

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



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A BLESSED CHRIST-MASS TO ALL OUR READERS

“The thief comes only to steal and kill and destroy.

I have come that they may have life, and have it in all its fullness.” *John 10.10*

We choose LIFE !



A memorial for the victims of the shooting at Sutherland Springs First Baptist Church includes 26 white chairs, each painted with a cross and a rose, is displayed in the church Sunday, Nov. 12, 2017, in Sutherland Springs, Texas.

A man opened fire inside the church in the small South Texas community last week, killing more than two dozen. (AP Photo/Eric Gay)

Pastor Pomeroy said, “Rather than choose darkness as that young man did that day, we choose life. We have the freedom to choose, and rather than choose darkness as that one man did that day, I say we choose life. Amen?!?”.

SOCIAL CREDITERS ALSO CHOOSE LIFE!

It is that time of year when we stop to take stock of our lives and the directions that we want to pursue in the New Year. The Texas pastor and his wife not only lost their 14-year-old daughter in that terrible massacre but it happened among his own faithful congregation in his own church.

But his faith enabled him to declare after such a tragedy, “I choose Life.” Another term associated with ‘life’ could be “the Law of Righteousness”. As C.H. Douglas once wrote, “It, the ‘Law of Rightness’ is running through the very warp and woof* of the Universe.” Eric Butler saw that truth and put it in his own words in *Releasing Reality* (1979):

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“... Where others viewed the world in terms of mankind’s struggles and achievements, and society as the creature of man’s brain and behaviour, with the realism of the engineer and the penetrating spirituality of a Medieval theologian, Douglas saw the Universe as an integrated unity centred in its creation and centred in its Creator and subject to His Law. It was the basis of Douglas’s philosophy, of which Social Credit is the policy, that there is running through the warp and woof of the Universe the Law of Righteousness - Divine Law - which he termed the Canon. He must seek it actively, and to the extent that he finds it and conforms to it, he will achieve harmony with the Universe and his Creator. Conversely, to the degree that he ignores the operation of the Canon and flouts it, he will bring disaster upon himself. It was inherent in Douglas’s writings that he viewed society as something partaking of the nature of an organism which could have ‘life and life abundant’ to the extent it was God-centred and obedient to His Canon ... Within it (this organism) the sovereignty of ‘God the Creator of all things visible and invisible’ being absolute, there must be full recognition of the sanctity of human personality, and, therefore, of the individual person as free to live his life, and within the body social, to enter into or contract out of such associations as, with the responsibility to his Creator, he may choose. And no person may deny another this relationship to God and his fellow men without committing sacrilege. This concept, reflecting the ideal of Christendom as the integration of Church and Society which was the

inspiration of European civilisation for centuries, involves adherence to a policy in every sphere of social life, economic, political and cultural.

This is the policy which Douglas termed ‘Social Credit’

Looking out upon the world with a clarity of vision which was unique in his time, Douglas saw a doomed civilisation committed to the opposite policy, stemming from a conflicting philosophy, a philosophy which deified Man and sought to subjugate the world to him.

The true test of science is consistently correct predictions. Genuine prophets, amongst whom might be counted statesmen, are those who, because of their understanding of Truth, can see well in advance the consequences of certain policies if they are persevered with.

In his earliest writings Douglas warned that all attempts to operate the finance-economic system under the prevailing methods of creating and issuing financial credit, must result in inflation. The insidious effects of monetary inflation are destroying Western Civilisation in the same way that it played a major part in destroying the great Roman Civilisation...”

* **Warp and Woof. Noun**

(Countable and uncountable. Plural: warps and woofs)

1. The threads in a woven fabric, composed of the warp (threads running lengthwise) and woof (threads running crosswise) to create the texture of the fabric.
2. (by extension) The fundamental structure of any process or system. ***

THE LAW OF CIVILISATION AND DECAY

Eric Butler introduced his readers to the work of the historian American Brooks Adams who in his *The Law of Civilisation and Decay* (late 1890s), seeing it as a most realistic understanding of this law of Righteousness and mankind’s observance, or lack of it, through human history. The Western world and America in particular is a very good example of what Brooks Adams grasped in the late 19th century.

In the Preface, Brooks Adams wrote:

“... In the commercial cities of the same epoch, commerce from the outset seemed antagonistic to the imagination, for a universal decay of architecture set in throughout Europe after the great commercial expansion of the thirteenth century; and the inference I drew from these facts was, that the economic instinct must have chosen some other medium by which to express itself.

