

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



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THE "UNITY DOLLAR" LOCAL ALTERNATIVE CURRENCY by M. Oliver Heydorn

Douglas "Social Credit" is practical Christianity and bears no resemblance to Chinese Social Credit - "the surveillance state"

In the last twenty years, a local alternative currency model referred to as "the Unity Dollar" has been trialed in a few towns in Eastern Canada. While these experiments ran, they achieved some positive results in terms of easing the economic burden of participants alongside the provision of a few important lessons for future local currency advocates. Given the present economic and political climate, with ever-tightening covid restrictions/pressures and the looming threat of a "Great Reset", the time has come to seriously consider locally based alternatives to the conventional financial grid. The following text, which was recently prepared to explain the Unity Dollar project to Canadians, is nevertheless accessible to all people of good will the world over.

The specific name that might be given to a local alternative currency based on this idea of a "universal coupon" is, of course, changeable and, as with many of the more minor details of the project, can be adapted to suit time and place, as well as local cultures and conditions.

1. Many Canadians are familiar with Canadian Tire "money", which they can use to offset some portion of the total amount of Canadian dollars they would otherwise have to exchange when shopping at Canadian Tire. The Unity Dollar idea is similar in this respect (piggy-backing on the national currency and thereby reducing the expenditure of Canadian dollars), but different in others.

Unlike Canadian Tire "money", Unity dollars aim to be a type of universal coupon, "universal" in the sense that they could be used at any business that would sign on to the Unity programme. The more businesses that accept it, the more powerful it would be as an adjunct to economic activity, and the greater the benefits that would flow to individuals, families, and the community as a whole.

Unlike Canadian Tire "money", the Unity dollars could be spent by the recipient business on raw materials, intermediate products, or finished products that are produced by other businesses who accept Unity.

Unlike Canadian Tire "money", which people receive in exchange for spending x-amount of Canadian dollars at the store, the Unity dollars are provided to consumers who sign up for the Unity programme on a regular basis at some designated amount in the form of a "dividend" based on the real power of the community to produce and consume. It is that real power to meet human needs that gives value to the Unity dollar (and indeed to all forms of money). This dividend could be distributed in person at monthly Unity Fairs, or else electronically.

2. The significance of the dividend as the method for injecting Unity dollars is that this money or "universal coupon" enters the local economy debt and interest-free, so there is no third party that profits disproportionately from the community's productive potential, nor is there any third party that can stop, slow, or otherwise manipulate the capacity of a community to produce by failing to provide a sufficient volume of the means of exchange. Money follows the real production, rather than money controlling or conditioning the real production. In a community that was run 100% on Unity would, of course, be completely independent of the conventional banking system and the government currency. Dependency on "their" system is how "they" are able to impose unpalatable conditions of all sorts on the population. Unity, once established (time is of the essence), thus offers a way out if ever we were to get squeezed too hard by the powers-that-be via the "Great Reset" or similar programmes of oppression.

3. The immediate benefit to the consumer is that he will be able to make his Canadian dollars from incomes earned go further; i.e., the Unity dollars allow him to save Canadian dollars that he would otherwise have had to spend and to spend or invest those dollars on other things. Put briefly, the Unity dollar dividend increases the consumer's purchasing power and that helps him to better meet his needs.

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4. It is also important to emphasize the utility that the Unity Dollar project has for businesses. Both businesses and consumers must be well served, not one at the expense of the other. Firstly, businesses must be free to determine how much Unity they will accept as a discount vs. how much they will accept in Canadian dollars for their goods and services. The project must work for them. If a business will accept Unity to Canadian dollars in a ratio of 1:9 or 10%, then presumably they have figured out that that is the ratio that will most benefit them. They can raise or lower that ratio as they see fit. The benefits are at least twofold: one is that they can spend the Unity dollars they receive from consumers at other businesses for things that they require to operate and thereby save Canadian dollars which they could spend on other things (debt repayments or replacing working capital, etc.). The second is that by increasing the consumer's buying power, businesses should benefit from increased turnover and make more money by being able to sell more to the public. It is also crucial that businesses who agree to accept Unity dollars honour their commitments to consumers. They could post a "Unity accepted here" sticker in their windows.

