

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

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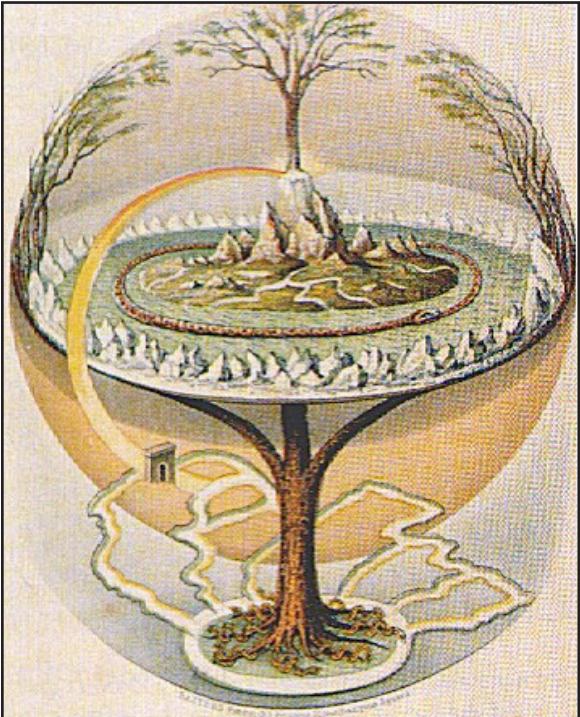
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A BLESSED AND JOYFUL CHRIST MASS TO OUR READERS!

Quicunque Vult = whoever wills

And the Catholic Faith is this : That we worship one God in Trinity and Trinity in Unity,
neither confounding the Persons : nor dividing the Substance..." - - *The Creed of St. Athanasius*



An 1847 depiction of the Norse Yggdrasil as described in the Icelandic Prose Edda by Oluf Olufsen Bagge

In his 1980 paper *The Church and the Trinity* Geoffrey Dobbs expressed his concern because the Christian Church, after maintaining century after century its dynamic equilibrium in the glorious revelation of the Triune nature of God, was abandoning its hold upon its own faith and policy and increasingly following an infidel world into the errors of Monopoly and Dualism.

In 1941 Dorothy L. Sayers asked of her readers: "If Christian dogma is irrelevant to life, to what, in Heaven's name is it relevant?"... "since religious dogma is in fact nothing but a statement of doctrines concerning the nature of life and the universe."

Writing in *Creed or Chaos* during WWII Miss Sayers observed: "The people who say that this is a war of economics or of power-politics, are only dabbling about on the surface of things. Even those who say it is a war to preserve freedom and justice and a faith have only gone half-way to the truth.

The real question is what economics and politics are to be used for; whether freedom and justice and faith have any right to be considered at all; at bottom it is a violent and irreconcilable quarrel about the nature of God and the nature of man and the ultimate nature of the universe; it is a war of dogma."

Contending that the creative process in art works in ways that

correspond to the dynamic relation among the three Persons of the Trinity in Christian theology, in *The Mind of the Maker* Sayers insisted that the activity of one illuminates the activity of the other. Creative activity is seen in three stages :

- The Father - The Idea,
- The Son - The Energy, The Form
- The Holy Ghost - The Power, The Wisdom

"The Christian affirmation is the Trinitarian structure which can be shown to exist in the mind of man and in all his works is, in fact, the integral structure of the universe, and corresponds, not by pictorial imagery but by a necessary uniformity of substance, with the nature of God, in Whom all that is exists."

Religious Continuity Between Belief and Policy

God the Father: To be Father centred – Image, Idea : For the creative writer, failure in thought is lack of contact with the Father who is the positive goodness in creation.

God the Son: Energy, Form : Failure in the Son is failure in Action. Energy is the domain of the Son. Form is the domain of the Son. The Son is the agent for the interpretation of the Idea in terms of time-space-matter.

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The Son works simultaneously in heaven and on earth – this needs to be unceasingly reaffirmed artistically as well as theologically.

