

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



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THE WORD BECAME FLESH AND DWELT AMONG US

When the world had its beginning, the Word was already there; and the Word was with God; and the Word was God. This Word was in the beginning with God. He was the agent through whom all things were made; and there is not a single thing which exists in this world which came into being without him. In him was life and the life was the light of men; and the light shines in the darkness, because the darkness has never been able to conquer it.

-- Gospel of John: William Barclay Study Bible

A blessed 2015 Easter to our Readers

CAN WE SURVIVE AS A CIVILISATION WITHOUT A FAITH TO UNITE US? Asks Andrew Bolt

Andrew Bolt 17 March 2015 in "The West, slouching to Mecca" asks: "Can we survive as a civilisation without a faith to unite us? To guide us? And with Christianity dying of indifference and embarrassment, is the West helpless against the claims of Islam for respect, converts and submission to a grand order?"

Look at the bitter fruits of the hyper-freedoms we've granted ourselves after destroying our own faith and tradition. Can this dysfunction and rootlessness really resist Islam?"

I thought it was all a bit rich coming from someone who has declared himself to be an atheist – or was it an agnostic? Be that as it may, I would like to respond to some of his questions and I think St. Augustine could help me here.



St. Augustine: A.D. 354-430

I have read: St. Augustine being of a passionate nature suffered great convulsions of the spirit as he passed through pagan and semi-Christian ideas. He suffered intense doubts when his various ideas seemed impotent in the face of his spiritual crises and was laid low by the feeling of desperation which asks: "Can anything really be known?"

When his striving began, he found his ideas bounded by perishable and sense-perceptible things, and was able to conceive of the spirit only in pictorial terms. Getting above this stage was like being set free, as he records in his Confessions:

"When I tried to think of my God, I could think of him only as a bodily substance, because I could not conceive of the existence of anything else. This was the principal and almost the only of the error from which I could not escape".

He tells how he sought everywhere for God: "I put my question to the Earth. It answered, I am not God," and all things on Earth declared the same. I asked the sea and the chasms of the deep and the living things that creep in them, but they answered, 'We are not your God. Seek what is above us'. I spoke to the winds that blow, and the whole air and all that lives in it replied to me, 'Anaximenes is wrong. I am not your God'. I asked the sky, the Sun, the Moon and the stars, but they, too, told me, 'Neither are we the God whom you seek'..."

Augustine came to realize that the answer to his question about how to find God could come only from one source - his own soul, for The Kingdom of God is within you.

Good Friday comes early this year – that is why we are observing it in this March edition of the *New Times Survey*. ■

HAVE YOU HEARD OF 'PI' DAY?

I thought the "Pi Day" article which appeared in the online journal *The Conversation*, 14th March 2015 was typical of the Materialistic/Mathematical Approach to Life: "Pi Day – on March 14 – will be particularly memorable this year: the date can be written 3/14 by those who opt for the month then day format, which is Pi to two decimal places, 3.14. If you include this year then that gives 3/14/15, which is Pi to four decimal places, 3.1415.

This happens only once a century, and the Museum of Mathematics in New York City, among others, is taking Pi Day 2015 one step further, by celebrating at 9:26pm, adding three more digits to Pi, 3.1415926.

You can personally celebrate the event 12 hours earlier at 9.26 am; wait a further 53 seconds to get 3.141592653 Pi to nine decimal places. That's probably the best time and date approximation to Pi you can get with your typical time piece, although the digits of Pi continue on indefinitely..."

In Sacred Traditions

In all sacred traditions the circle is symbolic of the unbroken unity of Heaven, the square the materiality of our earthly existence and the triangle is symbolic the world over of human consciousness. Whilst referring to the Sacred Geometry of the great churches, temples, mosques, etc., around the world Prince Charles wrote in "Harmony":

"The meaning that the symbolism of these buildings conveys is far more than information, but to understand it we have to experience it – to know it as a comprehensive scheme. Art and architecture music and poetry are the means of doing this because they come from the heart not the head..."

The same shapes convey the same meaning even though found in buildings thousands of miles apart and their construction is separated by many hundreds or thousands of years... The patterning that forms the geometry is derived from a very close observation of Nature. The great architects and artists of the past did not study Nature's patterns simply because they found them pretty they knew them to be the very patterns of life. They are just as innate in us as they are in a tree, so we need to be clear, we need to study the interconnected relationship between growth and order in the universe, the ancients were also exploring what lies at the very core of life – the element that makes it sacred.

