, and it cannot last—though the change may be retrogressive and for the worst. By *Communist Puritanism* is not meant simply the obvious sectarian religious element in communism on which so many have remarked, Berdyaev and A. J. Penty most forcefully of all. Almost everyone recognizes in the characteristic attitudes of the Communist today toward art, toward the free play of the mind, toward the amenities, toward leisure, the old Puritan hatred of the expression of human individuality.

Like the Puritan the Communist is a fanatical doctrinaire impatient with human nature as he finds it and determined to force it into a pre-scribed pattern. His solution.... demands centralization of administration and a machinery by which individuals can be compelled to work, fight and so on. "The machine must be stronger than the man." The grim legalist to the fore again.

### **But this is only the front of economic Puritanism**

We must penetrate to the essence of the thing which is the refusal to admit that "the problem of unemployment" is really the problem of unpaid leisure. Paid leisure makes an economically free citizenry, and it is noteworthy that Communist propaganda emphasizes only the redistribution of existing income and employment for the unemployed and not, let us say, dividends for all and the steady enlargement of the leisured. Communism is dominated by a scarcity-complex, and while Marx did not forecast the first Communist revolution in an industrially backward nation, it is easy to see why the revolution should have occurred in a country like Russia rather than in England ....

The modern mind must clear itself of inherited prejudices about work and leisure. Specifically, it must take pseudo-morals out of production, and it must apply real morals to distribution of the fruits of industry.

The great question of our era is, will the spirit of economic reformation triumph or will the new spirit of economic renaissance gather strength and overcome the class-spirit of reform?

It seems proper to associate the reformation in its more extreme forms with the zeal of Fascist and Communist, though not with their worship of State authority, and to associate the renaissance with such economic libertarians as the Douglas school.... The forerunners of the new spirit of economic renaissance have, to begin with, grasped the fact of material plenty for everybody.... It is as vivid to them as is the fact to a poor man that by a legal struggle he can secure a fortune of, say, one hundred thousand dollars wrongfully withheld from him.

The conviction of abundance for all lays the foundation for the mood of generosity and magnanimity. It opens new vistas for the development of the race.... It means that the problem is simply distribution, i.e., simply a money problem. This problem must be considered afresh; the discovery of new problems, the thrill of fresh approaches, the forging of new idea-keys—all these generate the excitement of a renaissance. But the money problem must be approached in the scientific spirit. Irrelevant emotion, moral presuppositions must be excluded. It must be looked at in the Baconian way of regarding physical problems. This too is in the key of renaissance ....

### **It is on the money-front that the adventurous spirit is now most at home**

Associated with monetary revolution are the traditional renaissance values of liberty, leisure, and culture.... The aim of radical monetary reform is to give economic security to all, and to reproduce on the social scale the change in an individual who has inherited a fortune....

There is a risk. But the spirit of renaissance takes risks. To stand still is to decline. The world today is a gigantic demonstration that we cannot stand still, and there are only two ways to move:

along the direction indicated by economic Puritanism with its policy of constraint and its gospel of work

or along the direction forecast, by monetary libertarians with their first drafts of a policy of inducement and their cardinal tenet of leisure. ▲

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(The views expressed in articles in this journal do not necessarily reflect those of the publisher.)

# THE FOUR-STEP SOCIAL CREDIT SOLUTION

Excerpt: "The Struggle for Money" by H. M. Murray 1957

Set up a National Credit Account.

At present we have only a National Debt Account; the banks having usurped all our National Credit—to create our National Debt!

**Institute a National Dividend;**

**Finance New Production by drafts on the National Credit Account, not out of Savings; and**

**Allow a Just Price Discount on all personal purchases, out of income, for final use or consumption— to adjust book prices to actual incomes.**

(This counters inflation and guides and motivates society as a whole to increase or decrease, as required, production). Thus, if in any accountancy period, twice as much in terms of money—is produced as is consumed, the Just Selling Price of articles bought by final consumers in that period would be half their Cost Price. If the ratio were three to one the Just Selling Price would be a third of its Cost Price; and similarly with other ratios.