He is in perpetual communion, both with the Father Idea and with all matter; with flesh and blood and lathe and plaster, as well as with words and thoughts... must keep his Sonhood constantly and simultaneously active on two planes and equally energetic on both.

Geoffrey Dobbs, biologist, philosopher and social crediter, wrote in *The Church and The Trinity*: The nature of the Holy and Ultimate Trinity was first revealed to men by the acts of God recorded in the New Testament. It was only after this revelation that the Trinitarian structure of the Universe gradually became apparent, opening the door to the immense power liberated by the growth of modern science, as well as to the concept of a balance of powers in human affairs.

God the Holy Ghost: Power, Wisdom

“The Holy Ghost is the medium in and by which both Father and Son are creative.

Failure in the Ghost is failure in Wisdom (not wisdom of the brain but more instinctive and intimate wisdom of the heart and bowels” – so wrote Dorothy L. Sayers.

The beginnings of this approach are already evident in St. Augustine’s famous triad of memory, understanding, and will in the makeup of the human being.

Having already been inspired by Dorothy L. Sayer’s writings, I was delighted to come across Elizabeth Dobb’s word pictures of Social Credit history that she shared with Canadian audiences in the mid 1980s. Elizabeth brought to mind what she had been told Douglas said of his first shattering grasp of the series of ideas that has become known as social credit:

“I was once told -- was it by Lourival Bardsley, or Colin Hurry, or Tudor Jones? -- what Douglas said of his first shattering grasp of the series of ideas that has become known as social credit.

In the course of his work Douglas had observed discrepancies in financial accounting, the misuse of the money system. He had thought about it for a long time and puzzled over them. Douglas was always deliberate, never hasty -- engineers have to be that way -- and one evening, as he considered these matters, something happened.

Like a clap of lightning, a tremendous brilliance, coming it seemed from quite elsewhere, he suddenly saw how it all fitted together, what it meant, the far-reaching implications. He spent the rest of that night with a wet towel round his head, he said, frenziedly working out

those implications and their possibilities, trying to write them down. It was a unique and nightlong inspiration. From it came the book *Economic Democracy* and all that followed...”

Elizabeth could say in the mid 1980s: “Thirty years and more ago the world appeared to be hurtling to disaster. It is still hurtling: the brink of catastrophe seems much, much nearer, its nature much more calamitous. And yet - I find myself again and again thinking about some words of Douglas spoken on a brae-side above Loch Tay many years ago. I have referred to them before, but with your permission I shall repeat them.

He said that the speed of events in this century had bred a tremendous momentum, which no oppositions could halt. We must accustom ourselves to thinking in longer terms, and must apply our relatively small forces as it were on a long lever of time, that is, aiming at a place ahead of, and beyond the immediate momentum of events, where it could be effective. Events would then do our work for us, he said, and we might well have an essentially social credit society much sooner than we expected, and we might not even recognise it when it came, since physical necessity might in the end force it on us.

In those days, I must admit, I didn’t in the least see how this could happen. It seemed a matter of mystical faith. But now, thirty-five years on, I do begin to understand how it could come about.

Given our policy, provided that the strategy and tactics, designed to be entirely consonant with what Douglas in another context called the “warp and woof of the universe”, and provided that they are based on accurate analysis of the policy behind the flow of events -- then this could indeed be so.

Strategies ‘bound back’ realistically to the fundamental nature of the universe, and of society, are tossed and battered by succeeding waves of events, but do not founder. But one after another, those based on false premises are sooner or later snagged on the reefs of reality.”

Organic Unity of Religious Continuity Between Belief and Policy

As Elizabeth asked back in the 1980s, so we should be asking another thirty or more years later:

How can we give the lever of time a bit of a nudge?

“The pressure of events is forcing their reconsideration after many years, the sanction being a common instinct alarmed at the threat of extreme communism.

So the long lever of time is having its effect. The question is how can we help it? Can we give it a nudge? We do have his analysis of the organic unity of religious continuity between belief and fundamental policy.

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We have his exposition of the functions within this continuity of means and ends, of the nature of policy, administration and sanctions. We have his grammar of strategy, and how to manoeuvre it in time..."

