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The central theme is that our society is largely populated by delusional people who believe in the duality of victim/oppressor. This is conditioned behavior brought to us by Big Brother and reinforced by super-hero movies. If you are a victim, you capitulate all your power to a “savior” (i.e. politician, Jesus, etc.) and throw up your hands with the lie you tell yourself – What can just one person do? Of course, that means you abdicate your personal responsibility to take care of yourself. -
Social Credit Discussion Group

STOLEN GENERATION? by Dallas Scott
 taken from <http://theblacksteamtrain.blogspot.com.au/>

I will admit that I cringe when I hear the words “Stolen Generations”. It makes me uncomfortable, because like most of the issues surrounding Aboriginal affairs, what I have to say will affect those who are close to me, and not always in a positive way. Offence can be taken in just a few words, and although I am loathe to cause any harm to those I love, it has become a choice between a moment of possible offence, vs a much greater harm and problem we need to face. Unlike most of the topics that come up with regard to what we should be ashamed about when it comes to Aboriginal affairs – domestic violence, drug or alcohol addiction, imprisonment, poverty, racism, homelessness – I don’t know anybody that qualifies as ‘stolen’, nor am I related to anybody who is, yet I am familiar with the term, and know people that use it to describe their own situations.

For anybody who wonders, I want to clarify my understanding of the term ‘stolen generation’ for you. The “Stolen Generation”, in simplified terms, refers to a policy of removals of Aboriginal and part-Aboriginal children from their families and cultures, to be raised in white society as a means of eventually ‘breeding out the Aboriginal’. At first, it was claimed to be a ‘White Australia’ policy, but then after the public failure of several court cases, justification for the claim – despite the lack of legal success to back it up – came by widening the narrative a little more, to explain how a law that did not exist was actually a secret conspiracy to falsify tales of neglect, and carry out their diabolical plan with the full support of the legal system instead.

As those who have read my blog before would know, I was raised in foster care, by parents who were not Aboriginal and had white skin. I was not stolen, but instead I was given with open arms by some of my relatives to the Mum and Dad who raised me. They raised lots of foster kids, some who even had a non-Aboriginal parent and were much lighter-skinned, but they stole none of them. Instead, the phone would normally ring, often in the middle of the night, with a desperate parent on one end begging for Mum’s help and the next day we would have a new family member. Sometimes for a week, other times a few months, sometimes years.

Where the ‘stolen generations’ story becomes a dangerous narrative, is when you have those who use its inability to be debated, due to the highly sensitive matter of the subject, as a means to gain sympathy for those people who should otherwise be encouraged to get help and face the demons of their past. From my own personal experience, of those who have claimed to be stolen, but instead are easing their need for sympathy for their suffering with a label instead, going along for the ride is not a positive experience. While the label might earn you quiet respect, and immediately paralyse most people into asking no questions and instead letting you share as much or as little as you like about your background, the longer you avoid your real story – whether that be in order not to have to face some hard truths, or ask some harder questions of yourself – things aren’t going to get better for you. Having a name for your pain means nothing if it’s a misdiagnosis.

I cannot imagine how difficult it would be to have been completely abandoned, but I do know what it is like to be denied parts of your history. My biological mother chose to share little of herself and her history, leaving me with gaps that I have spent years trying to fill - but am yet to feel like I’ve succeeded at accomplishing. I’ve walked arm in arm with my biological sister as she made her first tentative returns to Lake Tyers. I know how frightened she was of being accepted, and we sat for many nights where I repeatedly reassured her not to be afraid, that so many people could not wait to see her and just wanted her in their presence again,
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but until she had seen it for herself, her apprehension could not be eased by my words alone. I know this because I feel this way about going to Wallaga Lake - where my mothers family are from – and where I have been only as a very small child.

This is the downside to Adoption and Foster Care for some kids, regardless of skin colour. Reconnecting can be difficult, heartbreaking, or wonderful – there is just no guarantee of which outcome you're going to get, and the fear of rejection can be so overwhelming for some that it takes them years to even try. When the biological parent passes away before the answers can be had, it is a horrible emptiness and regret that cannot be undone, and makes the journey to find resolve seem that much more difficult and insurmountable. We should provide support and counselling to any people who are affected by these issues, rather than funding a label or narrative that is failing to deal with the deeper issues that are underlying these claims.