It is obvious, of course, that retailers couldn't possibly grant such discounts without going bankrupt, so where else should the adjustment take place than where the financial maladjustments have their origin—in the banks themselves. Retailers would give final purchasers a receipt for their purchases on a standardised form. These receipts would be handed in to the banks by the purchasers—as cheques are now—and the appropriate discount be credited to their bank accounts

**Soren Kierkegaard once stated, "Far from idleness being the root of all evil, it is rather the only true good."**

Wallace Klinck of Canada writes: Persons of leisure have increased opportunity for creative and imaginative thinking. Economic slaves have little time or opportunity for creative thinking—nor have they the necessary reserves of energy. Douglas did imply that anyone who wanted to do nothing might be psychologically impaired, but even the occasional person who might be so inclined is demonstrably less socially damaging than those who run off like lemmings to engage in frenzied acts of production and destruction, such as those dictated by the continuous wars which the present malignant system of finance fosters and promotes. War, of course, provides lots of work for nearly everyone—and lots of profits for some also! As of late, however, because of advancing prodigious productive technology, even continuous wars are proving incapable of providing work for all. Sad to live in such poverty, isn't it? Purely a financial mirage of course.

In a Social Credit dispensation, freedom of association would be a paramount right of the individual who would be free to engage in any lawful activity, individually or in association with other persons. Social Credit does not strain to define such activity as work or leisure, the subjective nature of which is obvious. The important issue is that activity engaged in be self-chosen and voluntary for all concerned—free from compulsion of either political or economic nature. The policy of Social Credit is to permit the removal of all forms of external coercion by maximizing economic security for each citizen. Although various leisure and productive activities would be characteristic of society no one would be able to demand the appropriation of resources with the intent of providing himself or herself with a so-called "job" for the purpose of earning financial income. Thus, no one and no institution could force their goods or services upon society. Individuals would have the right to accept or reject such goods or services as desired.

Genuine economic democracy would prevail through the direction of production policy by means of decentralized consumer demand. Consumer sovereignty would provide the

impetus for production and the basis of production policy. Policies of generating production of increasing artificiality, because of an inherent increasing deficiency of effective consumer demand, would be halted and reversed as technology replaces the need for human energy in the production processes. Every advance in production efficiency would lead to a greater physical abundance and an increased automatic financial ability of all citizens to share in it.

Thus, the elimination of waste and destruction, today an evermore perverse means of, and necessity for, distributing financial incomes, would be prized as the means to a better life and a great incentive for developing increased efficiency would prevail. The existing social policy of providing employment would cease. Economics would become rational.

If someone were so uncultured and unimaginative that they wanted to load and unload coal all day with their bare hands then they would be free to do so, if able to secure the enabling resources—but they need not expect to be rewarded for such foolishness in a Social Credit society if someone else has a faster, cleaner and more efficient means of delivering coal to the consumer. This may be a somewhat archaic analogy but it should serve, nevertheless, to establish the point intended. Munson says, realistically, that we cannot stand still and must move along a continuum guided by the tenet of leisure. Moving both directions at once is impossible and surely any attempt to do so would be, by any rational definition, quite psychotic.

Social Credit progress has been hindered by the hypnotic prevailing Puritanism, with its fraudulent fear-mongering and guilt-inducing emphasis upon scarcity, which has been sedulously insinuated into the public's consciousness primarily by the entrenched information agents, primarily the media, of a tyrannical financial system which issues money only as debt, not only for production but always also, in final analysis, for consumption. This has been combined with an active and aggressive sabotage of Social Credit ideas and activities by infiltration, disinformation and diversion as occurred within the Social Credit movement in the Province of Alberta. With the advent of the Internet this situation has been changing rapidly with the introduction of Social Credit ideas to hundreds of thousands of people to whom it was previously unknown.

## **Tendency Toward Collectivism in a 'Dog-eat-Dog Environment**

I can understand the tendency toward collectivism as an instinctive coalescence of resources for survival in a dog-eat-dog environment where the weak are disenfranchised, disinherited and left for the wolves. But under normal, or natural, circumstances such as would be provided by Social Credit, the impetus for coercive collective action would be reversed because it would not be, or be perceived as, necessary where the individual has increasing economic security by inheritance rather than by forced labour compelled under centralized direction. I am sure that many persons of "socialist" persuasion have not

*(Continued on page 8)*

been evil and have had good intentions in the light of past and prevailing social and economic injustice and privation. They simply have not been blessed with the enlightenment which Social Credit brings and have not understood the possibility of freedom with abundance for all—or the realistic policy by which these can be achieved. The road to Hell, they say, has been paved with good but ill-informed intentions. Social Credit constitutes a revelation which is the crowning end to a long, arduous, elusive and often tragic quest for economic and social sanity.