Douglas: Three Different Fields at Same Time

"Now one characteristic of Douglas's genius is that he thought consciously, in at least three different fields at the same time:

- that of religion and philosophy, (Father? Idea?)
- that of practical economics, (Son? Form? Energy?)
- and that of energy, the will to movement in affairs (Holy Ghost? Power, will-to-movement?)

(He also wrote in the three fields simultaneously, which makes his writings difficult for some). The result was that his initiatives and strategies and practical tactics, all cut right across the current modes of thought and the current practice of politics... Always relating to the real power structure within groups, as well as to the psychology

and behaviour of the people composing them, they are particularly effective..."

Consider carefully what Elizabeth Dobbs was saying that C.H. Douglas thought in three fields at the same time:

- that of religion and philosophy, (Father? Idea?)
- that of practical economics, (Son? Form? Energy?)
- and that of energy, the will to movement in affairs (Holy Ghost? Power)

Sayers, the creative writer, insisted the only way of "mastering" one's own material is to abandon the whole concept of mastery and to co-operate with it in love; "whosoever will be a lord of life, let him be its servant."

Except a man believe rightly... "when the writer's trinity has temporarily adjusted itself... when for once Idea, Energy and Power are consubstantial and co-equal, the final form stands out with unique brilliance and 'rightness'..."

THE TWO TREES: OF LIFE AND KNOWLEDGE OF GOOD AND EVIL

(see the image on the front page)

Biblical Tree of Life and Tree of Knowledge of Good and Evil in Christianity

- Saint Bonaventure taught that the medicinal fruit of the Tree of Life is Christ himself.
- Saint Albert the Great taught that the Eucharist, the Body and Blood of Christ, is the Fruit of the Tree of Life.
- Augustine of Hippo said that the tree of life is Christ:

Augustine continued: "All these things stood for something other than what they were, but all the same they were themselves bodily realities. And when the narrator mentioned them he was not employing figurative language, but giving an explicit account of things which had a forward reference that was figurative. So then the tree of life also was Christ... and indeed God did not wish the man to live in Paradise without the mysteries of spiritual things being presented to him in bodily form. So then in the other trees he was provided with nourishment, in this one with a sacrament... He is rightly called whatever came before him in order to signify him."

The tree first appeared in Genesis 2:9 and 3:22-24 as the source of eternal life in the Garden of Eden, from which access is revoked when man is driven from the garden. It then reappears in the last book of the Bible, the Book of Revelation, and most predominantly in the last chapter of that book (Chapter 22) as a part of the new garden of paradise.

Access is then no longer forbidden, for those who "wash their robes" (or as the textual variant in the King James Version has it, "they that do his commandments") "have right to the tree of life" (v.14).

A similar statement appears in Rev 2:7, where the tree of life is promised as a reward to those who overcome. Revelation 22 begins with a reference to the "pure river of water of life" which proceeds "out of the throne of God". The river seems to feed two trees of life, one "on either side of the river" which "bear twelve manner of fruits" "and the leaves of the tree were for healing of the nations" (v.1-2).

Or this may indicate that the tree of life is a vine that grows on both sides of the river, as John 15:1 would hint at. In Eastern Christianity the tree of life is the love of God.

Hewlett Edwards wrote in *The Fig Tree*: "There is a saying among the south sea islanders: "Know the roots and you will know the tree. Know the tree and behold! It will answer to your cultivation."

Edwards continued: "History is the endless record of experiments; a series that cannot be broken and of which there is never complete specification nor adequate separation from a multiplicity of similar operations. The movement of events cannot be arrested for examination and analysis, history shows and must show approximation upon approximation. Within itself each event appears to be complete and completed, it cannot be undone; but, as a part of a series which is one whole, what is so indeterminate as an isolated event? It seems conclusive, yet it is always moving on to fresh conclusions.

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It is in this difficult complexity that policy is crystallised and becomes history in which men of understanding as well as of action have erected signposts for the use of their successors..."