Blaming the white man, or the government for taking your kids away is easier for some of my relatives because they can be supported by others for being a victim, yet I am starting to realise that this is having a terrible cost to the younger generations, as they fall prey to the same answer of covering the pain and suffering we won't or don't talk about and resolve with honesty, by easing their confusion or emptiness with alcohol or drugs. We've done ourselves no favours by trading our need for sympathy for that sense of loss or displacement by letting people class us with a label that will explain away our sadness or dysfunction or failures, to avoid talking about the things that are painful and causing us to repeat that pattern again and again. The problem is, that sympathy is based on a lie, and the real sympathy, understanding and help they need never comes because the trade off for that comfort of a label that explains all your ills without having to look deeper is the eventual realisation that the questions never go away.

Parents who surrender their children face a suffering all their own. Since becoming a father myself, I am more in awe of what my biological father did for me, and am thankful that he didn't pass away before I got to tell him just how much I appreciated how hard it must have been for him to give us away to give us a better life. I hope never to be in a situation where my life has spun out of control to the point where I have to hand my children to someone more stable than myself to care for them. But if I had to, I would. I love them too much to have them suffer along with me when there are options for a better life for them.

I would not be surprised to learn that my biological mother would have considered us 'stolen' from her at some point in her life. From where she stood, it would have seemed the most adequate description of what she was going through during that time. She did not get a say in where we lived, in fact, was quite vocally opposed in the few small encounters we had during my childhood, and we grew up without a connection to her heritage and culture.

I can only hope that she didn't go along with the narrative though, because it wouldn't be true, and it wouldn't have allowed the real culprits for her suffering to wear the blame.

Who were those culprits? Not a secret conspiracy, but instead a culture that valued the opinions of one family over another, over those of the woman who gave birth to us and held us in our arms when we arrived into the world - when it came to making decisions about their children. A society that was less tolerant, less understanding, and less welcoming of Aboriginal people back then, that resulted in her isolation and allowed her own prejudices against white people to be forever formed and one day drive a wedge between us and cause our estrangement. It was painful for her, and it must have been awful, and I have no doubt that her suffering led to her struggles with alcohol. What I can't make excuses for anymore, is that for decades her choice to slowly kill herself with grog was allowed to go unchecked and unchallenged, excused by those who wanted to ease her suffering with an easy answer that seemed to make her happy but ultimately, didn't help her into anything more than an early grave. Heavy drinking devastated her life, and resulted in her enduring her final years spent missing a limb and pushed from place to place in a wheelchair as a result of the diabetes that ravaged her body. It could have been different, and if we don't focus on making sure it isn't for those who are still with us and suffering, then we're going to continue the cycle of broken hearts, misplaced hate, and never moving forward and closing the gaps that count.

I am also sad that my father didn't get the help he needed. Those who did encourage him to do so were shouted down and often ignored, as others around him enabled him and made excuses for him too. They should have to wear some of the guilt and regret that he felt, for they helped to directly cause it by their actions. Sad stories don't need a blame narrative, they need to be dissected, understood and the right help found for the people who are suffering.

I apologise for all the times I have stood silent and let the narrative go unchallenged in my own circles. I've helped nobody by standing by and letting people focus on finding someone to blame, rather than healing and moving forward.

I've fought it through the world since then,
And seen the best and worst,
But always in the lands of men
I held Australia first.
I wrote for her, I fought for her,
And when at last I lie,
Then who, to wear the wattle, has
A better right than I?
Henry Lawson

**ECONOMIC GRACE OF ‘SOCIAL CREDIT’:
National dividend and Compensated retail prices to
facilitate consumer goods distribution in an age of
robotics** by guest writer Wallace Klinck

“The unacknowledged, but obvious, truth is that unnecessary work, imposed by either edict or contrived financial legerdemain, is slavery and servitude—totally irrational and immoral. Every engineer worthy of the name is trying to eliminate the need for human effort as a factor of production while every witless or hypocritical politician, pressured by the financial powers above and an insecure and uncomprehending population below, is professing, at least, to promote policies designed to ‘put people back to work.’”