5. One of the key participants in the Ontario experiment has explained to me that when they ran the pilot in his neck of the woods they used to ask the participating businesses if they wanted to advertise as businesses accepting Unity on the back of the Unity dollars. The (advertising-ed) revenue thus obtained was used by the Unity executive to offset the printing costs of the Unity dollars themselves.

6. A Unity app with electronic dollars and transfers would, in this day and age, make a great deal of sense by making the joining and using Unity easier, more efficient, more versatile, etc. However, with all that is going on in the world, there is a very strong argument for at least keeping an old-fashioned paper-based version going. This way, if the electrical grid or the internet goes down, production and consumption facilitated by the medium of exchange of the Unity dollar can nevertheless continue.

7. Sometimes questions are raised regarding the danger of counterfeiting and inflation. While I would argue that modest and/or irregular injections of counterfeited Unity dollars would probably not only not hurt, but only grease the wheels of commerce, I do think that there is some danger posed by a massive counterfeit operation which could be used to bring the whole system down. If Unity dollars were to become so plentiful that businesses could not make use of them, these businesses might decrease the amount of Unity they would be willing to receive for their products/services and if that reduction were to proceed to an extreme degree, it would make Unity valueless and purposeless. Some way of preventing

counterfeit Unity from entering into circulation should be found. Having said that, insofar as Unity piggy-backs on the national currency, this would act as a break on how far counterfeiting could go. If you have lots of Unity dollars that you've printed in your basement, but you have no Canadian currency to pair up with it, it won't help you much. Also, as Unity is injected freely as a dividend, it is not something that could be bought, or sold, or cornered - anything like that would be *ipso facto* evidence of suspicious behaviour.

8. One of the chief tasks of a Unity executive would be to gauge what the optimum level of Unity dollars to be injected might be. We would like, ideally, for the right amount of unity to be circulating in a community, not too much nor too little ... just the right amount to ensure that as much of production as is desired can take place and be delivered to satisfy legitimate human needs.

9. Regularly scheduled Unity Fairs or markets where the community would gather to get to know each other and also to learn which businesses accept Unity and to even spend Unity at the fair itself, while enjoying music, arts, sports, or what have you, is an important aspect of the whole Unity programme. Another variation is to centre the Unity project around a community garden where people would meet and much of the same sort of activities would take place. There is a world of possibilities here and each executive could determine in each respective locale, what sort of venue and activity might best serve their particular community as a regular meeting point.

10. While the Unity project is very democratic in its aspirations of serving the community by providing it with a debt-free and interest-free medium of exchange to supplement Canadian dollars and to grease the wheels of commerce, it is important that the rules of the system and the operations of the executive (while being completely transparent and fair) are not opened to democratic debate. C.H. Douglas, the founder of Douglas Social Credit, once observed that while the determination of policy (what we should do or aim for) should be democratic, the carrying out of policy, i.e., the administration, should be hierarchical, i.e., a dictatorship. The idea here is that Unity offers something of a particular nature to the community, let's call it, to speak metaphorically, "tennis". People who want to play golf can start their own club. In order to cast the widest net, it is also best to leave any particular ideology or messaging besides the economic and social benefits of the activity itself out of it. Important info regarding what is happening in the world (the danger of covid "vaccines", etc.) could be discussed by individual members with others on an individual basis as each sees fit and such contacts might serve as a doorway to a whole new perspective for some people.

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11. Finally, it must be emphasized that the Unity Dollar project, while incorporating certain key aspects of Douglas' monetary reform ideas is not full-fledged Social Credit. When we speak of Social Credit we are speaking of reforming the whole financial system at a national level ... it's a top-down change, whereas Unity is

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MEET THE WORLD ECONOMIC FORUM by Dr. Joseph Mercola

Over the past year and a half, I've written many articles detailing the evidence supporting the claim that the COVID pandemic is a ruse to usher in a new system of global centralized governance by unelected leaders, the so-called Great Reset. While the World Economic Forum (WEF) may not necessarily be the very top of this pyramid of technocratic elitists, it certainly appears to be a central power player.