Social Credit is predicated upon the unearned increment of association but Douglas did say that it is sometimes true that he who travels lightest travels fastest. Freedom of choice in action for the individual, which liberates creativity, is the key to ultimate and maximal enhancement of the overall Cultural Heritage. Unlike Social Credit, "socialism", or collectivism, per se, has no functional way of accommodating individual creativity in its most diverse and fruitful manifestations. Douglas was unique in providing a realistic solution to this and other economic and social problems by shifting emphasis to the consumption rather than the production side of the economic equation. ▲

## FREE SPEECH SUPPORTERS WERE HEARD IN UNUSUAL CANADIAN WILL CASE

From Paul Fromm, Canada

**St. John, New Brunswick. January 28, 2014. Lawyers defending the right of a man to will his estate to a controversial group had their day in court today. At the end of this morning's session before the Court of Queen's Bench here, Judge Grant reserved decision about a motion brought by Isabelle McCorkell, sister of the late Professor Robert McCorkill who had willed his collection of antique coins and artefacts to the U.S. National Alliance.**

However, before the free speech lawyers defending the bequest were heard, the third of three interveners advocating the nullification of the will addressed the court. Danys Delaquis, representing the Centre for Israel and Jewish Affairs, said: "CIJA opposes anti-Semitism, racism and discrimination. There is no room for any Jewish person in the White space the National Alliance seeks to create," he complained. "If the bequest is not voided it will be detrimental to the Canadian Jewish community," he added.

"Where is the evidence from Mr. Gleibe and Mr. Streed [the executor] that the bequest will not be used in ways detrimental to the Jewish community? The Peel Board of Education had found the National Alliance to be 'a well known White supremacist organization'. Therefore, it would be quite reasonable for this court to make this finding of fact as was done in a grievance terminating Mr. Fromm as a teacher."

A late CIJA affidavit from one Simon Fogel smeared CAFE director Paul Fromm in an ad hominem attack. Mr. Fromm is not a beneficiary in this case. The grievance finding had merely restated accusations about the NA. The grievance board had never investigated the NA. Mr. Delaquis then issued a warning:

"If a barrister or solicitor here in New Brunswick adopted the views of the National Alliance, he would soon be out of work. The role of regulatory bodies is vital to see the values of inclusiveness we hold prevail". The St. John lawyer seemed to see no irony in recommending the exclusion of dissident opinions from his ideal universe of "inclusiveness". He urged the Court to take an activist approach: "The Courts cannot leave it to the legislature. There are no redeeming qualities in the National Alliance in regard to Canadian public policy," he insisted. "The National Alliance excludes an entire people from its White space. This is repugnant and offensive. The public

interest must outweigh the wishes of Mr. McCorkill. Can the Court allow a testamentary gift to stand that is contrary to public policy?" he challenged the judge.

Rising for the defence was John Hughes, a tall stately lawyer from Moncton with a shock of white hair. "I am acting for the Estate of Robert McCorkill, not the National Alliance," he explained. "There is no propaganda or hate speech in the will. No one has argued that Robert McCorkill was not capable of making this bequest and the bequest is clear."

"The National Alliance," he explained, "is described as an incorporated company in the State of Virginia, with an office in West Virginia. There is no evidence the National Alliance has violated any U.S. law and it remains a U.S. corporation in good standing. There is no evidence the National Alliance was ever convicted or charged with an offence in either the U.S. or Canada. Is the NA duty bound to obey the law of any country but its own?" he asked.

"The affidavit of the Southern Poverty Law Centre's Mark Potok's points to six 'contact points' the National Alliance had in Canada in 2003 -- Toronto, Edmonton, Calgary, Vancouver, London, Ottawa -- but none in New Brunswick. Potok admits a name can be included on a 'hate list' for merely the mentioning of a P.O. Box. Erich Gleibe, National Chairman of the NA, said in his affidavit that, as of 2013, the NA has no programmes in Canada."

"There is no evidence," he added, "that the National Alliance has ever held a meeting in New Brunswick. Without a credible presence in New Brunswick, the NA is subject to the jurisdiction it resides in; namely, West Virginia, where the glorious First Amendment with its guarantee of freedom of speech is the law that governs it, not the laws of Canada."