This is the progress Pythagoras was describing – from the unity of oneness we get the duality of two and thus the first 'real' number, the third relating figure. Pythagoras and Plato both considered this elliptical, rugby-ball shape to be significant because it contains all of the most important geometric properties that make up the grammar of the natural world. The shape itself occurs many times in Nature not just in material form but in the way energy flows and finds balance in the world. If two bubbles of the same size fuse together they will do so in just this way, with the one sphere overlapping the other at precisely the point where together they produce the same special shape in the middle.

The ratio between the width and height is the square root of 3 or 265/153. 153 figures in St. John's Gospel. It was the number of fish caught miraculously when the risen Christ appeared before the disciples. ■

LIFE'S MULTIPLE UNIVERSES

Reading "From light to life: restoring farmland soils" by Dr. Christine Jones reminds one of the work of biologist, philosopher and social creditor, Dr. Geoffrey Dobbs. But first Dr. Jones, who writes: **Solar isn't just for rooftops. It builds soil too!**

"It may come as a surprise to many to find that in healthy soil there is a poor relationship between plant productivity and the amount of applied nitrogen (N) or phosphorus (P).

Recent research undertaken by Dr David Johnson and his team at New Mexico State University (NMSU) found there are other factors of much greater importance. What are these factors? And what can farmers do to optimise them?

The NMSU researchers discovered that plant growth is highly correlated with how much life - and what kind of life - is in the soil. In fact, microbial community structure, particularly the ratio of fungi to bacteria, had significantly more influence on yield than the concentration of inorganic N or P (Johnson et al 2012).

Given that flourishing communities of beneficial soil microbes are the 'key' to plant production, what is the secret to ensuring the right microbes are present in the right amounts? Plants. That's right. The most important factor for promoting abundant plant growth is to have green plants growing in the soil all year round.

The plant-microbe-soil connection

You may have heard that 'plants take from the soil'. Nothing could be further from the truth. Observe what happens in bare soil. It dies. Then it blows or washes away. If you could 'see' what happens around the roots of actively growing plants you would want to have as many green plants in your soil for as much of the year as possible.

The NMSU researchers found that planting diverse cover crops

between cash crops resulted in better yields than the use of synthetic fertilisers. And that wasn't all. Soil tests showed that the availability of essential minerals and trace elements increased. How does it work? Carbon inputs from living plants support the microbial activity required to improve soil structure, increase macro- and micronutrient availabilities and enhance soil water-holding capacity. In turn, these factors improve plant productivity. It's a positive feedback loop.

The NMSU research team found that as cover crop density increased, the effect became quadratic, due to the synergies between living plants and soil microbial communities. That is, $1 + 1 = 4$.

It all starts with photosynthesis

The energy needed to maintain flourishing soil ecosystems begins as light. This energy must cross two bridges in order to recharge the soil battery.

First, the photosynthetic bridge. In the miracle of photosynthesis, light and CO₂ are transformed to biochemical energy (carbon compounds) in the leaves of green plants.

Second, the microbial bridge. In the presence of beneficial bacteria and fungi photosynthetic rate increases and carbon 'flows' from plant roots into soil microbial intermediaries. If one of these bridges has been blown (e.g. no green plants or compromised microbial communities), soil health declines..."

Read further here: [http://www.amazingcarbon.com/PDF/JONES-NewFrontiersInAg\(Sept13\).pdf](http://www.amazingcarbon.com/PDF/JONES-NewFrontiersInAg(Sept13).pdf) ■

ADVANCE NOTICE TO ALL OF OUR SUPPORTERS.

This issue of 'New Times Survey' should see us caught up with the backlog of journals. The new physical address is Suite 8, Level 9, 118 Queen Street, Melbourne. The postal address remains the same, GPO Box 1052, Melbourne 3001. The phone and Internet service has still not been reconnected and the phone number still uncertain. This is causing some inconvenience, however, we must move on regardless of bureaucratic bungling. The premises are much smaller than previously so orders for books will be best

addressed to: Heritage Book Mailing Services, P.O. Box 27, Happy Valley, 5159. Phone: (08) 7123 7131. Journal and subscription enquiries to the Melbourne address.

Planning for the National Weekend in Queensland is now at the forefront of activities and the weekend of Friday the 2nd of October to Monday the 5th 2015 is booked. Please prepare yourself for an occasion to remember. More details soon.

THE SOIL BENEATH OUR FEET IS ONE SUCH UNIVERSE

Geoffrey Dobbs put it this way: "What the 'elemental' scientists with their speculative striving after some simple unifying theory do not seem to realise is that in biology we have a multitude of universes some of which we have scarcely started to study, because most of the money and careerism was channelled elsewhere. For instance, the soil beneath our feet is one such universe of a complexity exceeding the astronomical. The lichens, those remarkable examples of successful symbiosis to be seen on almost every rock and tree, were, except by a few pioneers, scarcely studied seriously until 1958, when the first (the British) Lichen Society was launched. There is indeed a vast mass of detail to be apprehended before we can make sense of it, but there is as much scope for imaginative speculation in each one of the numerous major branches of biology as in the whole of inorganic science.

