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

THE AUSTRALIAN LEAGUE OF RIGHTS

THE NEW TIMES SURVEY

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— Michelangelo. *Pietà*. 1498–1499. Saint Peter's Basilica, Vatican City.

LION OR LAMB By Arnis Luks

A great disservice has been done to the founder of Christianity presenting 'Christ as a lamb', or equally as problematic, preached from the pulpit that this is the 'End Times' and we as Christians can do nothing about the situation we find ourselves in. In Michelangelo's *Pietà* (above), Mary as holding her dead son, shows suffering and sacrifice - the way of Christianity. Christ gave himself daily - including the sabbath - to the tasks at hand. Christianity preaches **'life more abundant'** but more than that **'Thy Kingdom Come' -** What does this mean?

At 30, as the age of maturity, Christ went full-time, but not into paid employment, but rather presenting truth to power - teaching, healing, feeding spiritual as well as actual food. You could correctly describe this period as 'leisure' - based on the Latin *licere* 'be allowed'. When Solzhenitsyn spoke truth to power even from behind the walls of a dictatorial, slave state, he was listened to. This is the power of truth. As discussed last month in *NTS*, from the Christian perspective or philosophy, power and authority emanates from within the individual. Freedom is innate, a free gift from God. Collectivists, or equally correct, puritans (*bureaucrats or the state-ed*), hold the view that power resides with 'themselves alone' to exercise over others. The paradox of these two opposing views is that the 'state as an institution' is necessary, but only as 'necessary is'. When people ask for government (bureaucracy) to perform tasks that they could do themselves, by doing this they hand their power over to government. So Freedom without personal responsibility is impossible, but government must be limited or there is no Freedom at all.

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Chinese Social Credit

The Chinese have misused the term 'Social Credit' deliberately to deceive any who may be using the term, or more so, enquiring about Douglas Social Credit.

A new (2014-*ed*) Chinese surveillance scoring system merges individual credit, legal records and social media accounts, claiming to foster 'sincerity culture' and 'traditional virtues' to improve the honesty and creditworthiness of society as a whole (*the group-ed*).

No doubt smart devices including whitegood appliances, smart meters and cameras everywhere play a major part of this surveillance and assessment. Your surveillance assessment score may make you unable to participate in the trappings of life and cause relegation to a second-rate citizen status. Australia appears to be next, the western world's guinea pig for this massive citizen surveillance system set to match that of China. A Sesame Credit-type Carrot Rewards 'app' has also been rolled out in Canada which is 'a merger of behavioural science, gaming and big government'.

What this public surveillance scoring system shows is the degree of control that the collectivists (puritan) will take given the opportunity, but it also holds a clue as to how free societies can restore that power back from the elites. Jeremy Lee spoke many times about holding politicians and bureaucrats to account. Of holding public forums where each aspiring political candidate was asked questions about their potential policies and what they are prepared to do on behalf of the electorate. From these responses and prior to an election, can be generated a scorecard - a 'representative' or 'public service' scorecard. The ongoing score of your representative's or bureaucrat's performance can be kept locally, updated daily to the positive and negative, similar to *Wikipedia*, where inputs can be placed by anyone and challenged back if they are inaccurate or unacceptable. This could be a very useful tool for an 'active community'. In fact scorecards could be kept of any and all who wish to be 'in charge'. Another political method of accountability is citizen's initiative, referenda and recall.

The real Social Credit (belief, trust) of the community cannot be assessed by a scorecard. It can only be viewed by 'results as measured in human satisfaction'. Does the community get on? Are they able to work together for mutual benefit? Are they able and willing to work 'over and above' to pursue worthy goals like sports, building a school or community centre or an oval or a Country Fire Service building or other important social project like a factory or a church?

Gadarene Swine *- the pigs into which Jesus cast the demons that had possessed a madman and which as a result ran down a steep cliff into the sea and were killed; from this, Gadarene means involving or engaged in a headlong or potentially disastrous rush to do something.*

I have recently read articles of the 90,000 homeless people living on 'skid row' around the greater Los Angeles County. Note that California boasts the eighth largest economy in the world. Australia has a similar number of homeless across the nation as per a 2016 *ABS* report. This occurs while public and private debts are going through the roof. Yet we see masses of raw materials being shipped across the oceans while our own production and local industries progressively are being shut down. The policy of assisting the homeless is of a much lesser priority for our PM than offering the superannuation 'future fund' to the US President for their infrastructure, when these same funds should be used to assist our own infrastructure repairs and homelessness problem - madness. Also note the 'future fund' liabilities are growing at a faster rate than 'earnings plus contributions', again falling back to the weary taxpayer to foot the ongoing bill. Our Prime Minister, while offering access to these diminishing funds for US infrastructure projects, is also attempting to convince President Trump to rejoin the TPP as the preferred trading model - trading what? Thanks to successive governmental policy of all political persuasions agreeing with GATT (General Agreement on Trade and Tariffs), our heavy industries, and those ancillary industries emanating from these heavy industries, have all been shut down. All we have now is open pits of raw materials and weary farmers. Why am I not surprised seeing our PM is a former Goldman Sachs banking executive. These outcomes don't come by chance, they are deliberate international financial policy (puritans) administered through the bureaucracy and the state.