Make it your business to listen to this five minute audio of Major C.H. Douglas, founder of Social Credit (1934):
<https://youtu.be/gpHJdApvtO0>

Impossible to Recover Costs Through Sales

Because of its deleterious impact on personal freedom and initiative, centralization of both economic and political power is the critical issue facing society. The primary obstacle to reversing this growing concentration of power is an almost universal ignorance of the manner in which the existing financial system renders the price-system increasingly non-self-liquidating, making impossible the recovery of industrial production costs through sales. Institutions and individuals attempt to resolve this problem by resorting to bank debt, thereby obtaining access to the products of industry by the self-defeating expedient of mortgaging our future—i.e., transferring these costs as an exponentially growing debt charge against future cycles of production—and by engaging in an orgy of wasteful and destructive activities, effectively culminating in continuous war.

Their monopolistic proclivities disincite both Finance-Capitalism operating under the Monopoly of Credit and every form of collectivist organization (e.g., socialism, communism or fascism) from grappling with this problem. The solution must entail an appropriate modification of the existing financial-credit and price system so as to properly facilitate distribution of the immense output of modern technology-based industry, in the context of expanding leisure.

Nearly a century ago this emergent challenge was studied in depth by the British engineer Clifford Hugh Douglas, who not only analyzed the defects of the existing price system as it functions under present financial and industrial cost-accounting conventions, but also put forward realistic remedial proposals. Between and for a period after the World Wars, Douglas’s ideas, which he named “Social Credit”, attracted large numbers of adherents and spawned many political movements in countries around the world.

Douglas recognized that life is more than bread alone and that in order to attain his full stature man must be released from unnecessary material concerns in order to make time for matters of the Mind and Spirit. This clearly was inherent in certain much-neglected aspects of the message of Jesus, who explicitly stated that lack of faith is the reason for our

obsession with toiling our own way to material survival. Jesus asked how we could doubt that God, who provides for the fish and birds and the beasts, knows our needs and will provide even better for us. On more than one occasion Jesus unconditionally distributed loaves and fishes to crowds that had gathered to hear him. To indicate how reality operates outside of puritanical human notions of morality, Jesus pointed out that his heavenly Father causes the sun to rise on the evil and the good, and lets **rain fall** on both the **just** and the **unjust**.

An aspect of this divine caring is the ability we have been given to accumulate understanding of natural laws, which has resulted in an endless extension of “mechanical advantage”—termed by Social Crediters the Unearned Increment of Association—from which has emerged our amazing modern technology with its outflow of material abundance. Through learning how to associate effectively in the areas of both human endeavours and material resources, we have multiplied our productive capacity many thousands, if not millions, of times over. The historical aggregation of Unearned Increments has provided the vast Cultural Heritage upon which we all so greatly, if unconsciously, depend.

This is the background of why Social Credit came to be perceived by its leading thinkers as “practical Christianity”. Although Douglas did not set out to design it as such, ongoing development of Social Credit thought has revealed it to be uniquely consonant with and revelatory of the assurances given by the founder of the Christian faith.

This realistic perception of our situation is absent from the major ideologies of our time. For example, Libertarians promote the notion that the individual must “make it on his/her own”. No one today (apart maybe from individuals lost in the wilderness) is doing this; all have the benefit of the Cultural Heritage, which ties us in a web of dependencies not only with our contemporaries but also with previous generations.

Socialism, which calls for State ownership and administration of the means of production—the central planning of the economy and of human activity—similarly endeavors to alienate people from their heritage. Besides specifically attacking the very principle of inheritance, Socialists force the energies of the members of society into mandatory employment in projects prescribed by the State. Suppression of individual initiative is an inevitable result of this constraint of access to the possibilities afforded by the richness of the Cultural heritage. This observation applies to all forms of “socialism”, whether national or international in nature.

Inverse of Socialism, Negation of Finance Capitalism

Social Credit is the inverse of socialism and a negation of finance capitalism. Many persons have it in their minds that a sharing society necessarily is socialistic; i.e., power centralizing. Presumably they think this way on the erroneous assumption that the sharing will be accomplished by redistributing existing wealth by means of various confiscatory forms of taxation. However, Social Credit, uniquely, stands not for redistribution of earned incomes, but rather for distribution of consumer goods at source as they emerge from the production line.

Douglas enunciated and stressed the truism that production without consumption is sheer futility and waste.