The changes which have occurred in the biological outlook during this century have been quite as sweeping as those in physical science. The whole picture of the development of life on this planet has been altered almost as radically as Copernicus and Galileo upset the Ptolemaic System, or as Darwin and Huxley upset Archbishop Usher's biblical chronology. No doubt in his day the Archbishop's mathematical dating of the Creation at 4004 B.C. was considered extremely accurate and 'scientific.'...

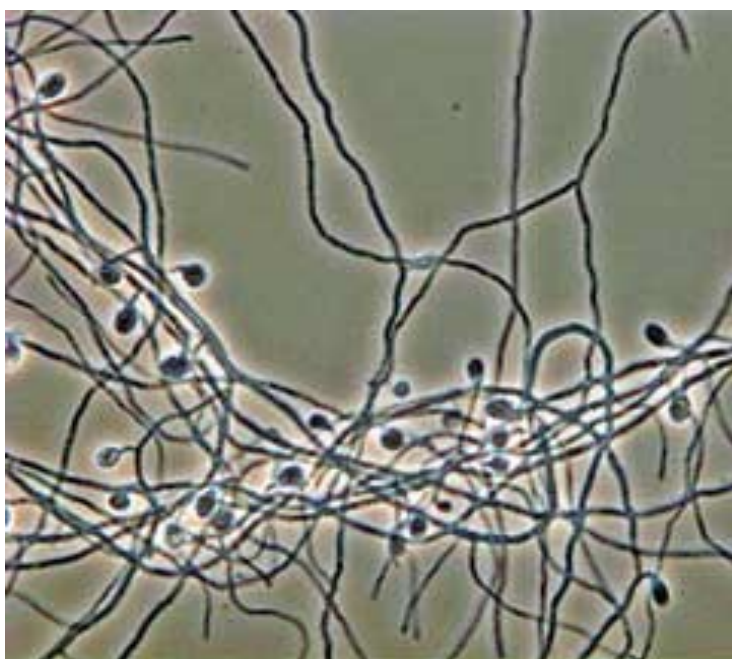
Now the whole picture is reversed, since it is believed that the earth's primitive atmosphere contained no oxygen but was

probably dominated by carbon dioxide. The early organisms cannot have been green. They must have obtained their energy and nutrition from their chemical environment. Chlorophyll must have come later, and gradually, during the ages, have transformed the air into its present oxygenated state. Thus, our present atmosphere can be seen, not as the pre-condition which determined the development of the green plant, but very largely as itself the product of the green plant.

Meanwhile the fungi, liberated from the need to be regarded as 'degenerate algae' could be studied for themselves and found to be an unique group of organisms, by many regarded as a Third Kingdom, neither plants nor animals, but possessed in their more advanced forms of a quite extraordinary life-history, including a dicaryophase, in which the two nuclei which ultimately fuse, remain associated - a strange variant upon the familiar processes of sexual reproduction. It was Reginald Duller who was largely responsible for this rehabilitation of mycology - a great and original scientist, but who has heard of him outside mycological circles? And how many physicists have any idea of the importance of fungi as symbionts with green plants, as compared with non-physicists who have at least tried to grapple with the physicists' much publicised speculative ideas? No doubt also, something similar could be written about many other branches of biology..."

Micro-life: Incredibly small bacteria and archaea, 2,500,000 in one gram of soil

Frankia filamentous soil bacteria



Soil Algae, one of many kinds of the 50,000 algae in one gram of soil



Chlamydomonas flagellated soil algae; green in life

THE SOCIAL CREDIT ANGLE by William Waite

Systems that aim to organise people can be placed into one of two groups; systems that limit peoples' freedoms and those that increase them. The latter philosophy is the foundation of the Social Credit movement conceived by the Anglo-Scottish Engineer Major Clifford Hugh Douglas.

It was the assertion of Douglas that as far as natural law and technology would allow, systems should free people to choose what they do with their time, and this forms the objective of the Social Credit proposals for the reorganisation of finance and economics. In his words, 'the scientific money system for the automation age of abundance and leisure.'

It is the objective of the organisation of finance, economics and industry at this time to limit people's freedoms to an ever-greater degree. This is confirmed by an analysis of the history of debt-finance, taxation, attitudes to employment, war and war spending, internationalism and environmental mutilation. The general trend toward the centralisation of power everywhere is systematically depriving individuals of power and, therefore, meaningful responsibility over their own lives. This trend runs contrary to the Social Credit tenant that systems are made for men and not men for systems.