As individuals, we have almost no, or very little, 'say' whatsoever on policy. Yet there are bureaucrats and elected officials running off with any and every hair-brained idea in order to centralise power further, and let us not forget, to ensure their re-election. Bribes and corruption are openly used to garnish votes and have been for the last 20 years says our Victorian Premier. In our local electorate the road condition was abysmal while we had an independent representative, funds were deliberately withheld by the major parties holding power. The major parties are now climbing over each other to promise road and infrastructure upgrades should we elect their member. The recent state and federal by-election results will not change policy direction one iota. Debts will skyrocket, unfunded liabilities will increase, services will decrease, all hope will be lost.

What would the policy be for those homeless should they be asked?

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(contined from previous page) Surely it would be something like sufficient food in their belly, enough clothes to be warm, and a place to rest their weary head.

An article about homelessness in Hobart asks the government to fix the problem of homelessness that they (as the administrative arm of international finance) created. Having lived and worked 'in' shipping containers, a similar size to a single car garage, they could easily become emergency housing. The government does not wish to solve any problem at all, but rather continue to centralise power with ever increasing bureaucratic intervention into the individual's life. It is policy from a higher power that these multi-trillion dollar superannuation funds must be used for other purposes? Perhaps major party contributors? Guns before butter!

Another recent example of bureaucratic over-reach is the pending Victorian Local Government Bill 2018 (DRAFT) in combination with the Victorian Climate Change Act 2017, essentially bolshevizing local government by turning the local officials into the environmental police, with the power and authority to fine and, if necessary, confiscate property for non-compliance to environmental assessments. Local councils were originally formed as an initiative from the communities to repair roads, but now public service and representation appear out of the question.

The Issue is NOT the Financial Policy -
It is 'Philosophy' and then 'Policy emanating from that Philosophy'

The desperate plight of people is a consequence of the flawed financial system as the major tool to project power, which never provides sufficient purchasing power to liquidate the debt created by production. We must work tomorrow to pay for items produced yesterday and today. So progressive and irredeemable debt becomes inevitable. The Social Credit ***National Dividend*** and ***Consumer Price Discount*** provided the answer for this problem more than 100 years ago to produce a stable financial system and balanced economy.

The relentless mesmerising, in the form of main stream media, smart devices, TV, sports and computers (beer and circuses-ed) at almost every venue including shops, clubs and any public gathering place, has isolated people from each other. However, the internet phenomena also has the seeds to harness 'communities coming back together' and 'individual initiatives'.

We Must Take Back from the puritan
Responsibility to Run Our Own Lives

How and where do we begin? It starts with you, the individual! It always does! It always will! Freedom comes at a price. One person stands up, accepts responsibility for the predicament they find themselves in whether they caused it or not, and gets to work.

This year the League has expanded its services by providing online forums to discuss, debate and resolve issues. The forums show how we have resolved difficult issues before and what we can do again if we are willing.

It is a 'template' to work by!

Skype is a starting point, but there are other equally functional software platforms that also provide the same level of forum service. All that is needed is an Internet connection. https://alternativeto.net/software/skype/?license=opensource

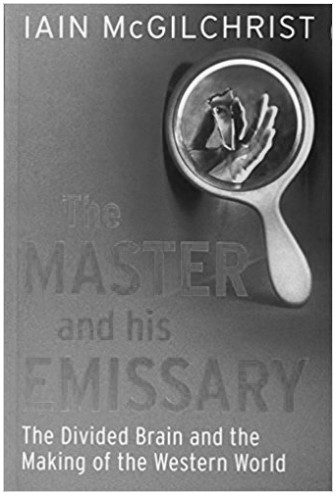
Douglas insightfully said "You cannot solve a problem merely by increasing its boundaries". So for all of those willing to take a stand using this form, begin by viewing the League videos uploaded here: (https://www.youtube.com/user/arnisluks13) to build your knowledge base. **Send the video links on to all your contacts and make contact with your representatives**. Take your 'learning' out into your community.