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The fundamental task of economic policy is to match and balance the cycles of consumption and production.

Producers' costs cannot be recovered without money received from consumers, whose incomes alone provide business its means to liquidate all financial costs of production.

In order to effect this balance, Douglas recommended that National (Consumer) Dividends and Compensated (lowered) Prices at point of retail sale must be provided and financed by a Government Agency (created or existing, whatever is most efficient and convenient) with funds not derived from taxation but drawn down from a properly constructed National Credit Account. This would be a continuously updated actuarial accounting of the nation's real credit, being an inventory of all those resources which are available to be used for production and which, if so used, may result in the making of financial prices.

Unfortunately, the public are conditioned to reason from the false assumption that the economic "pie" is limited to the financial incomes paid out in production, and hence they perceive this as the only possible source of funding. This assumption includes the erroneous corollary that the price-system is self-liquidating; i.e., that incomes paid out as wages, salaries and dividends are not only equal to, but available to meet, the total financial costs of production. That this is a major fallacy is readily proved by the enormous accumulation of inflationary private and public debt created as loans by the banking system, which allows goods to be purchased after a fashion but does not liquidate their financial costs of production in a synchronized fashion. As a kind of stop-gap expedient, these loans merely transfer these costs into the future, to be liquidated with income derived from later cycles of production unrelated to the cycles in which they were incurred.

The physical (i.e., real) costs of production are met as production takes place. Obviously, if this were not the case, production could not proceed. This is self-evident and axiomatic. When goods are produced in finished form they are meant to be used and should be immediately available to the overall consuming public *in toto* and without entailing any residual financial debt.

This universal piling-up of debt is bogus and is required only because price increasingly includes, as real capital replaces labor as a factor of production, allocated charges in respect of real capital which are not distributed as income in the same cycle of production. Consumer income is cancelled prematurely, leaving a growing deficiency of income relative to the total prices of goods awaiting purchase. In other words, the flow of final prices increasingly exceeds the flow of effective financial purchasing-power. Purchasing-power is prematurely cancelled in respect of still existing real capital, whereas it should be cancelled only at the rate of actual physical

consumption or depletion. Money should be issued at the rate of production and cancelled at the rate of consumption. In the face of this predicament, we can simply forgo acquisition of these goods, leaving the producer no option but to warehouse or destroy them and go bankrupt—making his endeavors a mindless exercise in futility. Or we can ensure that, while required remaining actual "workers" (i.e., recipients of remuneration from others for services rendered) continue to have the benefit of their earnings, all citizens, workers included, have access to the full output of industry by being provided adequate aggregate purchasing-power to make this possible.

Besides being a practical necessity, such an arrangement recognizes the share all have in the almost fantastic Cultural Heritage of Civilization. In a Social Credit dispensation, Inheritance would be generalized.

In stark contrast is the socialist attitude, which is that inheritance is evil and should be abolished.

Social Credit is for a Sharing Society

Social Credit stands most definitely, unashamedly and unabashedly, for a sharing society—and as labor is increasingly reduced by technology it would become more sharing with the passage of time. Unlike Socialism, which in reality has always been more about centralized control than about sharing, Social Credit does not involve State ownership, planning or administration of the economy or of social organization as such. By giving people as individuals full access to the ever-increasing abundance made possible by technology and to concomitant economic independence, it is in fact highly decentralizing.

The rational purpose of technology is to eliminate inefficiency, and "jobs" concocted merely for the sake of distributing incomes are precisely that—mere wasted energy and materials. The solution to the problem of economic insecurity in the modern age of super-production does not lie primarily in "making" work, but increasingly in facilitating distribution. Those who clamor for "jobs" actually visualize a model along the lines of fascist and communist states, which give and demand of everyone endless work throughout their lifetime, in accordance with the rather suspect dictum that "work will make you free"—but not *until* you die.

The unacknowledged, but obvious, truth is that unnecessary work, imposed by either edict or contrived financial legerdemain, is slavery and servitude—totally irrational and immoral. Every engineer worthy of the name is trying to eliminate the need for human effort as a factor of production while every witless or hypocritical politician, pressured by the financial powers above and an insecure and uncomprehending population below, is professing, at least, to promote policies designed to "put people back to work."

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Frankly, if I desire “work”, then I want to do it by my own choice and at my own leisure, increasingly freed from the enforced conformity and servitude of the existing system.