My observations led me to suppose that the coinage might be such a medium, and I ultimately concluded that, if the development of a mercantile community is to be understood, it must be approached through its money.

Another conviction forced upon my mind, by the examination of long periods of history, was the exceedingly small part played by conscious thought in moulding the fate of men. At the moment of action the human being almost invariably obeys an instinct, like an animal; only after action has ceased does he reflect.

These controlling instincts are involuntary, and divide men into species distinct enough to cause opposite effects under identical conditions. For instance, impelled by fear, one type will rush upon an enemy, and another will run away; while the love of women or of money has stamped certain races as sharply as ferocity or cunning has stamped the lion or the fox.

Like other personal characteristics, the peculiarities of the mind are apparently strongly hereditary, and, if these instincts be transmitted from generation to generation, it is plain that, as the external world changes, those who receive this heritage must rise or fall in the social scale, according as their nervous system is well or ill adapted to the conditions to which they are born.

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(continued from previous page) Nothing is commoner, for example, than to find families who have been famous in one century sinking into obscurity in the next, not because the children have degenerated, but because a certain field of activity which afforded the ancestor full scope, has been closed against his offspring. Particularly has this been true in revolutionary epochs such as the Reformation; and families so situated have very generally become extinct.

When this stage had been reached, the Reformation began to wear a new aspect, but several years elapsed before I saw whither my studies led. Only very slowly did a sequence of cause and effect take shape in my mind, a sequence wholly unexpected in character, whose growth resembled the arrangement of the fragments of an inscription, which cannot be read until the stones have been set in a determined order. Finally, as the historical work neared an end, I perceived that the intellectual phenomena under examination fell into a series which seemed to correspond, somewhat closely, with the laws which are supposed to regulate the movements of the material universe.

Theories can be tested only by applying them to facts, and the facts relating to successive phases of human thought, whether conscious or unconscious, constitute history; therefore, if intellectual phenomena are evolved in a regular sequence, history, like matter, must be governed by law. In support of such a conjecture, I venture to offer an hypothesis by which to classify a few of the more interesting intellectual phases through which human society must, apparently, pass, in its oscillations between barbarism and civilization, or, what amounts to the same thing, in its movement from a condition of physical dispersion to one of concentration. The accompanying volume contains the evidence which suggested the hypothesis, although, it seems hardly necessary to add, an essay of this size on so vast a subject can only be regarded as a suggestion.

The theory proposed is based upon the accepted scientific principle that the law of force and energy is of universal application in nature, and that animal life is one of the outlets through which solar energy is dissipated.

Starting from this fundamental proposition, the first deduction is, that, as human societies are forms of animal life, these societies must differ among themselves in energy, in proportion as nature has endowed them, more or less abundantly, with energetic material.

Thought is one of the manifestations of human energy, and among the earlier and simpler phases of thought, two stand conspicuous— Fear and Greed.

Fear, which, by stimulating the imagination, creates a belief in an invisible world, and ultimately develops a priesthood; and Greed, which dissipates energy in war and trade.

Probably the velocity of the social movement of any community is proportionate to its energy and mass,

and its centralization is proportionate to its velocity; therefore, as human movement is accelerated, societies centralize. In the earlier stages of concentration, fear appears to be the channel through which energy finds the readiest outlet; accordingly, in primitive and scattered communities, the imagination is vivid, and the mental types produced are religious, military, artistic. As consolidation advances, fear yields to greed, and the economic organism tends to supersede the emotional and martial.

Whenever a race is so richly endowed with the energetic material that it does not expend all its energy in the daily struggle for life, the surplus may be stored in the shape of wealth; and this stock of stored energy may be transferred from community to community, either by conquest, or by superiority in economic competition.

However large may be the store of energy accumulated by conquest, a race must, sooner or later, reach the limit of its martial energy, when it must enter on the phase of economic competition. But, as the economic organism radically differs from the emotional and martial, the effect of economic competition has been, perhaps invariably, to dissipate the energy amassed by war.

When surplus energy has accumulated in such bulk as to preponderate over productive energy, it becomes the controlling social force. Thenceforward, capital is autocratic, and energy vents itself through those organisms best fitted to give expression to the power of capital. In this last stage of consolidation, the economic, and, perhaps, the scientific intellect is propagated, while the imagination fades, and the emotional, the martial, and the artistic types of manhood decay.