Ask for extra journals to hand on to your contacts.
Reduce Government! Wrestle with issues that are incorrectly sent further up the bureaucratic food chain but could be fixed locally. Bring those issues back to where they belong and resolve them. Monitor, then score your Representative and CEOs and all who would be 'in charge' and keep them accountable.

Pursue Policy that keeps the experts On Tap, not On Top!

A Peaceful and Holy Easter to all our readers. ***

THE MASTER AND HIS EMISSARY : The Divided Brain and the Making of the Western World by Iain McGilchrist



https://www.bookdepository.com/Master-His-Emissary-Iain-McGilchrist/9780300188370?ref=grid-view&qid=1521695342086&sr=1-1 **A$28.98 posted**

Iain McGilchrist presents a fascinating exploration of the differences between the brain's left and right hemispheres, and how those differences have affected society, history, and culture. McGilchrist draws on a vast body of recent research in neuroscience and psychology to reveal that the difference is profound: the left hemisphere is detail oriented, while the right has greater breadth, flexibility, and generosity. McGilchrist then takes the reader on a journey through the history of Western culture, illustrating the tension between these two worlds as revealed in the thought and belief of thinkers and artists from Aeschylus to Magritte.

"A landmark new book. . . . It tells a story you need to hear, of where we live now."—Bryan Appleyard, *Sunday Times* ***

"DOMINANCE HIERARCHIES AND THE MONOPOLY OF CREDIT"

By M. Oliver Heydorn, PhD

"A hair divides what is false and true." - Omar Khayyam

One of Jordan Peterson's central ideas is the notion that human beings, like lobsters, are naturally disposed to arrange themselves socially in 'dominance hierarchies'. The fundamental claim is that, based on 'competence', human beings, and men in particular, compete with each other to determine who will get the greatest rewards, material and otherwise, that a society has to offer, including the 'right' to mate and reproduce. Peterson appears to be keen to emphasize the naturalness and indeed the biological and evolutionary rootedness of this behavior because he thinks that it can serve as an unanswerable argument against the Cultural Marxists who despise the very idea of hierarchy and who would wish to see their idol of a totalitarianizing 'equality' ruling everywhere.

While, in its simplest or unnuanced form, Peterson's position on the 'dominance hierarchy' may be quite applicable to social stratifications in the typical Western High School environment, in which athletic ability combined with occasional good looks tend to put the Jocks on top, I don't believe that it maps on to the real world in any complete or consistent sense.

In saying that, let me make it clear that I am in no way siding with the Postmodernists or the Cultural Marxists in their desire to level all hierarchies. It is an essential part of Social Credit and the Christian religion (the latter even regards it as a kind of 'sacred order') that hierarchy is an inherent feature of human reality as Peterson asserts (though not perhaps for the reasons he gives) and that a rightly ordered hierarchy is necessary for the flourishing of the human individual and of his society.

My disagreement with Peterson is twofold: I disagree with certain aspects of his formal concept of 'dominance hierarchies' as they apply to human beings and I also disagree with the apparent assumption that the stratification of the socio-economic and political hierarchies in the Western world are necessarily determined exclusively or even primarily by what we might term as 'objectively meritorious qualities.'

With regard to the first matter of dispute: conceptualizing human relations in terms of what goes on in the animal kingdom always involves the risk of falling into false analogies because human beings are fundamentally different ***in kind*** from animals.

Peterson says that the dominance hierarchy is the result of genetic programming that has a long history in the evolutionary development of life on this planet. It is innate and biologically rooted and ***determines*** our behaviour, hence his frequent comparison of human beings with lobsters. But, unlike lobsters, human beings are persons with rationality and free will. We have the capacity to move under our own initiative in response to a rational assessment of reality and are therefore not blind slaves to biological programming, no matter how ancient.

Again, this is not to say, as some Post-Modernists may believe, that hierarchy in human beings is or can only ever be a 'social construct'. I think Peterson is right when he insists that hierarchy is innate to the human condition, but what I want to suggest is that because humans are rational and free creatures, the nature and purpose of that hierarchy could and should differ from what we see in the lives of senseless brutes. To the extent that human dominance hierarchies do not rise above and transcend what we see in mere animals, to that extent human beings fail to actualize their potential and their calling as ***individuals*** made, according to Christian revelation, in God's image.