We should not be striving to provide more, and more, human work but rather more technological productive efficiency with augmented effective consumer purchasing-power capable of eliminating consumer debt and liquidating industrial costs in a timely manner. Let robots do the work. Tirelessly and without complaint, they perform the vast majority of it better than people can.

You want more work? Then let’s have another war—or, better yet, continuous wars until we end up destroying the whole planet or all life upon it.

Indeed, the flaws in the current financial system provide a constant incentive for military war, which normally is just an extension of economic war. Unbalanced international trade is driven by the increasing inherent orthodox need to export—not to receive an equivalent of real wealth in return, but to capture financial credits from other nations to compensate for the internal intrinsic deficiency of consumer purchasing-power that exists in the domestic price-system of every nation.

Anyone who does not understand this compulsive destructive dynamic of the modern financial-economic system is totally unqualified even to comment on our economic position.

The abundance that technology makes possible should set men and women free from physical want, increasingly enabling them to choose independently and without duress their preferred activities in life. As opposed to the ubiquitous Keynesian, cognitively dissonant, counterfeit socialist concept of “economic democracy” as a centralized administrative proletarian Work-State, Social Credit gives real meaning to the concept of economic democracy by favoring a consumer-motivated system of production.

C. H. Douglas stressed the importance of understanding policy by tracing its pedigree. From a metaphysical standpoint, Social Credit would be a practical, physical incarnation of the Christian Doctrine of Salvation by Unearned Grace—in contradistinction to the prevailing Judaic conception, and system, of Salvation through Works. The current financial system is predicated upon a materialist philosophy characterizable as *do ut des*, meaning “this for that”—in other words, that nothing can be obtained except it be earned, that, as the saying goes, “There is no free lunch”. It is the underlying principle of the madness-inducing doctrine of “Salvation through Works”.

Hence, the existing financial system issues money only as debt for production and never for consumption, except in the latter case as debt which must be acquitted by future work. This policy of issuing money only for work might have had some basis in equity in the primitive economy where production was primarily due to human effort. It makes no rational or moral sense whatever in the modern highly technological economy where non-human factors of production predominate and human intervention becomes increasingly a mere, although essential, catalyst

within a vast productive complex.

Social Credit coheres profoundly with the Christian philosophy of Salvation through Unearned Grace—Grace being an outright gift from God. Spiritual Grace has, or should have, a physical counterpart, or incarnation, in the economic or material realm. Thus, from this philosophical standpoint access to consumer goods and services should increasingly be justified not by work alone but rather by the individual’s share in an inalienable inheritance of the communal capital that has accumulated over the ages. The effect of growth of our historic Cultural Heritage has always been to advance the potential for faster, more diversified and less wasteful productivity, with an accompanying potential for enhanced human leisure. Christian philosophy holds that it is a major sin to make an end of a means. The rational purpose and end of production is consumption, not to create work (a means). An economic system should provide goods and services for mankind as efficiently as possible with minimal trouble and effort for all concerned.

One might ask how it is possible for a nation such as the United States of America, professedly predicated upon Christian principles, to base its entire economy and social structure upon a financial system that is a total inversion of those principles. A clue to this strange contradiction may be found in Douglas’s observation that Finance and the Established Media are concentric. As a result, he said, society has been hypnotized, with the consequence that only a drastic de-hypnotization can save it.

If society can pursue a continuous, destructive, malevolent and malignant policy of devastating the continents and populations of foreign nations, then surely we can easily pursue instead the civilized alternative of providing (Consumer) Dividends and Compensated (lowered) Retail Prices to support a secure and leisured life for our citizens. Under the existing iniquitous financial system we are driven to deliver those potential Dividends to other nations in the form of bombs. This would appear to be insanity by any rational criterion, but it satisfies the overarching irrational one of providing plenty of “jobs” and “incomes” (not to mention “profits”)—albeit at the additional cost of stupendous physical waste, human suffering and a massive, exponentially expanding financial mortgage burdening our future. This too would appear to be insanity, but apparently not to members of the banking fraternity, which finances it all with conspicuously detached equanimity.

Surely the time is long past when individuals and nations should have stopped “fighting” amongst themselves and instead concentrated their intelligence, energies and talents on demanding reality-grounded financial and economic policies.