When a social velocity has been attained at which the waste of energetic material is so great that the martial and imaginative stocks fail to reproduce themselves, intensifying competition appears to generate two extreme economic types, the usurer in his most formidable aspect, and the peasant whose nervous system is best adapted to thrive on scanty nutriment. At length a point must be reached when pressure can go no further, and then, perhaps, one of two results may follow:

A stationary period may supervene, which may last until ended by war, by exhaustion, or by both combined, as seems to have been the case with the Eastern Empire; or, as in the Western, disintegration may set in, the civilized population may perish, and a reversion may take place to a primitive form of organism.

The evidence, however, seems to point to the conclusion that, when a highly centralized society disintegrates, under the pressure of economic competition, it is because the energy of the race has been exhausted. Consequently, the survivors of such a community lack the power necessary for renewed concentration, and must probably remain inert until supplied with fresh energetic material by the infusion of barbarian blood”.

- - - BROOKS ADAMS. August 20, 1896.

RECURRING SIGNS OF CULTURAL COLLAPSE THROUGHOUT HISTORY

Brooks Adams was not the only historian who could see the pattern of events repeating throughout history.

Author, art professor, feminist, and cultural commentator Camille Paglia speaks on the current transgender mania, the wisdom of early medical & surgical intervention (calling it 'child abuse'), and how the explosion of gender identities is a recurring sign of cultural collapse throughout the history of civilization.

Watch excerpt: <https://www.youtube.com/watch?v=I8BRdwgPChQ>

Watch the full Camille Paglia video at the Battle of Ideas: <https://youtu.be/AOjcd4S0Bs>

A *Newsweek* article quotes her on 'the West is dead' theme:

"As a professor of liberal studies at the University of the Arts in Philadelphia, where she has spent her academic career teaching future artists, Paglia has seen this crisis of the art world unfold firsthand.

Winding her way through the corridors of the Philadelphia museum, stopping occasionally to marvel at an ancient Roman bust or a medieval depiction of the Virgin and child, she tells me two stories.

In the late 1980s Paglia taught an introductory art-history course called: Arts and Civilization to freshmen. When it came time to cover the Renaissance, Paglia decided to introduce her students to Michelangelo's two-part panel from the Sistine Chapel ceiling, Temptation and Expulsion From the Garden. After Paglia's lecture on this scene from the Book of Genesis, a student approached the professor. In Paglia's telling, this student "cheerfully said that she was so happy to learn about that because she had always heard about Adam and Eve but never knew what they referred to!"

More recently, in the early 2000s, Paglia was teaching a course that she founded in the 1980s: Art of Song Lyrics, which was directed at musicians and included a spiritual called 'Go Down, Moses'. But she said few recognized who Moses was or knew his story well. "If you are an artist and you don't recognize the name of Moses," she says, "then the West is dead. It's over. It has committed suicide..."

Read in full here: <http://www.newsweek.com/camille-paglia-spiritual-quest-defines-all-great-art-63559>

JORDAN B. PETERSON'S 12 RULES FOR LIFE

Jordan Peterson has written a new book titled:

12 Rules for Life: An Antidote to Chaos.

It will be on sale in the New Year.

As a clinical psychologist, he teaches at the University of Toronto in Canada and has his own private practice. He 'burst on to the world internet stage', as a result of his stand against the attacks on freedom of expression; his work is of interest because it is from a psychological/historical viewpoint.

He asks: "What are the most valuable things everyone should know?"

Dr. Jordan Peterson's answer on Quora (*Q&A website*): - **From the dust jacket 'blurb'**

Renowned psychologist Jordan B Peterson's answer to this most difficult of questions uniquely combines the hard-won truths of ancient tradition with the stunning revelations of cutting-edge scientific research.

Humorous, surprising and informative, Dr. Peterson tells us why skateboarding boys and girls must be left alone, what terrible fate awaits those who criticize too easily, and why you should always pet a cat when you meet one on the street. What does the nervous system of the lowly lobster have to tell us about standing up straight (with our shoulders back) and success in life? Why did ancient Egyptians worship the capacity to pay careful attention as the highest of gods? What dreadful paths do people tread when they become resentful, arrogant and vengeful?

Dr. Peterson journeys broadly, discussing discipline, freedom, adventure, and responsibility, distilling

the world's wisdom into 12 practical and profound rules for life. *The 12 Most Valuable Things Everyone Should Know* shatters the modern commonplaces of science, faith, and human nature while transforming and ennobling the mind and spirit of its readers.