"The National Alliance is a peaceable organization that promotes and exchanges ideas and does not cross the

(Continued on page 9)

line into crime. Therefore, the National Alliance qualifies as a beneficiary under the law governing it -- U.S. law."

Referring to the applicant and her allies as "the unruly chorus about the law of public policy," Mr. Hughes argued: "Courts can make decisions for the restraint of the population under their jurisdiction, like the New Brunswick horses in the Wishart case (the frequently cited case where a provision requiring the shooting of the man's four horses was overturned by a Court.)"

"The disposition of this will either way will have no effect on the people of New Brunswick. The appropriate decision is for the Court to follow the guidance of Sec. 17 of the Interpretation Act and dismiss this application with costs."

The final submissions were from Andy Lodge, a well organized litigator from St. John, representing the Canadian Association for Free Expression. "I am not here to defend the National Alliance," he said. "I have listened for many hours and read through 1,000 pages of legal documentation and I am struck by one point -- all the energy and money spent over the past six months, with very little time spent on the actual McCorkill will."

"There is no legal basis," Mr. Lodge argued, "to challenge the McCorkill will. It is a valid will, properly constructed and compliant with the Wills Act. No words in this will are contrary to any public policy. This is a very significant point and the real reason this Court should refuse this applicant."

"Other interveners," he continued, "are very concerned about the character, written words and behaviour of the National Alliance. That alone is not enough to challenge a will."

"Make no mistake," Mr. Lodge warned, "the applicant and the supporting interveners are trying to get this Court to go where no Court has gone before. The applicant is trying to get this Court to evaluate the beneficiary and to find effectively that the National Alliance is not worthy to receive a testamentary gift -- the 'public policy issue.' Despite legal arguments over the past six months, there is no evidence of any members of the National Alliance being charged with crimes. Otherwise, the representative of the Attorney General of New Brunswick [Mr. Williams] would be downstairs charging the National Alliance."

And, he continued, "even if a person is charged with a crime that does not disqualify him from receiving a bequest". He pointed out that in the very few precedents where the court did nullify a section of a will it was because of the language of the will; for instance, the much referenced Wishart horse case, where the will mandated the shooting of the horses.

"There is no language of hate in this will," he explained. "My learned friends who want to argue that 'hate speech' is not allowed in Canada are engaged in an exercise in futility. The real question gets lost and that is

whether to prevent possible future acts from happening, a person can be excluded from receiving a gift from a testator in New Brunswick or Canada. There is no precedent for this very large and drastic step where receiving a bequest depends on the character of the beneficiaries. Are we saying a known drug dealer can never receive a bequest? What about Greenpeace or pro-life groups or any organization dedicated to private health care? Some of their beliefs are against current 'public policy' in Canada".

Pursuing his argument, he added: "We open beneficiaries up to examination of their writings, character and beliefs. Where is the new line? This evaluation of the beneficiary should not be permitted at all to avoid drastic pitfalls in a free and democratic society". And, he said, "none of the examples of case law examined the beneficiaries."

Imagine two siblings left an estate. "If we begin evaluating beneficiaries, it would be in their best interests to slander each other as unworthy. It would be in their financial interests to smear each other."

"Would my learned friends be here today if the money had been given to Mr. Giebe?" he asked. "If the courts allow the examination of the character of beneficiaries, where is the certainty in counselling a client on the drafting of his will?" he wondered.

"This Court shouldn't be used to debate 'hate'," he said emphatically in his lilting Newfoundland accent. "Make no mistake: The applicant and the other interveners are trying to open up the courts to an avalanche of beneficiary disputes. They are opening a Pandora's Box. There will be no limit to what is potentially relevant".

Mr. Lodge pointed out: "In the past, Courts stuck to the wording of the will to establish public policy. I submit respectfully that a finding for the applicant will do more harm than good".

"We have already seen bad effect happening here, with the attack on other people's character in the most recent CIJA affidavit [attacking Paul Fromm, Director of CAFE]. Suffice it to say, the affidavit contained personal and irrelevant information intending to discredit Mr. Fromm. It was an attack on his character. He is not even a beneficiary in this case. Why did CIJA do this? Because character has now become an issue in estate litigation! Discredit the other beneficiary and the more likely you are to get their portion of the bequest voided and get more for yourself."