I hope that the above commentary may help to clarify some of the major questions and issues often raised about Social Credit.

Dr. Oliver Heydorn has recently published a major informative book, comprehensively incorporating C. H. Douglas’s essential ideas.

Refer: <http://www.socred.org>

“Nutrition and Physical Degeneration, A Comparison of Primitive and Modern Diets and Their Effects” - Weston Price (First published 1938)

It was physical breakdown of our modern civilization with special consideration of tooth decay and facial deformity that Dr Price was studying; by collecting data from different locations and among different races from around the world.

In 1936 he reported from an isolated Aboriginal community at the Lockhart River, who were dependent upon both sea and land for their foods. This area had had very little encroachment by the white population and there were no roads.

Only 4.3% of all teeth examined had been attacked by dental caries or 32.7% of the individuals had dental caries. The proportions of their faces were splendid, dental arches wide and well contoured.

Dr Price writes about Aborigines, that “They have developed in some respects further than any other ancient race. Their skills in tracking and outwitting the fleet and cunning animal life of their land was so remarkable, that they have been accredited with a sixth sense. They have been able to build good bodies and maintain them in excellent condition. Their eyesight was so excellent, they could see for a mile and at night could see stars the white man could not see”.

Many a white man testified to their good character. The growing boys were taught deference and esteem for their elders in many impressive ways. Above all the most important observation Dr Price made was: “While they were the sole arbiters of their fate they demonstrated great contrast in physical development and perfection of the body compared to other communities where the food was supplied by the officials.”

In concluding he says about the Aborigines with great alarm: “This group provides evidence of exceptional efficiency in obeying the laws of nature through thousands of years, even in a parched land that is exceedingly inhospitable because of the scant plant food for either man or animals. Their race is dying out with great rapidity wherever they have changed their nutrition to that of the modern white civilization. For them this is not a choice, but rather of necessity, since in a large part of Australia, the few that are left are crowded into reservation where they have little or no access to native foods and are compelled to live on the foods provided for them by our white civilization. They demonstrate in a tragic way the inadequacy of the white man’s dietary program.”

LETTER TO THE EDITOR

The Prime Minister's dream of 'a national consensus in favour of a particular form of recognition' looks to be unrealisable ('Indigenous plan on recognition scuttled', 4/8). It is caught between the excessive demand (for 'substantial' reform) by Aboriginal spokespeople and the innate conservatism of the Australian electorate, which will turn down anything that endangers national unity or unjustly favours one ethnic group at the expense of the others. The truth is that amendment of the Constitution is not the appropriate way of improving outcomes for the descendants of our 'first peoples' and strengthening inter-racial harmony within the nation. The government should abandon the referendum project as unworkable and go to the next election with a policy of realistic assistance for those deserving help. - *Nigel Jackson, Belgrave, Vic*

Comment

We read in “Land Rights News,” Northern Edition April 2015, our “**PM (remains) unapologetic over ‘lifestyle choice’ comments.**” The article is referring to comments made by our Prime Minister on ABC radio in Kalgoorlie on March 10, 2015, that “We cannot endlessly subsidise lifestyle choices that are not conducive to the kind of full participation in Australian society that everyone should have”.

Cutting funding is to achieve closure of 150 remote communities. That will hurt innumerable numbers of people. But it also means that “closing the gap” has not been successful. “There is a limit, Prime Minister says, to what to expect the state to do for you”.

Land Rights News also published another article by NLC CEO Joe Morrison “Living on the land is good for our people”. Morrison says:

“Real connections to the country is not only culturally sustaining, they have not opted for ‘lifestyle choices’ but they have opted for survival”.

“They are very happy families and much healthier (those living in remote communities). Living is hard, where they literally live off the land. But, the Aboriginal people out there are the front line of environmental protection, bio security and sometimes border protection”.

Conclusion

Excellence of the physique and character of the Aborigine was achieved, all due to ancient wisdom - similar to that of social credit - inherent in the natural law - and therefore free for all to enjoy.

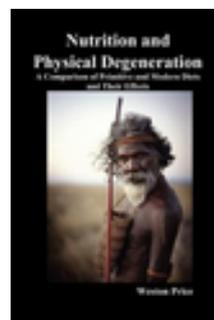
The hope is that there is still enough wisdom, dignity and fortitude in this once self-reliant people to preserve their race and way of life. The fight to achieve this, I would call, the correct “lifestyle choice”.