Dr. Peterson was nominated for five consecutive years as one of Ontario's Best University Lecturers.

He is one of only three profs rated as "life changing" in the Uni of Toronto's underground student handbook of course ratings. He's a Quora Most Viewed Writer, with 200,000 Twitter followers and 90,000 Facebook likes. His YouTube channel's 225 videos have 460,000 subscribers, 1,000,000 views a month, and 30,000,000 views in total.

Malcolm Gladwell discussed psychology with him while researching his books, Norman Doidge is a good friend and collaborator, thriller writer Gregg Hurwitz employed several of his 'valuable things' as a plot feature in his #1 international bestseller, *Orphan X*, and he worked with Jim Balsillie, former RIM CEO, on a project for the UN Secretary General. His psychological tests have identified thousands of promising entrepreneurs on six different continents. His U of T lectures on psychology and myth were turned into a 13-part series on TVO. His web-based SelfAuthoring Suite, raved about on CBC Radio, in *O: The Oprah Magazine* and on NPR's national website, has helped tens of thousands of people resolve their past problems and improve their futures.

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The 12 Most Valuable Things Everyone Should Know is self-help with smarts, an introduction to philosophy, mythology and the science of the mind, and a practical, engaging guide to a better life.

Source: <https://jordanbpeterson.com/12-rules-for-life/>

Jordan B Peterson: What are the most valuable things everyone should know?

- Tell the truth.
- Do not do things that you hate.
- Act so that you can tell the truth about how you act.
- Pursue what is meaningful, not what is expedient.
- If you have to choose, be the one who does things, instead of the one who is seen to do things.
- Pay attention.
- Assume that the person you are listening to might know something you need to know. Listen to them hard enough so that they will share it with you.
- Plan and work diligently to maintain the romance in your relationships.
- Be careful who you share good news with.
- Be careful who you share bad news with.
- Make at least one thing better every single place you go.
- Imagine who you could be, and then aim single-mindedly at that.
- Do not allow yourself to become arrogant or resentful.
- Try to make one room in your house as beautiful as possible.
- Compare yourself to who you were yesterday, not to who someone else is today.
- Work as hard as you possibly can on at least one thing and see what happens.
- If old memories still make you cry, write them down carefully and completely.
- Maintain your connections with people.
- Do not carelessly denigrate social institutions or artistic achievement.

THE FIRST 5,000 YEARS – FROM AN ANTHROPOLOGIST’S VIEWPOINT

I enjoyed David Graeber’s book: *Debt: The First 5,000 Years*, and found he hinted at or made references to concepts that Clifford Hugh Douglas had provided answers to that have concerned people for many a year.

I can recommend that readers read his book, and alongside with L.A. Waddell’s *Makers of Civilisation and History* and David Astle’s *The Babylonian Woe* to gain a clearer picture of realistic history over the last five thousand years. I have to say Jordan B. Peterson’s work from a psychological, historical angle was of great help also.

Trevor E. Hilder review of Graeber’s book below:
“Economics textbooks claim that money was invented
New Times Survey

- Treat yourself as if you were someone that you are responsible for helping.
- Ask someone to do you a small favour, so that he or she can ask you to do one in the future.
- Make friends with people who want the best for you.
- Do not try to rescue someone who does not want to be rescued, and be very careful about rescuing someone who does.
- Nothing well done is insignificant.
- Set your house in perfect order before you criticize the world.
- Dress like the person you want to be.
- Be precise in your speech.
- Stand up straight with your shoulders back.
- Don’t avoid something frightening if it stands in your way -- and don’t do unnecessarily dangerous things.
- Do not let your children do anything that makes you dislike them.
- Do not transform your wife into a maid.
- Do not hide unwanted things in the fog.
- Notice that opportunity lurks where responsibility has been abdicated.
- Read something written by someone great.
- Pet a cat when you encounter one on the street.
- Do not bother children when they are skateboarding.
- Don’t let bullies get away with it.
- Write a letter to the government if you see something that needs fixing -- and propose a solution.
- Remember that what you do not yet know is more important than what you already know.
- Be grateful in spite of your suffering.