Those first reading Douglas and coming to understand Social Credit will be surprised at his conclusions and proposals for rectification. Please persist. It is the belief of large numbers of people that understanding in the fields of economics and finance falls outside their intellectual ability and so is the exclusive domain of the experts, that is, those paid by power. The forces that control the lives of the people must be the active interest of the people if democracy is to be realised. It is the purpose of mainstream sources of information, including media and education, to obscure the truth about the controlling forces in our lives and so leave people confused and apathetic.

The interests of power over people are challenged in the Social Credit plan. Government and finance must be bent to the realities of our world for the promotion of freedom and the well-being of people which is inseparable from the responsible care of our natural world.

Douglas' proposals for a reorganisation of the monetary system, essentially 'that the monetary system be made to reflect facts' formed a major part of the discussion up to the Second World War. Since then they have been actively suppressed or, more significantly, ignored by a public decreasingly able or willing to study the problem for themselves, happy to believe what they are told.

The Social Credit observations and recommendations for monetary reform derive from a broader philosophy articulated by Douglas and believed and developed by Social Creditors. This philosophy is an elaboration of Christ's message that the 'Sabbath was made for man,' or that systems and rules are the servants rather than the masters of individuals. The maintenance of systems at the expense of individuals' freedom is so commonplace that few of us even recognise the extent of their impositions and influence in our lives. The legitimacy of these systems requires challenging, the philosophy and resultant policy of Social Credit is that challenge.

This website contains the invaluable and wonderfully concise writings of C.H. Douglas, a thinker before his time, whose ideas are as relevant today as they were when he first wrote them down. It is part of a global movement for the re-establishment of a sign post we will ignore at our peril.

It is the hope of every Social Creditor that Douglas' message would once again enliven in thinking people everywhere the desire for truth and the pursuit of real solutions to our problems.

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"Well is there some other way of making it visible?"

Dear Editor: Opening the *New Times Survey* for January 2015 on page two, I was catapulted back 40 years to that point where I finally grasped the nature of money!

It was a public meeting in Walcha N.S.W. where Eric (Butler) was the speaker. An economist and two students from the University of New England had come into the meeting well after Eric had started and sat right at the back.

At the point where Eric was describing how money was turned off during the "depression", but immediately war was declared there commenced a flow of money for the destruction of people and most of what had been built down the centuries. There was no shortage of money for this destructive activity.

Before he had his next breath this economics lecturer yelled out from up the back – "Here we go, all you have to do is print more money!"

Looking at the audience in front of him, with that startled look, then raising his head towards the interjector he said – "Well is there some other way of making it visible?"

In the moment of silence that followed, in that one instant, I was able to grasp what money was, after years of confusion. Like most others I was being paid in notes and coin and could only see money as such, that which had substance which my mind could deal with. But all of a sudden, alike God I saw it was invisible.

Years later at a meeting of Jeremy Lee's, a young woman turned

up who was one of the students at Eric's Walcha meeting. She told us how all the way from Armidale to Walcha on that day, their lecturer had told them all this League of Rights mob could do was preach printing more money. But, she said, all the way home there was total silence in her car.

Perhaps he made the same discovery?

All this was brought back to recently when I had to keep company with a young girl who was waiting to be driven to Wellington to attend her father's funeral. It was an awkward moment that I had not had to deal with before. Stumbling around for conversation I asked her had she spent much time with her father. Yes, she replied, right up until I left home to find work. He was an engineer who had invented and marketed many agricultural machines. I was in the workshop constantly helping and learning about all things that are a success if they adhere to a principle.

"He imbedded in me the importance of always starting from First principles, all success follows from that, just as failure follows non principles!"

The first principle about our problem is, apart from notes and coin, all other money is totally invisible. That is where we should start.

With best wishes, John Brett, Highfields Qld. ■

STEPPING TOWARDS ETERNITY: A JOURNEY WITH SIMON LEYS

Nigel Jackson

**In the evening of life, I am only fond of silence
I do not care anymore for the business of the world.
Having measured my own limits,
I merely wish to return to my old forest.
The wind that blows in the pine trees plays with my belt.
In the mountain, I play the zither under the moon.
You ask what is the ultimate answer?
It is the song of a fisherman sailing back to shore.
-- Wang Wei (699-761)**

Muhammad in the Qu'ran advises the reader or listener to 'seek knowledge, even in China.' Simon Leys has done this with a vengeance, as his collection of essays, *The Hall of Uselessness* (Black Inc., Melbourne, 2011), testifies. In one of these, 'An Introduction to Confucius', Leys considers the Master's book *The Analects*, of which he has made his own translation. He points out that 'no book in the entire history of the world has exerted, over a larger period of time, a greater influence on a larger number of people than this slim volume.' He adds that it is 'the only place where we can actually encounter the real, living Confucius. In this sense, *The Analects* are to Confucius what the Gospels are to Jesus.' (pp 272, 274)