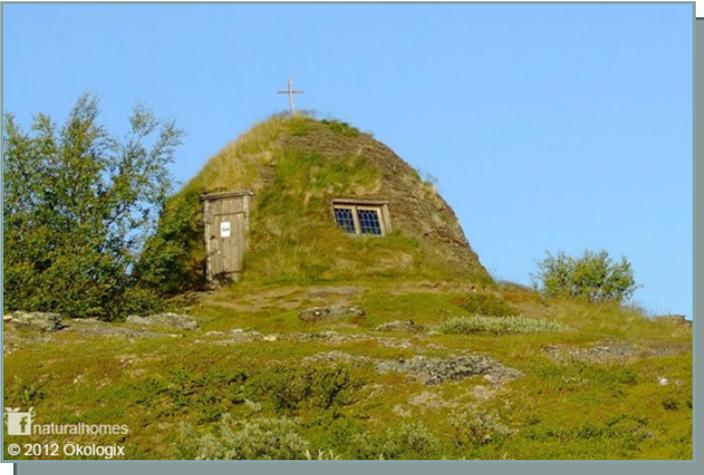
"That is what Isabelle McCorkill is doing here today, trying to get more money," he charged. "Whether the National Alliance's values are congruent with the values of Canada should not be the issue. Allowing this applicant to succeed by assailing the character of others should not be permitted," he concluded.

Just before noon Judge Grant announced:

"I am going to reserve my decision. I'll get my decision out as quickly as I can." ▲

## THE NATURAL WORLD NOT *ALTOGETHER* LOST

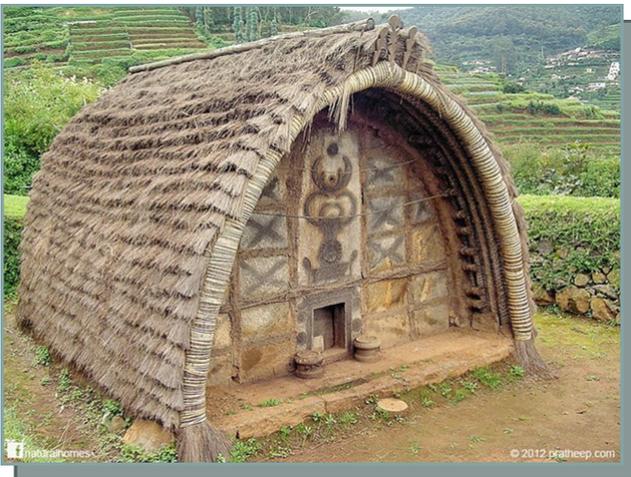
### **The Goathi, traditional turf home of the Sami people in Sweden**



*The Sami turf house church in Staloluokta, Sweden.*

This is a traditional turf home for the Sami people of the northern Scandinavian countries. This one is in Staloluokta, Sweden where it is known as a Goathi. The same architecture in Norway it called a Gamme. This particular Goathi is a church, possibly the only one of its kind. In Norway you can stay in these Sami turf homes, sleeping on reindeer skins warmed by an open stone circle fire, while you attend a workshop in Sami crafts, duodji.

### **The Arsh of the Toda People in India**



*The traditional Arsh of the Toda people of India*

In the Nilgiri hills of Tamil Nadu, India live the Toda people in rolling meadows and shola forests. This is an example of their architecture, known as an Arsh. Two arches made of long bunches of bamboo are lashed together with cane. The arches support eleven Podh, strong poles running the length of the building. At 1ft (30cm) intervals a hoop of bamboo is lashed over the podh forming a ribcage. On this sticks are tied horizontally forming laths to which rows of thatch are lashed.

To give a grand look to the façade, a cylindrical bunch of hay is attached. The interior is windowless and dark consisting of a single space. A raised earthen platform takes up much of one side for sitting and sleeping. A fire is kept farthest from the small door, typically 2ft 6" (75cm) high. The fire, which smokes continuously, is key to protection from the weather and termites.