He invites you to ‘Follow me’ on Twitter:

@jordanbpeterson

It might be of interest for people who like this answer to know that these rules figure prominently in Gregg Hurwitz’s latest novel, *Orphan X*, Gregg Hurwitz - *New York Times* Bestselling Author. ***

to replace onerous and complicated barter systems—to relieve ancient people from having to haul their goods to market. But this theory is not supported by evidence.

David Graeber “shows that since the first agrarian empires 5,000 years ago, humans have used elaborate credit systems to buy and sell goods, long before the invention of coins or cash.”

It is in this era, Graeber argues, that we also first encounter a society divided into debtors and creditors. Setting up in his stunning analysis an unconventional history of world economy, he shows that arguments about debt and debt forgiveness have been at the centre of political debates from Italy to China, (continued on next page)

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as well as sparking innumerable insurrections.

Debt: The First 5,000 Years is a fascinating chronicle of this little known history—in which we learn so many surprising facts, such as the information that Adam Smith had Latin translations of Al-Ghazali and Al-Tusi's works in his library, suggesting that the writings of the two Islamic thinkers may have been among his sources, for instance in his theory of the division of labour.

Economics textbooks claim that money was invented to replace onerous and complicated barter systems—to relieve ancient people from having to haul their goods to market. But this theory is not supported by evidence. On the contrary, David Graeber presents a stunning reversal of conventional wisdom.

Like most anthropologists, he has carried out field work in an unfamiliar culture (Madagascar), but he seems to have taken to heart Idries Shah's adage "Anthropology begins at home", and turned his skills to examining our own culture's beliefs about economics.

Rather than doing so within the narrow context of current political debate, he places the subject in a global context by tracing the history of ideas about credit, debt and money right from the dawn of agrarian civilisation in Sumer five thousand years ago up to the present and across all the known cultures of the world. The resulting book is a tour de force of over five hundred pages, but is full of surprises and fascinating facts which put the current travails of our financial system into perspective.

Graeber points out that every economics textbook claims that money was invented to replace clumsy and complicated barter systems, and that sophisticated notions of credit and debit developed later. However, there is not a scrap of evidence that this is so.

In reality, complex notions of debit and credit were invented at the dawn of civilisation in about 3,000 BCE, despite the fact that money in the form of coinage was not invented until about 700 BCE.

Graeber goes on to describe the standard view as the "great founding myth of the discipline of economics" which he points out was invented by Adam Smith, the Professor of Moral Philosophy at the University of Glasgow, when he wrote *The Wealth of Nations* (1776).

Adam Smith was a great admirer of Isaac Newton's physics, and he wanted to establish economics as a discipline that "operated by its own rules, separate from moral or political life". In order to do so, he had to invent something called 'the economy' which he could claim operated by laws not unlike those that governed Newton's physical bodies. He succeeded in establishing classical economics, with its perfectly rational economic agents, who act purely in their own self-interest.

He also established the claim that free markets are self-regulating natural systems which work perfectly if governments can resist the temptation to interfere with them.

Graeber shows, by examining the real history of credit, debt and money, that these ideas have no factual basis. Ideas about debt originate, and are deeply embedded, in the spiritual traditions of the world's civilisations. For example, the management of what we would call 'the economy' in ancient Sumer, was the responsibility of the temple. Likewise, the Parthenon was the treasury of classical Athens and in classical Buddhism, the monks managed the local economy.

He also shows that markets were created by governments, who also enforced the use of their coinage to pay for the goods on sale. Coinage was invented in order to pay mercenary soldiers, who then spent that coinage in the local markets. The government then forced people to use their coinage by demanding it back for the payment of the taxes which ultimately funded their wars. In the absence of such coercion, people tend to invent their own forms of money.

He states that Adam Smith had Latin translations of Al-Ghazali and Al-Tusi's works in his library, confirming the idea that Smith got his ideas about free market economics from medieval Persian works. This confirms that Smith's illustration of the division of labour by a pin factory almost certainly comes from Al-Ghazali, who used the example of a needle factory to illustrate the same point. However, Adam Smith changed Al-Ghazali's view that markets work because people like to co-operate to the view that market participants are only interested in selfish gain.

Graeber documents the historical transitions from credit-based money to bullion-based money and back again, and their relationships to periods of warfare and public disorder. He shows that bullion-based money arises in order for states to fund warfare. In more peaceful eras, credit-based money tends to be used instead.

He shows that coinage was invented independently in Asia Minor, India and China in the seventh century BCE. In all three cases, it appears to have been invented for the same reason - to enable city states to pay for their wars.