Leys points out that one commentator on *The Analects*, Elias Canetti, has 'observed that [it] is a book which is important not only for what it says but also for what it does not say... *The Analects* make a most significant use of the unsaid – which is also a characteristic resource of the Chinese mind... [as typified by] the use of silence in music, the use of void in painting, the use of empty spaces in architecture.' Leys approves of this: 'The essential is beyond words.' He quotes a disciple of the Master: 'It is impossible to make him speak on the ultimate nature of things, or on the will of Heaven.' Yet, Leys tells us, Confucius regarded the will of Heaven as the supreme guide of his life: 'His silence was an affirmation: there is a realm about which one can say nothing... [his] silences occurred essentially when his interlocutors tried to draw him into the question of the afterlife: 'You do not know life; how could you know death... Does Heaven speak?' (Here the Master sounds not unlike that controversial modern teacher, Gurdjieff.) (pp 282-283)

Leys retells the story of Mi Fu (1051-1107), who, 'having reached the seat of his new posting in the provincial administration, put on his court attire, but instead of first paying a courtesy call to the local prefect, ...went to present his respects to a rock', an action that damaged his career. The great aesthete saw the rock, famous for its strange shape, as a 'direct imprint of the cosmic Creator'; by his gesture, Leys explains, 'he made it clear for generations to come that, beyond all social hierarchies and conventions, there exists another set of priorities that cannot suffer any compromise.' (p 297)

Confucius and Mi Fu would have appreciated, one feels, the wisdom of Biblical passages such as Exodus 3:14 ('I am that I am.'), Psalm 46:10 ('Be still and know that I am God.') and John 8:58 ('I tell you the truth, before Abraham was even born, I am.'). Clearly the teaching of Confucius was in accord with that of the Tao Te Ching, the greatest work of Chinese mysticism, attributed to the sage Lao-Tse. This Taoist classic begins: 'The way that is a way is not the Way.' In short, the divine cannot be captured in human words or images of human origin. To use a Judaic term, it is the Ain-soph, the Unknowable. There is good reason to suspect that when Jesus in John 14:6 states: 'I am the way, the

truth and the life', he is speaking of the same Way. Leys, a Catholic, quotes Julien Gracq as claiming that 'underlying the text of the Gospels, there is a masterly and powerful unity of style, which derives from one unique and inimitable voice; there is the presence of one singular and exceptional personality whose expression is so original, so bold that one could positively call it impudent.' (p 275) Another possibility, however, is that in the Gospels we meet a unique and inimitable teaching, just as we do in the Taoist classic, and that the figure of Jesus is essentially a literary construct to convey facets of that teaching.

Not everyone will agree that the portrait of Jesus in the four Gospels is wholly consistent and without contradictions; but perhaps Leys' attachment to Catholic teaching inhibits him from recognising this. What he has to say about classics surely relates to these books, as well as to others in the Bible: 'A classic is essentially a text that is open-ended – in the sense that it lends itself consistently to new developments, new commentaries, different interpretations. With the passing of time, these commentaries, interpretations and glosses form a series of layers, deposits, accretions, allusions, which accumulate, accrue, superimpose on one another, like the sands and sediments of a silting river. A classic allows for countless uses and misuses, understandings and misunderstandings; it is a text that keeps growing – it can be deformed, it can be enriched – and yet it retains its core identity, even if its original shape cannot be fully retrieved anymore.' To be fair to Leys, he does also quote Jorge Luis Borges as saying that 'the Bible... today is richer than when its various parts were first written.' Indeed, that is so. Though Catholic and other mainstream theology may be reluctant to admit it, there is good reason to suspect that the teaching in the Gospels is much older than two thousand years and that its allegedly historical narrative elements involving such folk as 'the Jewish elders' and 'Pontius Pilate' are accretions rather than essentials. (p 273)

The best, the most important, the central essay in *The Hall of Uselessness* is titled 'Poetry and Painting: Aspects of Chinese Classical Aesthetics'. Here the dignity of the arts and their close connection to the sacred are sensitively and profoundly explored. Works of art can arouse in us, Leys notes, an experience of bliss and harmony (the latter being 'the key concept of Chinese civilisation' and an equivalent, perhaps, of 'the peace that surpasses understanding' of Philippians 4:7). All phenomena are in 'a ceaseless state of flux' (just as Heraclitus said), but two forces balance each other which can roughly be called 'having' and 'being' (or non-having). 'The Chinese thinkers have wisely considered that 'being' can only be grasped negatively: the Absolute that could be defined and named, that could have qualifications, properties and characteristics, or that could lend itself to all the limitations of a positive description, obviously cannot be the true Absolute... Emptiness is the space where all phenomena are nurtured... The notion that the Absolute can be suggested only through emptiness presents momentous implications for Chinese aesthetics... It is by cultivating the arts that a gentleman can actually realise the universal harmony that Chinese wisdom ascribes as his vocation.' (pp 286-287)