Its founder and executive chairman, Klaus Schwab, has emerged as the front man of the Great Reset and the Fourth Industrial Revolution, which has an unmistakable transhumanist component, or merging of biological or physical technologies in the human body, through his speeches and books on these topics, which include *The Fourth Industrial Revolution* (2016), *Shaping the Fourth Industrial Revolution* (2018) and *COVID-19: The Great Reset* (2020).

In the featured Corbett Report, "Meet the World Economic Forum," independent journalist James Corbett takes a deep-dive into the WEF's history and "the nightmarish future it is seeking to bring about." Corbett also offers suggestions for how we can use this knowledge to derail this enslavement agenda.

New World Order Rebranded

As noted by Corbett, the Great Reset is nothing but a rebranding of what in the last decade became known as the New World Order. Of course, the creation of a New World Order was considered a conspiracy theory believed only by tinfoil hat-wearing kooks with too much time to surf the internet and too active an imagination. Today, we can see that the New World Order was in fact real, and that the name-calling was simply a way to make sure the cat didn't leap from the bag too soon. In June 2020, Schwab publicly announced the Great Reset, so there's no way to dismiss it now. It's happening.

As noted in a July 21, 2020, World Economic Forum article, the economic devastation caused by COVID-19 pandemic shutdowns "has the potential to hobble global prosperity for generations to come." The answer is to come up with stimulus measures, such as infrastructure development, that can allow countries to move forward. But while at it, countries are urged to make sure the economic system is "built back better." Make no mistake, this catchy slogan is part and parcel of the Great Reset plan and cannot be separated from it, no matter how

bottom-up. Given the current political climate, bottom-up change is what is most accessible to us at the moment. If the present national and indeed international system falls apart and a new, sane and rational government is eventually installed in Ottawa, then we will have an opportunity to work for systemic, institutional change of the kind that Douglas argued for so many decades ago.***

altruistic it may sound. Part of the "building back better" is to shift the financial system over to an all-digital centrally controlled currency system, which in turn is part of the system of social control, as it can easily be used to incentivize desired behaviors and discourage undesired ones. While Bitcoin is decentralized and a rational strategy to preserve your personal financial freedom and opt out of the existing central bank controlled system, the central bank digital currency (CBDC) will be centralized and completely controlled by the central banks and will have smart contracts that allow the banks to surveil and control your life.

You'll Own Nothing

There's even talk of programming the currency such that they can control how you spend your money. The money may even have expiration dates, so you lose what you don't spend within a certain time frame. One of the WEF's promises is that by 2030, you will own nothing, and needless to say, if the central bank can control how and when you spend your money, they can eliminate your ability to save up for large purchases, such as, say, a house or a car.

The idea is that we will have to rent everything. Corbett shows a video clip from a lecture where the presenter explains that the direction we're going in is "from products to services." "Every product is a service waiting to happen," she says. What she means is that instead of buying something once and owning for as long as you please, eventually, you won't have the option to buy anything outright. Your only option will be to lease the product you want, which means paying a fee every month for as long as you keep it. And who owns all the items that we the public rent? "They" do. But who are "they"? Identifying the actual individuals who are pulling the strings and laying down these long-term plans is extremely difficult. We can, however, identify organizations that play important roles, based on their ideologies and actions, and from there, specific people within those organizations who seem to wield a great deal of influence. We can also tell that the Great Reset is a technocratic agenda, so it stands to reason that those involved are referred to as technocrats. The WEF is undoubtedly part of this agenda, and Schwab is undoubtedly a technocrat of the highest order.

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The Fourth Industrial Revolution — A Technocratic Agenda

Aside from the slogan “Build Back Better,” the “Fourth Industrial Revolution” is yet another term that goes hand in hand with the Great Reset. This refers to the merging of digital, physical and biological systems, and the reliance on technological surveillance rather than the rule of law to maintain public order.

The Fourth Industrial Revolution will transform not only how we live and interact but who we are as a human species. Man will ultimately be merged with machine. The COVID shots may well be the very first step into this transhumanist mass transformation.