He shows that the social stresses caused by excessive debt have repeatedly led to the state writing off all debts, as in the original meaning of Jubilee in ancient Israel.

He shows that, for most of its history, China has operated highly regulated markets while forbidding usury. He suggests that this might explain why China managed to sustain the highest standard of living in the world for thousands of years, a position which it only relinquished in the nineteenth century CE.

From the rise of Islam until the late 15th century, the Indian Ocean was a de-militarised and highly successful free trade area. This happy state of affairs was brought to an end when the Portuguese, having rounded the Cape of Good Hope,

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(continued from previous page) broke into the area and used extreme violence to gain control of the trading networks.

This remarkable book shows that most of what we believe about economic affairs is based on a set of false assumptions, many of which are also being challenged by recent research in what has become known as 'behavioural economics'.

It also suggests that Adam Smith's attempt to detach economics from moral and political life was much less successful than it appeared to be, and, perhaps, was entirely misconceived.

Anyone with a serious interest in the past and future of wealth creation in our globalised world should read this book."

Source: <http://www.muslimheritage.com/article/book-review-%E2%80%9Cdebt-first-5000-years%E2%80%9D-david-graeber>

After some reflection on what I had read, I realised that David needed to look at the work of such authors as L.A. Waddell in: *Makers of Civilisation in Race and History* and David Astle in: *The Babylonian Woe*, who would fill in many of the details he lacks.

Waddell writes of "The rise of the Aryans or Sumerians, their origination and propagation of civilization, their extension of it to Egypt and Crete, Personalities and achievements of their kings. The historical originals of mythic gods and heroes, with dates from the rise of civilization about 3380 B.C. reconstructed from Babylonian, Egyptian, Hittite, Indian and Gothic sources."

Waddell's understanding of "historical originals of mythic gods and heroes" would tie in with Jordan B. Peterson's view of how people have told their history through stories, and over time the stories (history) became myths and legends.

Wikipedia says the following about Laurence A. Waddell:

"Lieutenant Colonel Laurence Austine Waddell, CB, CIE, F.L.S., L.L.D, M.Ch., I.M.S. RAI, F.R.A.S (1854–1938) was a British explorer, Professor of Tibetan, Professor of Chemistry and Pathology, Indian Army surgeon, collector in Tibet, and amateur archaeologist. Waddell also studied Sumerian and Sanskrit; he made various translations of seals and other inscriptions." But then dismisses the importance of his work: "His reputation as an Assyriologist gained little to no academic recognition and his books on the history of civilization have caused controversy..."

Could it be because Waddell's work contradicted much of what was accepted as 'history' by those who controlled the academic establishments'?

David Graeber should also study the work of David Astle (*The Babylonian Woe*). This important and well-documented work is a most useful reference book complementing any study of Economic or Monetary

history.

It reveals the formation of an ancient 'international money (gold and silver) system' rising along with the trade and commerce between the city-states. The agents of the temples of the city-states were sent on trading missions 'with letters of credit' authorising them to trade with other city-states.

At some stage the 'credits' (the accounting system) were settled between the two parties. Just imagine a system not unlike the present international financial system operating through the Central Banks of the various nations with a 'Bank of International Settlements' at the centre, such as operates out of Switzerland in this day and age.

Money and Credit were once two distinct words. The English word 'money' derived from the Roman (Latin) custom of coinage being produced in the temple of Moneta. The modern word 'credit' derived from the Latin 'credo' – 'I believe'.

Readers should look up St. Paul's letter to the Galatians. He writes of the "fruit of the Spirit" – i.e., faithfulness. That is, 'faithful dealing between man and man'. The same fundamental idea is bound up in the term 'Social Credit'. Over the centuries the meaning of the word 'credit' has been changed to mean 'debt'.

In his preface, David Astle wrote:

"In almost all of books of reference on the history of money was practically no clear approach to the subject of money and finance, or to those exchange systems that must have existed in order that the so-called civilizations might come to be. In the odd case where the translations of the texts might reveal some key clue, no more special emphasis was placed herein than might have been placed on the mention of a gold cup, a ring, a seal, or some exquisite piece of stone work. In almost all of the works of the great archaeologists and scholars specializing in the ancient civilizations, there is a virtual silence on that all important matter, the system of distribution of food surpluses, and surpluses of all those items needed towards the maintenance of a good and continuing life so far as were required by climate and customs. On the all important subject of the consequences of the creation and issuance of money by private persons as opposed to its creation and issuance according to the will of a benevolent, instructed and dedicated ruler, almost no speculation seems to exist in ancient or in modern times."