Land Rights: *Qui bono?*

As the 'end result' of the Land Rights Movement, the Aboriginal is now moved away from the land and the land then handed over in 99 year leases to the mining magnates and fracking giants – **by ALL MAJOR POLITICAL PARTIES -**

THIS ALWAYS WAS 'THE ONE WORLD PLAN' – COMMUNIST AND CAPITALIST ALIGNED

Refer to: <http://www.bookdepository.com/Nutrition-Physical-Degeneration-Weston-Price/9781849027700>



YouTube Video – 10 Canoes

<https://youtu.be/LqIWW5UG11s>

Beata and I recently watched an excellent youtube video about the Australian Aboriginal culture that 'gave us a small insight' into their culture, of which they have every right to preserve.

REMAINS OF ENGLISH JAMESTOWN COLONY LEADERS DISCOVERED

BBC News, 28 July 2015

The remains of four Englishmen who formed part of the elite of the first settlers to arrive in Virginia have been found and identified at historic Jamestown. Questions about the identity of one set of remains is said to be perhaps the basis of rewriting the history of colonial America. Four burials, which have been identified as belonging to a clergyman and three military men were found in the cemetery of the oldest Protestant Christian church in what is now the United States. The burials date to a period between 1608 to 1616. The site has been the scene of archaeological excavations for decades.

British archaeologist James Horn said of the find, "This is a major discovery, these four men are the oldest figures to be discovered in America." Horn is the president of the Jamestown Rediscovery Foundation. "Lost to history for over 400 years, the discovery of these remains reveals new clues about the life, death and the importance of religion in one of the most important English colonies" in America, said Horn on July 28. "The living conditions were harsh" in this first settlement, said Horn. "Coming to the New World was risky for a European. Hunger, Indian attacks and disease killed the settlers and most of them did not live beyond 40," he added. "What we have discovered here in the earliest English church in America are four of the first leaders of America," said Horn. "There's nothing like it anywhere else in this country."

The four men, aged 24-39 years, have been identified by combining modern technology with research in British archives. Among those identified by the experts were the Reverend Robert Hunt, the first Anglican minister of the colony, and Captain Gabriel Archer, both of whom were part of the first colonizing expedition of 1607. It was commanded by Captain John Smith, who history records was rescued by Pocahontas – a native Indian woman whose legend was popularized by a Disney cartoon film. Archer and Smith were rivals. The site is the same church where Pocahontas famously married Englishman John Rolfe. The resulting peace between the Powhatans and colonists at the first permanent English settlement in America. The historical Pocahontas eventually emigrated to England and died there in the mid-1600s.

Alongside Hunt and Archer were found the remains of Sir Ferdinando Wainman - the first English knight to be buried in colonial British America - and Captain William West, who was killed in a skirmish with the Powhatans. They were buried near the altar of the church.

Besides the human remains, certain artifacts the archaeologists uncovered are mystifying experts and historians. The Jamestown settlement is often thought of as an exclusively Protestant endeavour. The discovery of the reliquary may reveal a more nuanced history.

Archaeologists had already found Catholic artifacts such as crucifixes and rosaries. However, these were explained away as anomalies.

Buried with the Archer's mortal remains was a small silver box that contained bones and at least one lead ampule. Scientists have identified the box as a reliquary: a container used by pious Catholics for safeguarding the relics, such as bone fragments, of saints. The ampule may contain holy

water. Archer's parents are believed to have been Catholic in Elizabethan Protestant England. Reliquaries and other trappings of Catholic worship were illegal at the time. Horn said that the discovery raises the question of whether Archer was perhaps part of a Catholic cabal or had been spying on behalf of the Spanish. While Catholic relics have been found in the Jamestown archaeological site before, the placement of the reliquary is especially poignant. Using CT scans to see inside the sealed box without damaging it, they gained a perspective that was impossible just one decade ago.