### **Natural stone Cottages in Gloucestershire, England**

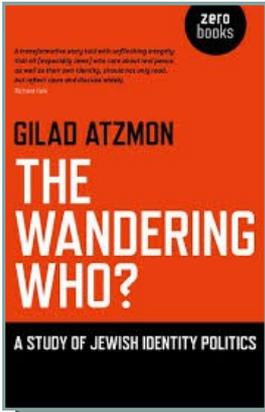
*Stone cottages in Bibury, Gloucestershire England built in 1380*

Bibury is a village and civil parish in Gloucestershire, England. It is situated on the River Coln, about 6.5 miles northeast of Cirencester. These homes, built entirely from natural materials, are over 600 years old. William Morris called Bibury in Gloucestershire, "The most beautiful village in England". The picturesque stone cottages of Arlington Row were built in 1380 originally as a monastic wool store but later converted into a row of cottages for weavers in the 17th century. ▲

## Social Credit Words of Wisdom

**Social Credit, while supporting individual freedom, i.e., "immanent sovereignty", is not anarchistic and does not propose the dissolution or annihilation of government, *per se*, but rather its relegation and limitation so as to serve its legitimate functions of administrative responsibility and formulation of basic "ground rules" in the genuine interests of society.** In every game certain rules must obtain or otherwise there can be no game. We associate at various levels and each level serves a purpose aimed at satisfying specific individual

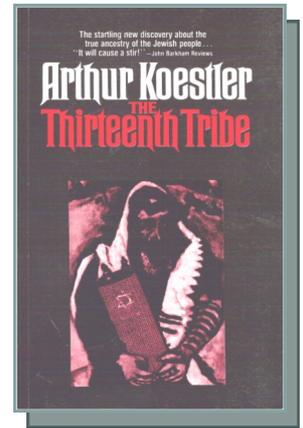
needs or desires. Individuals should have a large measure of ability to opt out of associations which are not serving their needs but they will remain voluntarily opted in when the association is delivering what they identify as desirable results. Governments should fulfil this role properly but under the existing defective rules of financial accountancy they can only function ever more oppressively beyond their legitimate bounds of authority. **As has been said, even angels could not properly administer a polity under the present financial rules.** ▲



**The Wandering Who?** An investigation of Jewish identity politics and contemporary Jewish ideology using both popular culture and scholarly texts. Jewish identity is tied up with some of the most difficult and contentious issues of today. The purpose in this book is to open up many of these issues for discussion. Since Israel defines itself as the Jewish State, we should ask what the notions of Judaism, Jewishness, Jewish culture

and Jewish ideology stand for. Gilad examines the tribal aspects embedded in Jewish secular discourse, both Zionist and anti Zionist; the holocaust religion; the meaning of history and time within the Jewish political discourse; the anti-Gentile ideologies entangled within different forms of secular Jewish political discourse and even within the Jewish left. He questions what it is that leads Diaspora Jews to identify themselves with Israel and affiliate with its politics. The devastating state of our world affairs raises an immediate demand for a conceptual shift in our intellectual and philosophical attitude towards politics, identity politics and history. \$23.00 plus postage.

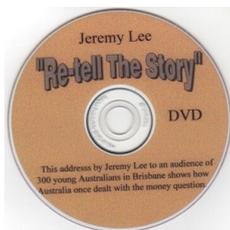
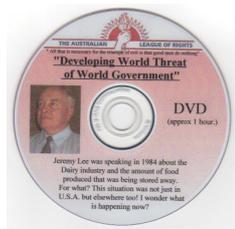
**The Thirteenth Tribe** is a ground breaking work of great importance, if only because it has shaped the way that people think about The Jews. It is based on the theory that European Jews, Ashkenazi Jews from Europe, are not descendants of Abraham but rather are the remnants of a tribe, the Khazars, that converted to Judaism in the Eighth Century. We know little about the Khazars, but we do know for certain that they existed and that they were Jewish. The Jews, Russians, Georgians and Armenians all wrote about the Khazars, but the Khazars left no literature, no books. This was perhaps because the Khazars existed during the Dark Ages, a period from which few books survive today. Koestler's thesis is that while the Khazars as a unified tribe may have disappeared, their descendants survived, only that they were no longer known as the Khazars. Instead, these people are now Eastern European Jews and they continue to live in the same places where the Khazars lived such as in Kiev and Odessa. The view of Arthur Koestler who himself was Jewish is that none of the mass movements of the Jewish people happened at all. Rather, the Jews stayed in exactly the same place where they have been all along because the Eastern European Jews are the Khazars. They are the same people. Just their name has been changed. Which is more logical: The Traditional Jewish view or Arthur Koestler's theory? \$21.00 + Postage



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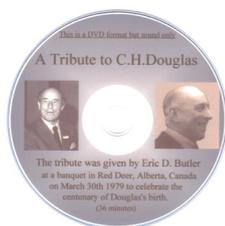


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This address to an audience by Jeremy Lee of 300 young Australians in Brisbane shows how Australia once dealt with the money question.