Just like the Great Reset is a rebranding of the New World Order, the Fourth Industrial Revolution is nothing but a rebranding of technocracy, melded with the transhumanist movement. While many are still blind to this, the transhumanist agenda is being rolled out worldwide through COVID-19 gene modification injections. Seemingly without much thinking, about half the U.S. population has already signed up to become first generation transhumans.

As noted by Schwab in a video clip in the featured report, the Fourth Industrial Revolution will transform not only how we live and interact but who we are as a human species. Man will ultimately be merged with machine. The COVID shots may well be the very first step into this transhumanist mass transformation.

In this paradigm, your body is viewed as a combination of hardware and software, your genes being “the software of life,” which can be updated through a simple injection of mRNA.

Ultimately, everything, including our physical bodies, will be incorporated into an “ecosystem driven by big data,” Schwab explains (which is what 5G and 6G are ultimately for). What he does not mention is how this will eliminate human rights and personal freedoms. That these will be taken from you, however, is clear for anyone with eyes to see.

What Is the World Economic Forum?

Schwab founded the WEF in 1971, and the organization is clearly a family affair and a family legacy. Its regulations state that Schwab, as the founder, is the *ex officio* member of the board of trustees and only he, or an immediate family member, can designate his successor. In other words, the only people who will always have a seat at the table and cannot be kicked out are Schwab’s heirs.

Members and stakeholders of the WEF include world government leaders, corporate leaders, nongovernmental organizations (NGOs), journalists, activists, cultural leaders and artists, all of whom collaborate to push the WEF’s technocratic, transhumanist missions forward. And, as noted by Corbett, there’s hardly a single topic

currently being discussed in the media that isn’t pushed and promoted by the WEF or someone with direct ties to the WEF.

Examples of areas the WEF is spearheading and pulling strings on include global cyber security problems and solutions, the reengineering of the global food system, the rewriting of a social contract.

This has never existed in the first place and appears to be part and parcel of the plan to control populations through social engineering and a (Chinese) social credit score, the education of our children, the resetting of the global monetary system, reimagining health care using nanotechnology and synthetic biology and much more.

It’s quite clear that the WEF serves as a central hub for the implementation of this new global social order through its public-private partnerships. The fact that people don’t announce their connections to the WEF makes it appear as though the technocratic, transhumanist movement is somehow organic, popping up here, there and everywhere, more or less organically. In reality, however, there is nothing organic about it at all. It’s well-coordinated propaganda. Here’s how Corbett explains the WEF’s role in the future governance of world affairs:

“The World Economic Forum has always sought to be, and is increasingly becoming, that organization that situates itself at the nexus of the public-private cooperation that will be governed by the ESGs [Environmental, Social and Governance.

This is an umbrella term for ‘sustainable investing’] and other sorts of frameworks that the World Economic Forum is spearheading, by which they are going to tell the world exactly what they can and cannot, should or should not be doing in their individual business efforts to be part of this stakeholder capitalism.

Because you don’t own what you own. No, the society at large owns it and we all have to listen to society’s interests in these things. But you can’t talk to society, so you might as well talk to the World Economic Forum, who will tell you what society thinks.”

International Man of Mystery

So, who is this “international man of mystery,” Klaus Schwab? As noted by Corbett, Schwab’s online history has been thoroughly sanitized to leave few traces and threads to unravel. One of the more revealing investigations into Schwab’s past is Johnny Vedmore’s Unlimited Hangout report, “Schwab Family Values.”

In it, he reveals Schwab as “the son of a Nazi collaborator who used slave labor and aided Nazi efforts to obtain the first atomic bomb.” The Schwab family was also involved in South Africa’s illegal nuclear program, Vedmore claims, as well as the European eugenics movement. He writes:

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“Especially revealing is the history of Klaus’ father, Eugen Schwab, who led the Nazi-supported German branch of a Swiss engineering firm into the war as a prominent military contractor. That company, Escher-Wyss, would use slave labor to produce machinery critical to the Nazi war effort as well as the Nazi’s effort to produce heavy water for its nuclear program. Years later, at the same company, a young Klaus Schwab served on the board of directors when the decision was made to furnish the racist apartheid regime of South Africa with the necessary equipment to further its quest to become a nuclear power. With the World Economic Forum now a prominent advocate for nuclear non-proliferation and “clean” nuclear energy, Klaus Schwab’s past makes him a poor spokesperson for his professed agenda for the present and the future.