The prophet Micah (iv: 4), saw the time would come when: "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid."

C. H. Douglas, 1936 writing of The Canon:

*The Fig Tree putteth forth its leaves... "... in fifteen years the associated ideas of Social Credit have spread from a few articles in *The English Review* to every country on earth, have elected one Legislature and a Dominion Parliament, and are profoundly affecting the policy of others. With no delusions of grandeur, therefore, *The Fig Tree* putteth forth its leaves."*

The Purpose of Economic Activity

Extract from speech by Clifford Hugh Douglas Ruskin College, Oxford, June 1920:

"The primary object of the whole industrial system should be the delivery to individuals, associated together as the public, or society, of the material goods and services they individually require. This demand of individuals, be it emphasized, is the absolute origin of all activity.

Since men co-operate to satisfy this demand, which

is complex in nature, it is necessary to combine the demand, and this combined demand of society is the policy, so far as it is economic, of society as a whole. The first part of the problem, then, consists in finding a mechanism which will impose this policy on the co-operating producers with the maximum of effectiveness, which always means the minimum of friction."

In 2008 Frances Hutchinson recorded in the Winter 2008 issue of *The Social Crediter*: "The Plant of Civilization Belongs to the Community"

THE TREE OF LIFE

A tree of life is a common motif in various world theologies, mythologies, and philosophies. The concept of a tree of life has been used in science, religion, philosophy, and mythology.

Trees in mythology

Various trees of life are recounted in folklore, culture and fiction, often relating to immortality or fertility. They had their origin in religious symbolism.

The tree of knowledge, connecting to heaven and the underworld, and the tree of life, connecting all forms of creation, are both forms of the world tree or cosmic tree, according to the *Encyclopædia Britannica*, and are portrayed in various religions and philosophies as the same tree.

THE REAL SAINT NICHOLAS

Source: Christianity Today

December 6 marks Saint Nicholas Day, and I thought I'd mark the beginning of the Christmas season by telling the story of Santa Claus's namesake.

But before I do, I should remark that, historically speaking, there's not much we really know about Nicholas. Though he's one of the most popular saints in the Greek and Latin churches, his existence isn't attested by any historical document. All we can say is that he was probably the bishop of Myra (near modern Finike, Turkey) sometime in the 300s...



When the Reformation came along, his following disappeared in all the Protestant countries except Holland, where his legend continued as Sinterklass.

Martin Luther, for example, replaced this bearer of gifts with the Christ Child, or, in German, Christkindl. Over the years, that became repronounced

Kriss Kringle, and ironically is now considered another name for Santa Claus.

Source: <http://www.christianitytoday.com/history/2008/august/real-saint-nicholas.html>

With such a popularity, his legends inevitably became intertwined with others. In Germanic countries, it sometimes became hard to tell where the legend of Nicholas began and that of Woden (or Odin) ended.

VALE MARY JONATS: LATVIAN-AUSTRALIAN PATRIOT

Australian League of Rights folk knew her as Mary Jonats, especially the folk in Adelaide South Australia where she lived.

Born the same year that her native-land fought for its Independence, 18 November 1918, Mary Jonats was buried on the anniversary of that Independence Day 98 years later. Mary died on Remembrance Day 11th November in the Flinders Hospital Adelaide, and, as her daughter Vija recounted, Mary died just as the Last Post Tribute was fading from over the hospital's public address system.

It must have been around 1971 when I first met Mary — and it would have been as a result of attending the Adelaide Conservative Speakers' Club, at that time held in the Railway Station dining room.

In time, when the League set up a book shop in busy Rundle Street, Mary became one of the voluntary stalwarts of that shop. When the building was eventually sold we moved to Waymouth Street where we had the use of a number of rooms. One was used as our tea room and we often had folk call in for a cuppa.

I happened to be on duty with Mary this particular day but she spent most of her time in the tea room. Around lunchtime a number of males came filing into the shop and headed straight for the tea room — there to enjoy the company of others and cups of tea and a nibble which Mary provided.