The Legend of the Ants' Gold

It is Jordan B. Peterson's work on the origin and importance of the myths and legends of the tribe, the clan, etc., that also sparked my interest. Graeber refers to the record of one of India's legal cases. It is about two men accused of stealing some gold – which they claimed came from a 'great ant'. (continued on next page)

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In a *Time* magazine article “Asia’s Lost Tribe of Aryans”, March 1984, the story is told of French anthropologist Michel Peissel, who, dressed as one of his Kashmiri peasant guides, “entered... the Dansar Plain of Little Tibet, the no-man’s land of a legendary tribe known as the Minaro.”

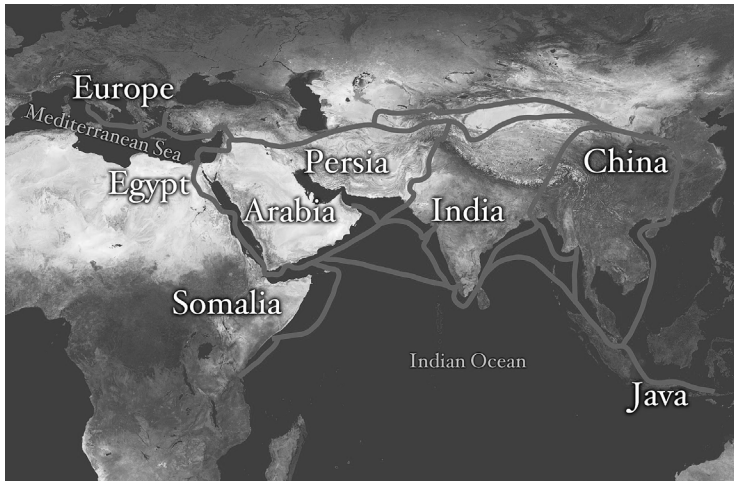
In his subsequent book, (English title) *The Ants’ Gold* Peissel explains, he thinks he has solved an ancient puzzle. It is a legend first mentioned by “the Greek historian Herodotus in 450BC that in northern India there was a species of gigantic ant (bigger than a fox, though not so big as a dog) that burrowed in gold-rich soil. Peissel asked the Minaro tribesmen about the story only to be told that their ancestors did collect gold-bearing sand from the burrows of a local marmot, known scientifically as *Marmota himalayanus*...”

What is also of interest in the report is that the 800-strong Minaro tribe are believed to be descendents of the ancient Sumerians who migrated to India from their homeland and set up a colony. But that is a story for another day.

Coinage invented ‘independently’?

Graeber believes “... that coinage was invented independently in Asia Minor, India and China in the seventh century BCE.”

He writes: “In all three cases, it appears to have been invented for the same reason - to enable city states to pay for their wars.” But David Astle has other ideas about why coins were invented and at the same time in the three commercial centres.



Map of Ancient Trade Routes

The map reveals the trade routes from ancient Mesopotamia to the Mediterranean world where the ancient cities became important trade centres. The ancient peoples of the Sahara imported domesticated animals from Asia between 6000 and 4000 BCE. Foreign artifacts dating to the 5th millennium BCE in the Badarian culture of Egypt indicate contact with distant Syria.

In predynastic Egypt, by the 4th millennium BCE

shipping was well established, and the donkey and possibly the dromedary had been domesticated.

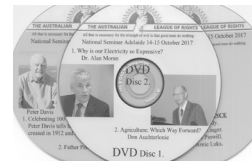
Domestication of the Bactrian camel and use of the horse for transport then followed.

Also by the beginning of the 4th millennium BC, ancient Egyptians in Maadi were importing pottery as well as construction ideas from Canaan.

By the second half of the 4th millennium BC, the gemstone lapis lazuli was being traded from its only known source in the ancient world — Badakshan, in what is now northeastern Afghanistan — as far as Mesopotamia and Egypt. By the 3rd millennium BC, the lapis lazuli trade was extended to Harappa and Mohenjodaro in the Indus Valley Civilization (Ancient India) of modern day Pakistan and northwestern India.

Source: http://www.bible-history.com/maps/maps/map_ancient_trade_routes_mesopotamia.html ***

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