Yet, digging even deeper into his activities, it becomes clear that Schwab’s real role has long been to ‘shape global, regional and industry agendas’ of the present in order to ensure the continuity of larger, much older agendas that came into disrepute after World War II, not just nuclear technology, but also eugenics-influenced population control policies.

... through the World Economic Forum, Schwab has helped to rehabilitate eugenics-influenced population control policies during the post-World War II era, a time when the revelations of Nazi atrocities quickly brought the pseudo-science into great disrepute. Is there any reason to believe that Klaus Schwab, as he exists today, has changed in any way? Or is he still the public face of a decades-long effort to ensure the survival of a very old agenda?”

The Green Agenda Was Invented to Justify Depopulation Agenda

Aside from the WEF, there are many other organizations that work toward technocratic goals. These include the Club of Rome, the Aspen Institute, the Trilateral Commission, the Atlantic Institute, the Brookings Institute and other think tanks. According to Vedmore, the Club of Rome actually inspired the creation of the WEF and its annual symposium that takes place in Davos, Switzerland.

The Club of Rome is a scientific think tank that, like the WEF, promotes “a global governance model led by a technocratic elite.” It was founded only three years before the WEF, during a private meeting between Italian industrialist Aurelio Peccei and Scottish chemist Alexander King at a Rockefeller family residence in Italy. Vedmore writes:

“Among its first accomplishments was a 1972 book entitled ‘The Limits to Growth’ that largely focused on global overpopulation, warning that ‘if the world’s consumption patterns and population growth continued at the same high rates of the time, the earth would strike its limits within a century’ ...

[In 1973], the Club of Rome would publish a report detailing an ‘adaptive’ model for global governance that would divide the world into ten, inter-connected economic/political regions. The Club of Rome was long controversial for its obsession with reducing the global population and many of its earlier policies, which critics described as influenced by eugenics ... However, in the Club’s infamous 1991 Book, ‘The First Global Revolution,’ it was argued that such policies could gain popular support if the masses were able to link them with an existential fight against a common enemy.”

The common enemy the Club came up with was mankind itself. An excerpt from *The First Global Revolution* reads, “In searching for a common enemy against whom we can unite, we came up with the idea that pollution, the threat of global warming, water shortages, famine and the like, would fit the bill.”

It may be quite chilling for some to realize that the climate change threat narrative was cooked up in the late 1980s for the sole purpose of being able to implement a global depopulation agenda without stirring up excessive resistance. As noted by Corbett, depopulation and eugenics are “always at the heart of what they do,” referring to the WEF and any number of other organizations, including the Bill & Melinda Gates Foundation.

As disturbing as all of this might be, it’s important not to stick our heads in the sand and pretend it’s not happening. It is happening. The COVID pandemic was used to roll out a clearly transhumanist, technocratic agenda, and the WEF is driving the rollout.

In closing, the sleuths among you can start tying the threads of this web together by making use of the WEF’s website, www.weforum.org. Corbett provides the following example in his report. Simply look up any company currently in the news, and see if they have any ties to the WEF.

For example, the world’s largest meat supplier, JBS, claimed it was hit by a cyberattack in June 2021, forcing it to shut down its distribution. Looking at the WEF’s partner list, you’ll find JBS is in fact one of its partners. As noted by SilView Media, “JBS, a WEF member, coincidentally fulfills Klaus Schwab’s Cyber Polygon 2020 fantasies, ahead of Cyber Polygon 2021.” What has Schwab been predicting? Cyberattacks that threaten global transportation, distribution systems and the food supply. What are we seeing more and more of right now? Cyberattacks on transportation, distribution systems and the food supply. Coincidence? Or predictive programming? You decide.