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THREE NEW TITLES:

**"Grace and Mortgage: The Language of Faith and the Debt of the World" by Peter Selby**, the President of the National Council for Independent Monitoring Boards. He was previously Bishop of Worcester, Bishop to HM Prisons and a Church Commissioner.

"This book has largely been about the violation of the conditions of the economy of exchange, such that it no longer shows that it takes place within the gift economy of God. The violation of the poor at home, of debtor nations abroad, and of the planet we share, are signs of an economy of exchange that does not know itself as inhabiting an economy of gift, that is oblivious to its conditionality, and that it therefore is unable to give and receive genuine gifts, the gifts of God and one another.

An economy of exchange that no longer dwells within the realm of gift turns into one in which exchange is itself dishonoured, and in which there is space neither for the gift nor the graciousness that are essential to the experience of God. In such a debased economy all becomes contract, and broken contract at that. It is to such a world that Christ came as Gift from the Giver, a Jubilee from Nazareth, to renew the gift and to call for a response: the remission of the debts that had accrued, the remission of the debts of those who had been violated by an exchange economy that had in its turn forgotten the condition and purpose for which it had been given." – Peter Selby. Price \$38 inc. p/h.

**"Decoding Mammon, Money as a Dangerous and Subversive Instrument" by Peter Dominy**: He has served as missionary in Nigeria for fifteen years before pastoring two parishes in the UK. He is an Emeritus Canon of Chichester Cathedral.

The book is a condensed version of the author's PhD thesis for the University of Exeter, approved in 2011, entitled "De-Coding Mammon: Money in Need of Redemption," which is available on the university Web site (to which readers are referred for a more detailed treatment of the subject) at <http://hdl.handle.net/10036/3065>

"Decoding Mammon" is an exposition of the negative assessment of money implied in Jesus' statement: "You cannot serve God and Mammon". On the basis of the theology enshrined in the Old and New Testament and in the long-term tradition of the church, it is claimed that problems associated with money do not arise simply from the way it is used but from the nature of money itself. Despite the fact that money has enabled great economic development, and in contrast with the general consensus of governments, economists, and many

theologians that money is either a positive or neutral instrument, the book seeks to show that money is a deeply flawed instrument, created by fallen human beings, and fashioned over the years to suit the interests of those in power rather than the needs of people in general. It is argued that money should be allowed to operate within severe restrictions, and that any reformulation of the global economy as a result of the recent financial crisis needs to be based on this understanding.

Price \$37 inc. p/h.

**"Taxing Air: Facts & Fallacies About Climate Change"**

Price \$30.00 inc. p/h.:

The book is not written by "alarmists", nor is it by "deniers" - it is by SCIENTISTS - it tells what science observed so far. "Taxing Air" will answer many questions about the CLIMATE, there is an urgent need to be informed and open the debate. Firstly, find out: do we need a TAX dictated to us by UN to fix a problem... what problem? You may ask why tax air? Are we polluting? **No! Carbon Dioxide is Not a Pollutant!** Over the last 500 million years, the levels of CO<sub>2</sub> in the atmosphere, has varied between about 0.5% (5,000 ppm) and 0.03% (280 ppm). Ice core studies have shown that changes in ancient atmospheric carbon dioxide level persistently lag parallel changes in temperature by up to 1,000 years. That temperature leads carbon dioxide, in this case by up to 200 years, is well documented in recent ice core study (2013). The points considered are of physical effect, but **the molecule is also the key for one of the most crucial biological function of furnishing plants with the essential material they need for photosynthesis. Carbon dioxide is a plant food**, it underpins all plant growth.

To the degree that presently increasing concentrations of carbon dioxide might cause mild warming - and noting that our planet is currently traversing a short warm interval in an extended series of glaciations - more carbon dioxide is likely to be beneficial. Where plant growth is concerned, 'however likely' has nothing to do with it, for it is certain that moderate increases in carbon dioxide beyond present levels (say to a doubling or tripling) will enhance plant productivity; combined with which, plants use water more efficiently at higher carbon dioxide levels. Recent studies have estimated that between 1989 and 2009 about 300,000 km<sup>2</sup> of new vegetation became established across the African Sahel region in parallel with the increasing levels of atmospheric carbon dioxide. In other words, the recent increases in carbon dioxide have helped to green the planet and feed the world.

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