A mysterious passage in the Gospel of John (3:8) is that which likens the behaviour of the Holy Spirit to the wind 'which blows where it pleases', which 'can be heard' [and known to be], but whose 'origin and goal cannot be known.' This account is close

(Continued on page 6)

to that which Leys gives of a foundational aspect of Chinese metaphysics: qi. He tells of the famous ‘Hymn of the Righteous Qi’, composed in prison by the prestigious Song dynasty statesman Wen Tienxiang, who was awaiting death after his refusal to co-operate with the recently successful Mongol invaders. (For more than six centuries all Chinese children learned it in school by heart.) ‘He described the conditions in his prison: for many weeks...he was surrounded by all kinds of pestilential qi – dampness, cold, filth, hunger, disease – and yet he observed that, alone among the other captives, he continuously enjoyed excellent health. His explanation was very simple: he was inhabited by a qi of righteousness.’ (p 297)

Leys explains the dual nature of qi, which perhaps resolves that enigma of European philosophy – the relationship of spirit and matter. ‘One single concept of qi can simultaneously cover physiological realities and abstract principles, material elements and spiritual forces... The literal meaning of qi is “breath” or “energy”... It describes the vital impulse, the inner dynamism of cosmic creation. For an artist, the most important task is to collect this energy within the macrocosmos that surrounds him and to inject it into the microcosmos of his own work.’ (p 298) This analysis sheds light on the phenomenon of the oeuvre of the American painter Andrew Wyeth (1917-2009), one of the greatest artists in the history of Western European culture, who was denied proper recognition in his own time because of the signal corruption of the art world by financial and political elements, leading to the ‘rule of the bogus’ now summed up by the single name ‘Picasso’. Advocates of ‘modern art’ (a suspect phrase from the start) derided Wyeth as a mere super-realist,

entirely failing to grasp, it seems, the enormous intensity of qi which his genius continually infused into his superlatively crafted works and which lifts them up to the level of paintings by Titian and Rembrandt.

For the Chinese the artist is not merely an imitator, as has often been claimed in European aesthetics. ‘To the extent that he succeeds in animating his painting with this universal breath, his very endeavour echoes the endeavours of the cosmic Creator... Painting is thus... an activity of creation...this is precisely the reason why it possesses [in Chinese culture] a unique prestige, a sacred character... for a Chinese painter, the measure of success was... determined by his capacity to summon reality... painting – more specifically landscape painting – constitutes the visible manifestation and the highest incarnation of China’s true religion, which is a quest for cosmic harmony, an attempt to achieve communion with the world.’ (pp 298-299) ‘Any work of art... plays the part of a “fisherman’s song” [a reference to the famous poem by Wang Wei (699-761) used as epigraph above]: beyond the words, forms and sounds that it borrows, it is a direct, intuitive experience of a reality that no discursive approach can embody.’ (p 307)

This short essay has had space only for examination of a small portion of the richness of literary achievement in this collection of essays, a collection which can be compared for quality to that of T. S. Eliot and very few, if any, other writers in English. The Hall of Uselessness is a testimony of a life lived with authenticity; and the overall oeuvre of Simon Leys can be expected to have a profoundly refreshing influence on our cultural life for a very long time indeed. ■

YES, GREAT TECHNOLOGY... BUT MASSIVE DEATH AND DESTRUCTION



The Global Hawk: Unmanned for ‘Death and Destruction’

What a tragedy it was designed for Death and Destruction and not as an aid to Life!

Wallace Klinck writes: One day an engineer came into our laboratory and sat at the table shaking his head. I enquired as to what was troubling him. He replied that the process was unstable and that the operators were incapable of controlling its continuous variation. I asked if it might be possible to automate the process. He looked at me wide-eyed and exclaimed, “Sure, we could automate it - but, my God! - we would put all of those

guys out of a job!” I remember thinking, “What kind of an engineer is this?”