Article Source: <https://articles.mercola.com/sites/articles/archive/2021/08/15/awareness-foundation-covid-19-roundtable.aspx>

A SUMMARY OF THE COUNTER-CASE TO THE POPULAR MEDIA NARRATIVE REGARDING COVID-19 by Jeremy Fisher

1. The seriousness of the disease has been inflated to justify 'containment' measures. Lockdowns, masks, contact tracing, social distancing, etc., don't work and they especially don't work when they are applied in grossly inconsistent ways. For example, you can't have people to your house, but you can go to the footy. These measures seem more like a domestic Psy-op, coupled with an opportunity for the widespread deployment of surveillance tech. Furthermore, the silent implication in every news story about case numbers, i.e., that testing and contract tracing are picking up all cases and that therefore the virus is not circulating beyond the limo driver or whatever, is self-evidently ridiculous.

2. Lockdown measures and travel restrictions have changed the shape of economic life. Debt has increased dramatically to fund the response, the real estate sector has also undergone dramatic changes. I suspect further structural adjustments are just around the corner and will be justified with reference to the 'new normal' of 'virus economics'.

3. Death rates vs. case numbers (whatever they are - see testing, point #7) is the important statistic that indicates the seriousness of the disease. This ratio is seldom reported. It appears as though survival rates are comparable to ordinary flu outbreaks everywhere in the world, correcting for local conditions (poverty, access to health care, health of different demographics). It seems to be more dangerous for older people, less for younger (99.998% survival rate for under 18s). Focused intervention for older people has been recommended by thousands of medical professionals - see The Great Barrington Declaration: <https://gbdeclaration.org/>.

4. There has been active suppression of alternative treatments that are safe, tried, cheap and effective. This is especially true of Ivermectin and is probably also true of Hydroxychloroquine and Fluvoxamine. (See meta-analysis by Dr. Tess Lawrie: <https://www.youtube.com/watch?v=-cS1GVUhoJg>)

5. Many people already have some immunity as a result of exposure to similar viruses in the past, eg. SARS is 80% similar to Covid.

6. The PCR testing that is being used is not suitable for identifying infectious people. It also identifies people who have had the virus and overcome it, as well as people who have picked up viral fragments but have not developed an infection.

7. Testing is not being carried out in an appropriate way, e.g., with too many cycles, the use of unqualified people, etc. This leads to inflated case numbers.

8. The mRNA vaccines (Pfizer and Moderna) are experimental (literally). They cannot have been properly tested in the time since development and the technology

itself is new. It is repurposed gene therapy technology (see Dr. Robert Malone, inventor of the technology: <https://thehighwire.com/videos/mrna-vaccine-inventor-calls-for-stop-of-covid-vax/>).

9. Regulatory capture of health authorities (FDA, TGA, EMA) by big pharma is a distinct possibility.

10. It is a certainty that political pressure has influenced the emergency authorisation of new vaccine use.

11. Testing on specific demographics has also not been carried out as per normal procedure. The response of pregnant women, adolescents, etc., is not known, yet the vaccine is being recommended to them. There is evidence emerging that these groups are exposed to greater risk from the vaccine than from the disease.

12. Leading medical experts are warning that the injecting of messenger RNA that causes the body to manufacture the spike protein has worrying health implications such as: inflammation of heart muscle causing tissue death in young people, increased miscarriages, exaggerated immune response and cytokine storms, and the opening of blood-brain barrier. Some predictions head in the direction of shortened life and certain death. Truth is, it is impossible to say because there have been no mid to long term safety studies on any of these products. This was made clear in the whole Astra-Zeneca debacle.

13. There are also concerns about the biodistribution of vaccine products. It was assumed after infection that the material would stay in the arm and near surrounds, but it is being found in concentration in ovaries, testes, spleen, and kidneys, to name just a few organs.

14. Because this is an experiment, you would expect well-organised data collection on vaccine adverse effects. This is not happening. Reporting of adverse effects is voluntary. The FDA in America who granted the emergency use authorisation actually elected not to implement a more reliable system. Voluntary reporting is known to be a flawed mechanism for the gathering of data. Even so, the VAERS system in the US is getting record levels of reporting that should, in normal conditions, trigger a pause. There are accusations that VAERS data is being manipulated.

15. Large-scale censorship by big tech companies and the emphasis on consistency in messaging regardless of truth is an affront to the democratic idea and an example of the new 'ministry of information.'