Now I got a bit 'hot under the collar' as I hadn't seen these fellows in the book shop for months — that is, on the days that I was 'on duty'. So when I criticised them for coming and just making use of the shop, Mary replied that they were her regulars and customers.

I asked her why she hadn't kept me informed that this was a regular thing, she replied, and I have never forgotten her response: "I don't tell you everything!"

That was my friend Mary Jonats.

Another time she pressured me to attend a certain One Day Conference convened by the Office of Multicultural Affairs; she wanted me to see what the "communists" were up to in Adelaide.

I did attend that Conference and found that I was the only person there who was 'a private citizen'. The others were from either a government department or a government funded organisation.

I kept my mouth shut and listened to what they had in mind for the future of this nation.

The immediate aim was to 'deal with' two prominent Australians: One was Bruce Ruxton, at the time Victorian President of the Returned Servicemen's League and the other, Nancy Wake, the Australian WWII heroine.

Their 'crime'? Among other things, some blunt language spoken about migrants who didn't want to fit into the culture of the nation.

"Now remember," I reminded Mary's children and grandchildren, it was your Mother and Grandmother who insisted on me going... and guess what... there was one Russian communist who had just come back from the Soviet Union and he wanted these two loyal Australians punished for daring to speak out about immigrants who didn't want to fit in.

Upon reading the funeral notice in the local paper, Ken Grundy, the present National Director of the Australian League of Rights phoned to ensure we were representing the League at this gathering and he also reminded me of the time Mary brought an Australian flag to the National Weekend and made a presentation of it to Eric Dudley Butler. Mary greatly admired Eric and his wife Elma.

Well Mary Jonats, Latvian-Australian patriot who reached the grand age of 98 years, we salute you as our dear friend and most loyal patriot. Your contribution to this country will be recorded and remembered in the journals of The Australian League of Rights.

18 November 1918 is the Independence Day of Latvia

Even though there were no borders set, a group of dedicated nationalists proclaimed an independent Latvian state on this date in 1918. Several months after this courageous step had been made, military interventions still went on.

The first months of the Latvian Republic were hard. The government had no army to protect Latvia from attacking Bolsheviks. The German army was also still present in Latvia and German politicians were against Latvian independence. 1918-1919 were years full of troubles when German and Bolshevik forces tried to stop the Latvian fight for independence.

God bless you and keep you Mary — and may His face shine upon your soul in this other Realm....

-- Betty Luks

ROBERT KLINCK'S TOUR DOWN UNDER REPORT

I want to express my profound appreciation for being afforded an opportunity by the Australian League of Rights to visit "Down Under" and address meetings of Social Crediters and interested persons in a variety of locales between October 18th and November 12th.

For planning the entire tour and making all travel and accommodation arrangements, all of which came off without a hitch, my special thanks go to Ken Grundy, the gentlemanly director of ALOR. I was pleased to make the acquaintance of his wife, Jennifer.

Adelaide, after the ALOR annual meeting (where I encountered a rich trove of undaunted character), I was treated royally by Arnis and Beata Luks, who fed me on wholesome food from their garden, knowledge from their library, music from their opera videos, and good cheer from their personalities--and, on my last day with them, honey straight from the comb (a first for me).

In Tasmania Rodney and Christine Linger generously put me up and showed me the countryside, with Dave Palfrey assisting. I had been told the island is beautiful, and found it so. And not too cold by Canadian standards.

I had the good fortune to be in Melbourne around the time of the running for the Melbourne Cup and to get a sense of the importance of that event to many Australians. Don and Judy Auchterlonie rendezvoused with me in that stately city for a lunch meeting before bringing me by train to their home in Trafalgar. As happened elsewhere, they provided me with a comfortable bed, meals, and long drives in the splendid Gippsland countryside.

Chas Pinwill drove me directly from the Brisbane Airport to a pub, where we arrived just in time to see the running for the Cup and hear the cheers of the patrons when the Australian entry won.