The Church of England had a strong role in the creation of an English America, said Horn, serving as a Anglican bulwark against Spain's Catholic colonies to the south. Some experts hold that the reliquary may have been simply repurposed for the Anglican Church. Religious strife in the British Isles made for mixed loyalties for centuries. "It was a real kind of ah-ha moment for a lot of us," said William Kelso, who serves as Jamestown's director of archaeology. "It was oh, religion was a big deal here, and that's often overlooked. Everyone thinks that people came to Jamestown to find gold and go home and live happily ever after."

The veneration of holy relics was abjured by Protestants at the time, just as Catholics - especially Catholic priests - were subjected to persecution and death at the hands of English officials. Catholics who refused to bow to the official Anglican Church were known as recusants. Those Catholics who outwardly adhered to the Anglican Church but clung to the Catholic Church are now referred to as crypto-Catholics. The discovery of the reliquary within an Anglican place of worship has caused some experts to conclude that there may have been crypto-Catholics among the early settlers.

The relevant burials were first unearthed in November 2013. However, scientists sought to first trace and identify their findings before announcing the discovery. Experts have been looking at the site since 1994. At that time the original James Fort was rediscovered. It had long been thought to have submerged into the adjacent James River. Mostly untouched and unexcavated for more than a century, the church site was found in 2010.

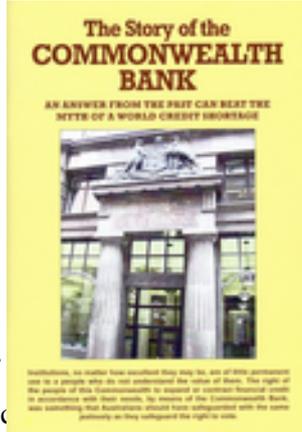
The four men unearthed in Jamestown were pivotal figures in the history of British America. Archaeologists plan to conduct further excavations at the church site in the hope of finding the remains of Sir Thomas West, an early governor of Virginia who led a rescue mission to save Jamestown when the colony was collapsing, Horn said. West was known as Lord De La Warr and became the namesake of the Delaware colony. Wainman and William West were both related to the powerful baron. Of the four newly discovered persons, only Wainman and Hunt had children. Those family lines could allow for DNA comparisons after more genealogical research is conducted. Researchers first want to learn more about those related to Lord De La Warr. Elsewhere in what is now the United States, other evidence of European settlements point to much earlier dates. Near Morganton, North Carolina, the remains of a fort believed to have been built by Spanish explorer Juan Pardo were unearthed in the foothills of the Appalachians. Experts date the fortress to 1567, decades before the four Englishmen perished in Jamestown.

THE STORY OF THE COMMONWEALTH BANK

(D.J. AMOS) In 1947, Australia, in the person of Mr. Makin, signed the articles of the International Monetary Fund and the International Bank. She was the 45th victim. A Gallup Poll, revealed that only ten percent of Australians had any rudimentary knowledge of the Bretton Woods Agreements.

Here ends the story of the Commonwealth Bank and 3 features in it stand out very clearly:

1. That of all the Administrations which have carried on the government of Australia, two of them are pre-eminent for the injuries they have inflicted upon the people they were appointed to serve: - The Bruce-Page of 1923-1929 (National-Country Party coalition), and the Chifley Administration of 1945-1949 (Labor Party). The former enslaved to domestic financiers an institution, which stood between Australia and ruin during the WWI, and could have been used to create permanent prosperity in times of peace. The latter rescued that institution from domestic slavery only to hand it over to a far harsher servitude abroad.
2. That institutions, no matter how excellent they may be, are of little permanent use to a people who do not understand the value of them. The right of the people of this Commonwealth to expand or contract financial credit in accordance with their needs, by means of the Commonwealth Bank, (now Reserve Bank) was



something that Australians should have safeguarded with the same jealousy as they safeguard the right to vote. They did not do this, so when the artificial depression of the "thirties" burst upon them, they were exposed to the mercy of domestic and foreign financiers, who knew no mercy. Today, thanks to the International Monetary Agreements Act of the Chifley Administration, they are just as powerless to help themselves against future depressions, which those same financiers may be preparing for them.

3. That International Finance now has complete control over the policy of the Commonwealth Bank - and through it over the policy of the entire banking system of Australia - no matter in whose hands the administration of the various banks may rest. International Finance can be trusted to see to it that the banking system in Australia is used, not for the benefit of the people but in furtherance of its own policy; **we prosper or starve as it determines."**

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