Of course it was sheer economic sabotage - innocent enough, in the guise of genuine but misconstrued social concern. The man had simply reacted to a lifetime of largely unspoken brainwashing about the purpose of life and the basic moral justification for consumption. Apparently he had never realized that human input is rapidly being replaced by non-human factors of production - or simply did not pause to consider the profound implications of this inexorable trend. The Chicago Tribune recently carried a feature column claiming that it is anticipated that in the next mere twenty years about fifty per cent of all American jobs will be eliminated across the board by artificial intelligence and automation. Many other similar reports are being published. ■

**Social Credit is a Gift from God.
Debt finance is an instrument of
satanic forces.**

'Hellstorm': The Death of Nazi Germany, 1944 - 1947. By Thomas Goodrich

This book is a 'shocker' and should not be read if you are somewhat squeamish. I came across the book on the Internet when doing some historical research on world wars and associated events. At the present time celebrations and commemorations are happening over many events; Beginning of World War 1, Landing at Gallipoli, and soon it will be the end of the WWI. This year, 2015, is also the 70th year since dropping the first atomic bomb on a civilian population and the end of World War II.

2017 will be the Centenary of the Bolshevik Revolution which marked the beginnings of one of the bloodiest periods of human history. I wonder how that will be celebrated. Will we be treated to propaganda featuring the 'heroes of the revolution'? July 17th, 2018, will be the centenary of the murder of the Romanov family. How will they be remembered? And so it goes on; but why must it all happen this way and what's behind it?

'Hellstorm' offers only the briefest glimpse of the people behind the scene but also touches on the philosophy driving the perpetrators. In essence the wars of the 20th Century have gone a long way in destroying Western Christian Civilisation along with the death of millions of young men in the 'flower' of their lives. The wars were accompanied by the destruction of a cultural inheritance built up over millenniums and it still goes on.

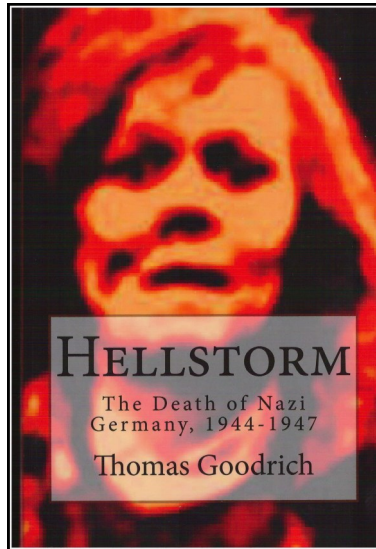
The people of the United Kingdom and Europe were all part of Western Christian Civilisation and now they are hell-bent destroying each other.

It is not simply as a piece of historiography that Hellstorm finds its power, but as a gut wrenching, heart rending story of human suffering and the malice that produced that misery.

The following is from <http://www.theoccidentalobserver.net/2014/10/horrific-war-calamitous-peace/> and I see no reason to try and do better whetting your reading appetite.

Prologue: Right from the start Goodrich grabs the reader by the lapels and shakes him

He starts by describing the fate of the East Prussian village of Nemmerdorf. In October 1944 it became the first town in Germany proper to be overrun by the Red Army. Soviet troops went into a blood frenzy of rape, torture, and murder. The author makes it clear that by 1944 the war aims of the Allies was not just the defeat of the German armed forces, nor even the destruction of the National Socialist regime, but rather, "nothing less than the utter extinction of the



German nation". Why the genocidal intent?

Goodrich suggests that, in large part, this genocide was the culmination of an eleven-year propaganda campaign against Germany lead mainly by American Jews. International Jewry had declared war on Germany in 1933 by instituting economic sanctions as well as the above-mentioned propaganda offensive. The author quotes from Theodore N. Kaufman's book Germany Must Perish! "Germany must perish forever! In fact — not in fancy... by preventing the people of Germany from ever reproducing their kind". He also cites Ben Hecht's "A Guide for the Bedevilled" in which Germany and

Germans are compared to a cancer which must be destroyed.

On September 15, 1944 President Franklin Roosevelt converted such hate-filled rants into official policy by endorsing the Morgenthau Plan. Named for Secretary of the Treasury Henry Morgenthau and developed by his chief lieutenant Harry Dexter White (both Jews), this plan envisioned reducing the post-war population of Germany by two-thirds mainly through the starvation of 50 million men, women, and children. Winston Churchill also signed on to the Morgenthau Plan.

To the east, Ilya Ehrenburg, "perhaps the most influential Jewish writer anywhere in the world," was advocating German genocide via articles in Pravda, Ivestija, and Red Star as well as in millions of leaflets distributed at the front. "The Germans are not human beings... Kill, Red Army men, kill! No fascist is innocent, be he alive, be he as yet unborn".

Chapter 1 of 'Hellstorm' covers the terror bombings conducted by American and especially British air forces. This campaign begun in July 1943 with attacks on the port city of Hamburg that left, "750,000 homeless [and] an estimated 60,000 to 100,000 dead, mostly women and children". Called by various names — area bombing, carpet bombing, saturation bombing, and unrestricted bombing — the indiscriminate destruction of urban areas could more accurately be described as terror bombing. (End of introduction)

It is often said that 'Truth is the first casualty in war' but we now see it can't be hidden for ever. Most of the main players are now dust but surely we can learn the lessons of history and ensure it will not happen again so we can survive to preserve our culture for future generations. The alternative is not worth considering. ■

'Hellstorm' is available here...