While being hosted by Chas at the Minden Retreat, I found time to indulge in photographing wildlife. I saw no snakes, although Chas insisted on driving me from his "bunker" over to my Retreat unit each night in order to ensure that I would not have a dangerous encounter with one in the dark. Again, on long drives he showed me features of the local countryside. It was interesting to see where Oliver Heydorn had passed much time during his recent sojourn in Australia. A major cricket match (endurance test?) was on between Australia and South Africa, and Chas served as a personal commentator for a Canadian, me, who knew nothing about the game.

Finally, I flew to Auckland for three days, where I was received by Bill Daly, who gave me the special treat of a flight in a two-seater airplane over the city and surrounding area. Dan and Brenda also put me up in their rural home for the final night and Dan drove me to the airport for the start of my return trip to Canada.

I think I must have seen Australia at its most beautiful time of year. Flowers and shrubs abounded around homes and everywhere (a bit less markedly in Queensland) the country slopes were green and dotted with grazing sheep and cattle--a vision of serenity.

The meetings I addressed in Adelaide, Launceston, Melbourne, Trafalgar, Brisbane (at Chas's nephew's home) and Auckland went well if judged by the discussion they elicited. Not having given addresses in public for many years, I felt I was getting up to speed as I went along, and was somewhat regretful that my first talk had been to the largest group.

As I progressed on my tour I found I was also achieving a sort of renewed self-conversion, as I reflected more and more (as I had not done for a considerable time) on the patent perversity of what for decades has passed for educated economic analysis, with its focus on scarcity of resources, its deceptive definition of inflation (ignoring the normal tendency for prices to fall as productive efficiency increases), its encouragement of waste (of lives and resources) through making job creation (as opposed to getting the job done) a primary economic goal, its stunting of human creativity by subjecting it to pervasive controls serving bureaucratic purposes, its total disregard of the issue of whether the credit creation/credit cancellation process supplies the population with an appropriate amount of buying power, its excessive emphasis on saving when spending is what instills vitality in an economy, etc.

The meetings had the additional benefit of bringing together people who, despite their common interests, seem not to have many occasions on which to gather to test each other's current thinking and to renew their determination to contribute to the regeneration of their society. As the saying goes, the energy was positive.

I was made to feel very much at home by all the Australians and New Zealanders I met and am very grateful for having been afforded this opportunity to commune with Antipodean friends.

*Robert Klinck
Gatineau, Quebec, Canada*

MANKIND'S MOST IMPORTANT BATTLE by Betty Luks

In a letter to The Melbourne Anglican, I referred to a Bishop's use of dialectical terms as evidence of his own acceptance of Left/Right dialectics – a method used to divide and rule a people. The good Bishop was taking ‘the Christian Right’ to task for “making Jesus’ teaching all about the individual” and thereby weakening “notions of community and its importance”.

My concern was that the Church’s leaders were themselves guilty of ‘weakening notions of community and its importance’ but for different reasons.

And has been insisted in Social Credit and Australian League of Rights circles for the last fifty or more years: “The real trump card of Christianity is not just that we believe in God. The mystery we are about is much more than that: It’s that the material and the spiritual coexist. It’s the mystery of the Incarnation.”

The Church has become embroiled in ‘situation theologies’ which suit the requirements of the manufacturers of ‘world situations’ and the ‘manipulators of public opinions’. As Geoffrey Dobbs warned in his “The Church and the Trinity” essay, if the Christian swallows the bait “his own Christian faith (if any) is poisoned and weakened – sometimes fatally, while he is offered nothing to replace it in any way comparable in its precision, satisfaction and effectiveness.”

Geoffrey then explains the importance of the Athanasian Creed and Trinitarian Reality which James Reed summed up so well a number of years ago in “The Nature of Trinitarian Politics”:

“The doctrine of the Trinity gives us an image or vision of diversity in unity. God’s Trinitarian nature implies that God is both Whole, but also diverse, a unified Society. This foundation provides a building block for a functional model of society. God, as sovereign of the world has a trinitarian function of the omnipotent creator of reality, as the benevolent moral guardian of cosmic order and also as a righteous judge.