16. The political, financial, and economic response to the virus, while not the obvious one, has been replicated, with few exceptions, across the whole world. It tests the limits of credulity to suggest it was not centrally planned and coordinated. For what end is unclear, but the implications are ominous.

MUSIC AND TIME By Dr Iain McGilchrist

extract from *The Master and His Emissary : The Divided Brain and the Making of the Western World*

...Sometimes it is music. Music, being grounded in the body, communicative of emotion, implicit, is a natural expression of the nature of the right hemisphere (*of the brain-ed*). The relationship between language and music is something we will explore in the next chapter: their overlapping functions and origins reveal some vital truths about ourselves. Given that intonation of the voice and the emotional aspects of experience are its special concern, it is to be expected that music would be a largely (though not exclusively) right-hemisphere phenomenon.

There are, however, other respects in which music is a natural candidate for the concerns of the right hemisphere. It is the relations between things, more than entities in isolation, that are of primary importance to the right hemisphere. Music consists entirely of relations, 'betweenness'. The notes mean nothing in themselves: the tensions between the notes, and between notes and the silence with which they live in reciprocal indebtedness, are everything. Melody, harmony and rhythm each lie in the gaps, and yet the betweenness is only what it is because of the notes themselves. Actually the music is not just in the gaps any more than it is just in the notes: it is in the whole that the notes and the silence making together. Each note becomes transformed by the context in which it lies. What we mean by music is not just any agglomeration of notes, but one in which the whole created is powerful enough to make each note live in a new way, a way that it had never done before. Similarly poetry cannot be just any arrangement of words, but one in which each word is taken up into the new whole and made to live again in a new way, carrying us back to the world of experience, to life: poetry constitutes a 'speaking silence'. Music and poetic language are both part of the world that is delivered by the right hemisphere, the world characterized by betweenness. Perhaps it is not, after all, so wide of the mark to call the right hemisphere the silent hemisphere: its utterances are implicit.

But it is not just because it exists in betweenness that music is the concern of the right hemisphere. Its indivisible nature, the necessity of experiencing the whole at any one time, though it is forever unfolding in time, a thing that is ever changing, never static or fixed, constantly evolving, with the subtle pulse of a living thing (remember, even musical instruments are present to the brain as living things), the fact that its communication is by its nature implicit, profoundly emotive, working through our embodied nature — everything about music, in short, makes it the natural 'language' of the right hemisphere. If it is true, as Walter Pater famously said, following *Novalis*, that all art constantly aspires towards the condition of music, all art aspires to reside in the

world that is delivered to us by the right hemisphere.

The relation between music and the body is not by any means confined to voluntary (or apparently voluntary) movements of the limbs, as in dance. We are all aware of the many ways in which music affects us physically through our emotions. Musical phrases act like metaphors emanating from, and enormously expanding the meaning of, movement in and of the body: rising, falling, pulsing, breathing. Many features of music, including obviously syncopations, but also melodic: appoggiaturas and enharmonic changes, set up patterns of expectation which are ultimately either confirmed or disappointed; and this process leads to physiological reactions such as alterations in breathing, or changes in heart rate, in blood pressure, and even in temperature, as well as bringing us out in a sweat, bringing tears to our eyes, or making our hair stand on end. Such changes are again mediated through the right hemisphere's vital connection with subcortical centres with the hypothalamus, and with the body in general.

It has been said that music, like poetry, is intrinsically sad and a survey of music from many parts of the world would bear that out - not, of course, that there is no joyful music, but that even such music often appears to be joy torn from the teeth of sadness, a sort of holiday of the minor key. It is what we would expect in view of the emotional timbre of the right hemisphere; and there is a stronger affinity between the right hemisphere and the minor key, as well as between the left hemisphere and the major key. The pre-Socratic philosopher Gorgias wrote that 'awe [*phrike*] and tearful pity and mournful desire enter those who listen to poetry', and at this time poetry and song were one.