<http://www.amazon.com/Hellstorm-Death-Nazi-Germany-1944-947/dp/1494775069> for \$25.16 and postage free if order is greater than \$35.

Order from your local library so that the book is easily available for others.

View videos on the Internet at... <https://www.youtube.com/watch?v=V4JR4wmdFc>

<http://www.redicecreations.com/radio/2014/09/RIR-140917.php>

A Synopsis of Social Credit

Posted on: March 16, 2015 by M. Oliver Heydorn

Category: Social Credit Views

Social Credit refers to the philosophical, economic, political, and historical ideas of the brilliant Anglo-Scottish engineer, Major Clifford Hugh Douglas (1879-1952).



As far as the sphere of economics is concerned, Douglas identified what is wrong with the industrial economy and also explained what needs to be done in order to fix it.

The core problem is that there is never enough money to buy what we produce. There is a gap between the prices of consumer goods and services and people's incomes.

This gap is caused by many factors. Profits, including profits derived from interest payments, is only one of them. Savings and the re-investment of savings are two others. The most important cause, however, has to do with how real capital (i.e., machines and equipment) builds up costs at a faster rate than it distributes incomes to workers.

The economy must compensate for this recurring gap between prices and incomes. Since most of the money supply is created out of nothing by the banks, the present financial system fills the gap by relying on governments, firms, and consumers to borrow additional money into existence so that the level of consumer buying power can be increased.

As a society we are always mortgaging our future earnings in order to get enough purchasing power so that we can pay present prices in full. Whenever we fail to borrow enough money, the economy stalls and the government may even start a war to reboot it. To the extent that we succeed in bridging the gap, we contribute to the building-up of a mountain of debt that can never be paid off.

Filling the gap with debt-money is also inflationary, wasteful, and puts the whole society on a production-consumption treadmill. It is the prime cause behind social tensions, environmental damage, and, *via* export wars, of international conflict.

All of this dysfunction is tolerated because the banks profit from it. Compensating for the gap is big business and transfers wealth and power from the common consumers to the owners of the financial system.

Douglas proposed that instead of filling the gap with debt-money, the gap could and should be filled with 'debt-free' money.

This compensatory money would be created by an organ of the state, a National Credit Office, and distributed to consumers. Some of it would be issued indirectly in the form of a National Discount on all retail prices, while another portion would be issued directly in the form of a National Dividend. (Technological progress means machines are doing more and more of the work. Thanks to the dividend, those individuals whose labour is no longer needed by the economy would nevertheless retain an income and enjoy access to goods and services.)

(Continued next column)

Since the physical productive capacity of the modern, industrial economy is enormous, an honest representation of our productive power would allow us to enjoy an abundance of beneficial goods and services alongside increasing leisure. Our economies could become socially equitable, environmentally sustainable, and internationally concordant.

Unlike some other monetary reform proposals, Social Credit does not advocate the nationalization of the banks. It is completely opposed to any scheme that would see us jump from the frying pan of a self-serving private system into the fire of a complete state monopoly over money and its issuance. The latter would be a fine basis for the introduction of a totalitarian society.

Social Crediters, by contrast, stand for the decentralization of economic and political power in favour of the individual. Social Credit's proposal for an honest monetary system is not socialist but rather anti-socialist. It is completely compatible with a free enterprise economy (incorporating free markets, private property, individual initiative, and the profit motive)

Cf. <http://www.socred.org/blogs/view/why-social-credit-is-not-socialism>.

Source: <http://www.socred.org/blogs/view/a-synopsis-of-social-credit-1>

OUR POLICY

- To promote service to the Christian revelation of God, loyalty to the Australian Constitutional Monarchy, and maximum co-operation between subjects of the Crown Commonwealth of Nations.
- To defend the free Society and its institutions — private property, consumer control of production through genuine competitive enterprise, and limited decentralised government.
- To promote financial policies, which will reduce taxation, eliminate debt, and make possible material security for all with greater leisure time for cultural activities.
- To oppose all forms of monopoly, either described as public or private.
- To encourage all electors always to record a responsible vote in all elections.
- To support all policies genuinely concerned with conserving and protecting natural resources, including the soil and environment reflecting natural (God's) laws, against policies of rape and waste.
- To oppose all policies eroding national sovereignty, and to promote a closer relationship between the peoples of the Crown Commonwealth and those of the United States of America, who share a common heritage.

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