The metaphysical essence of the Trinity should be mirrored in any healthy society and if it is not, it is certain that in the long-term that society will wither and die on the vine. The Trinity thus supplies a model of the relationship of God to man, of the governor to the governed and a prototype of the constitution of the good and just sovereign.

The great philosopher Emmanuel Kant in his treatise, “Religion Within the Limits of Reason Alone,” compares “an ethical common wealth to a household (family) under a common, though invisible, moral Father, whose holy Son, knowing His will and yet standing in blood relation

with all members of the household, takes His place in making His will better known to Them; these accordingly honour the Father in Him and so enter with one another into a voluntary, universal, and enduring union of hearts.”

Social, political, metaphysical and theological reality is three-fold, not Unitarian or dualistic or even pluralistic. Hewlett Edwards points out in “The Cultivation of History.” Part of the social dislocation present in the modern world, especially in our alienated financial system with its monopoly on the creation of credit, stems from a “flagrant evasion of obvious truth.” As Edwards continues: “Rejection of the tripodal (Trinitarian) framework - the only framework which fits man and society into the universe - has, in its later course, exalted ‘Totalitarianism’, ‘Communism’; and now an oncoming Luciferianism salutes and summons the ‘Atomic Age’.

That is the evil that the social credit movement now faces in what will be mankind’s most important battle.” ***

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The Zionist Connection II
The People’s Prince

JOHN MICHELL (1933-2009) – A BRITISH GENIUS

John Michell was one of the most original researchers and writers of the last century and played an enormous role in awakening the British to the ancient mysteries embedded in their landscape. His 1969 book *The View Over Atlantis* built on the discovery of the pattern of ley lines in the British landscape by Alfred Watkins to reveal the ruins of an ancient civilisation in the British Isles in prehistoric times. Earlier Michell had published *The Flying Saucer Vision* in which he drew on the work of Carl Jung and the American collector of strange knowledge, Charles Fort, to show that ‘flying saucers’ were not a new phenomenon after all. Later he published *City of Revelation* in which he showed that many parts of the Old and New Testament contain hidden meanings based on sacred geometry and gematria.

Others of the forty or so books he published included *Earth Mysteries* and *Who Wrote Shakespeare?* The bibliographies of his many publications are fascinating to read and show that he was an exceptionally intelligent and industrious antiquarian. Michell was a firm opponent of the modern atheistic worldview based on Darwinism and articulated a new version of Platonism and sacred cosmology for modern readers.

Paul Sreeton knew Michell for the last four decades of his life and has provided a warts-and-all biography of a friend who emerged from the counter-culture movement of the 1970’s to become a staunch proponent of traditional views on a wide range of subjects. Joscelyn Godwin, a US professor of music, has collected 108 of Michell’s pungent and irreverent short essays for the UK magazine *The Oldie* and written a substantial introduction to his book.

Michell was educated at Eton and Cambridge, where he read Russian and German but failed to take a degree. Like William Blake he could be erratic at times and needs to be studied carefully. And his work, like Blake’s, is likely to become better and better known as its prodigious collection of information and insights becomes better known and better appreciated. He is a man for the future.

- NIGEL JACKSON

The John Michell Reader, edited by Joscelyn Godwin (Inner Traditions, USA, 2015, \$35.95 pb, available from the TS Bookshop, Melbourne).

John Michell – From Atlantis to Avalon, by Paul Sreeton (Alternative Albion, UK, 2010, 20GBP [\$35.00], available from Heart of Albion Press online)

‘THE HUB’ TO CLOSE OVER CHRISTMAS/NEW YEAR BREAK

We would like to thank our loyal supporters, both old and new, who never falter in the heat of battle.

We extend Christmas Greetings to all, trusting that they and their families have a Happy and Holy Christmas, that they benefit both physically and spiritually from the Christmas break, prepared to return to the ongoing battle for freedom.

Please note the Melbourne Office will be closed from Wednesday, 7th December 2016 and will reopen Monday, 9th January, 2017, thus allowing our hard-working team to have their well-earned annual break.



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