The relationship between music and emotion is fascinating, and to some degree baffling. Suzanne Langer said that music not only has the power to recall emotions we are familiar with, but to evoke emotions and moods we have not felt, passions we did not know before. Music seems, in other words, to expand the range of possible emotions limitlessly because the emotion experienced is so bound up with the particularity of the work that mediates it, yet the lexicon with which we are obliged to describe the feelings remains frustratingly limited. Thus the 'sadness' of a piece of *Bach* will be quite different from the 'sadness' of a piece of *Mozart*, and 'sadness' in the *Matthew Passion* will be different from the sort of 'sadness' we might discern in *The Musical Offering*, and the 'sadness' we experience in one movement of the *Matthew Passion* — the wonderful alto aria *Erbarme dich*, for example — will be of a quite different kind from the 'sadness' of say its final chorus, *Wir setzen uns mit Tränen nieder*. This must be what *Mendelssohn* meant by his otherwise paradoxical pronouncement that

‘the thoughts that are expressed to me by music I love are not too indefinite to be put into words, but on the contrary too definite.’ Language returns us inevitably to the worn currency of re-presentation, in which the unique qualities of everything that exists are reduced to the same set of terms. As Nietzsche put it: ‘Compared with music all communication by words is shameless; words dilute and brutalise; words depersonalise; words make the uncommon common.’

Though speech is principally a left-hemisphere function, the production of words in song is associated with wide activation of the right hemisphere. Following a left hemisphere stroke which leaves the patient unable to speak, he or she may be able to sing the words of songs without difficulty. Damage to the right hemisphere, by contrast, can lead to a condition known as **amusia**, in which the ability to appreciate and understand, or to perform, music may be lost. Right-hemisphere lesions may leave the understanding of speech relatively unaffected, while the perception of nonverbal sounds (including music) is profoundly disrupted. In such cases, as well as in auditory **agnosia** (which is commoner following bilateral damage), the perception of timbre, rhythm and complex sounds is badly affected. Most cases of **amusia** without **aphasia**, inability to appreciate or perform music, but without impairment of speech comprehension or production, involve right-hemisphere damage. The reverse situation depends on the right hemisphere being spared. A well-known composer and Professor of Music at Moscow Conservatory, Vissarion Shebalin, had a left temporal and parietal stroke with consequent severe **aphasia** (impairment of language), but carried on composing works of excellent quality according to Shostakovich indistinguishable from his pre-stroke works. A professional organist and composer who was blind from the age of two had a left middle cerebral artery stroke, with consequent severe **aphasia**, as well as **alexia** and **agraphia** (inability to read or write) in Braille for words — but not for music, and carried on playing and composing unaffected. A composer and conductor who had a left-hemisphere stroke was no longer able to read words, but could read and write music without difficulty.

Melody, tone, timbre and pitch-processing are almost always mediated via the right hemisphere (in non-professional musicians). Rhythm is more widely based. Discriminating rhythm patterns activates broadly distributed networks in temporal, inferior parietal and prefrontal cortex almost exclusively in the right-hemisphere. However, some basic, metrical rhythms are mediated by the left hemisphere, particularly by Broca’s area; while more complex rhythms, and those with more deviations from the standard pattern, such as syncopations and cross rhythms, are preferentially treated by the right hemisphere. The right hemisphere is more sensitive to harmony, which could be

considered essentially a right-hemisphere function. The right hemisphere is also the source of our ability to relate harmony to intonation (the basis for harmonic progression) and to some aspects of rhythm.

But music raises an intriguing problem. All that I have just said applies to the amateur: the professional or highly trained musician appears to use the left hemisphere to a much greater extent in the understanding of music. This has been interpreted by some as suggesting the adoption of a more consciously learned, theoretically based or analytic approach in such trained subjects. This is almost certainly true. It may also be, as Jerre Levy has argued, that the evidence from both successful artists and musicians suggests that their skills are more widely distributed across both hemispheres than is usual (flying mathematicians, see p. 12 above). This would be in keeping with the finding that **visuospatial** attention is more evenly distributed between the hemispheres in musicians, possibly because of their having acquired the skill of reading music, a left—right sequential process like language (thus favouring left-hemisphere processing), but the meaning of which is nonetheless represented **visuospatially** (possibly favouring right-hemisphere processing). Additionally pianists have to be able to use each hand equally to translate between **visuospatial** and motor sequences..end

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