More specifically, it is the Social Credit and Christian view that hierarchy can be shown to be necessary for the proper function of associations of all kinds, starting with the family, and it is therefore a rational requirement of association that can be grasped by men's minds. As Douglas put it, when it comes to deciding 'how' to do something or questions of administration, hierarchy should be selected as the desired method because it is the best, i.e., the most effective and efficient way, of getting things done, of carrying out a policy. But there is a second qualification that should mark human hierarchies in comparison with those of irrational animals. It is part of the Social Credit vision of 'how things work best' that hierarchy always exists for the sake of a democratic policy, for the sake of realizing the common good. It does not exist for the sake of a self-serving despotism or domination. In keeping with the teachings of Christianity, the power, privilege, and wealth which accrue to those who sit at the top of a social hierarchy are accorded to them for one purpose and one purpose only: that they may better serve the common objective of the associations that they lead and direct. True aristocracy in any domain of human endeavour is for the sake of generous and disinterested service:

> "But Jesus called them aside and said, 'You know that the rulers of the Gentiles lord it over them, and their superiors exercise authority over them. It shall not be this way among you. Instead, whoever wants to be great among you must be your servant, and whoever wants to be first among you must be your slave."
> ***Matthew 20:25-27***

With regard to the second matter of dispute: Not everyone who is 'on top' is there because of merit (think usury, nepotism, class privilege, and even freemasonic and similar connections, *(continued next page)*

i.e., 'whom you know, not what you know'), and … not everyone who is there because of 'merit' would be there if certain anti-social qualities like ruthlessness and manipulative capacity were not so richly rewarded (regarded as meritorious) by the existing system. In other words, not everyone who is powerful or rich has earned it (because they are allegedly smart and hardworking), and not everyone who actually has earned it has earned it by making genuine contributions to the common good. Plenty of people have earned what they have, in whole or in part, by engaging in anti-social behavior.

If it were not so, if the existing dominance hierarchies were not so thoroughly corrupt and at variance with objective reality in both content and purpose, how else could you explain the rise of a non-entity like Justin Trudeau to the very top of the Canadian political dominance hierarchy? Power, wealth, and privilege – including two Filipina nannies – are his … but what did he ever do to merit it? There is a rumour that he once worked as a substitute drama teacher, but I digress.

A large part of the explanation for the lack of meritocracy, or for the wrong type of meritocracy being in place, where the current dominance hierarchies are concerned, has to do with the nature and operation of the financial system. Unfortunately, as far as I can see, the corroding and artificially centralizing power of contemporary finance is not at all on Peterson's radar. Peterson, like many an orthodox economist, acts as if finance were neutral. But finance is anything but neutral. It is a fundamentally dishonest and exploitative system that more or less automatically skews the distribution of socio-economic benefits in favour of its owners and in favour of those who serve the interests, the policy, of the ownership. It is on the playing field laid out by the Monopoly of Credit (which is not, therefore, a level or fair playing field) that the competition for places in the socio-economic and political hierarchies of the West must be played out. Again, this is a competition not for positions to serve the common good in an optimal fashion (because the system is not laid out with that goal in mind) but to serve the moneyed interests, beginning with those of finance and working your way on down the money hierarchy of society:

"[W]e are governed in the aristocratic tradition by a hypocritical and selfish oligarchy with one idea, and one fundamental idea only; the ascendancy of money, and the essential monopoly of it."- CHD,Security:InstitutionalandPersonal

The effect of the Monopoly of Credit is easiest to see in the case of usury, i.e., billions of dollars in unearned profit acquired by exploitative banking practices. While usury is not the central focus of Social Credit or its reform agenda, Douglas made it abundantly clear that as the financial system currently operates it is usurious. The gap between prices and incomes which it unjustly creates, and which is due mainly to the presence of real capital in production, is filled only by contracting more debt-money from the banks and on terms that are suitable to them. For this reason, Douglas described bank profits as excessive and exorbitant and even referred to the banks as robbers and the taxation that is levied to meet interest demands on public debt as 'theft'. It has been estimated by the German economist Helmut Creutz that the bottom 90% of the economic pyramid pay more in interest than they receive in interest, with only the top 10% experiencing a net gain. Since the banking system is run as a dishonest and dysfunctional monopoly which costlessly creates the bulk of the money supply out of nothing in the form of intangible bank credits for private gain, one cannot claim that those who benefit the most from that arrangement have 'earned' it by making some contribution of equivalent value to the common good. Access to money of this type automatically means better health and education amongst many other opportunities for the upper 10% and it thereby provides them a huge advantage when it comes to further entrenching and increasing their position in society's socio-economic dominance hierarchy:

> "Now, the bearing of economic power on education hardly requires emphasis. In England, the Public School tradition and in the United States to a less, but appreciable extent, the College system, with all their admirable features, are nevertheless an open and unashamed claim to special privilege based on purchasing power and on nothing else; and with a sufficient number of exceptions, their product is pre-eminently efficient in its own interest, as distinct from that of the community. It is one of the most hopeful and cheering features of the present day that this defect is increasingly deplored by all the best elements comprised within the system; and the danger of reaction in the future is to that extent reduced."
>
> ***C.H. Douglas, Economic Democracy***

But the problem goes far deeper than that, as every Social Crediter knows. Besides the unjust centralization of wealth, power, and privilege in the hands of a financial elite who have usurped society's cultural heritage, the price-income gap puts undue stress on the bottom 90% of the socio-economic pyramid when it comes to financial survival. Such artificial stress, in the forms of a chronic lack of income or cost-liquidating purchasing power, constant inflation, and the practical necessity of debt and wage slavery, is the direct cause for much cut-throat competition, hired-powered salesmanship, manipulative or deceptive advertising, and economic waste and sabotage of all kinds, including built-in obsolescence and the production of many things that would not be produced if the price system were inherently balanced or self-liquidating. The system thus ensures that those who are most willing to part with moral principles regarding how they do things and what they do will be the most rewarded (or even rewarded at all). *(continued next page)*

(continued from previous page) In a word, the entire population is forced to prostitute itself to one extent or another in favour of the moneyed interests in order to survive:

> "The ever-rising cost of living has brought home to large numbers of the salaried classes problems which had previously affected only the wage-earner. It is realised that 'labour-saving' machinery has only enabled the worker to do more work; and that the ever-increasing complexity of production, paralleled by the rising price of the necessaries of life, **is a sieve through which out and for ever out go all ideas, scruples and principles which would hamper the individual in the scramble for an increasingly precarious existence."** ***C.H. Douglas, Economic Democracy***

Thus we see that dishonest and dysfunctional finance creates a particular type of environment – at variance with what the environment would be if the financial system were honest and fully functional – that automatically selects, in Darwinian fashion, those who are 'fittest' or most apt to 'succeed' with respect to that unnatural and unhealthy environment. In a commercial civilization, in which money and money values rule, those who tend to rise to the top of the socio-economic pyramid are not necessarily, therefore, the noblest or the best in any classically aristocratic sense of the term. Indeed, more often than not, they are in possession of quite narrow abilities, or worse, are also morally bankrupt. As Douglas once put it:

> "There is no doubt whatever that a mangled and misapplied Darwinism has been one of the most potent factors in the social development of the past sixty years; from the date of the publication of *The Origin of Species* the theory of the 'survival of the fittest' has always been put forward as an omnibus answer to any individual hardship; and although such books as Mr. Benjamin Kidd's *Science of Power* have pretty well exposed the reasons why the individual, efficient in his own interest and consequently well-fitted to survive, may and will possess characteristics which completely unfit him for positions of power in the community, we may begin our inquiry by noticing that one of the most serious causes of the prevalent dissatisfaction and disquietude is the obvious survival, success and rise to positions of great power, of individuals to whom the term 'fittest' could only be applied in the very narrowest sense. And in admitting the justice of the criticism, it is not of course necessary to question the soundness of Darwin's theory. Such an admission is simply evidence that the particular environment in which the 'fittest' are admittedly surviving and succeeding is unsatisfactory; that in consequence those best fitted for it are not representative of the ideal existent in the mind of the critic, and that environment cannot be left to the unaided law of Darwinian evolution, in view of its effect on other than material issues." ***C.H. Douglas, Economic Democracy***

Make suitable changes in the financial mechanism and rules of society and you will find that what is regarded or deemed as 'competent' will change and that the composition of the 'dominance hierarchy' will also change. That is, the dominance hierarchy in place does not coincide isomorphically with the hierarchy which would be in place if we lived under an honest and fully functional financial system. The introduction of a Social Credit financial system would minimize if not eliminate artificial financial inequalities amongst people and would thereby allow the real inequalities that mark individuals, and the differential contributions that they can make to the common good, to organically emerge in a non-threatening manner as the exclusive determinants of society's socio-economic 'dominance hierarchy':

> "Let no one suppose from this that I am suggesting a state of affairs in which all men and women will be equal. Men and women never were equal, are not equal at the present time, and, in my opinion, never will be equal, but their inequalities rest on a far more fundamental basis than that of differences in a bank pass-book, and the abolition of such artificial inequalities will not only bring into the light of day the real difference in individuals, but will secure by common consent their general acceptance."
> ***C.H. Douglas, Major C.H. Douglas Speaks***

I say non-threatening because, while the existing socio-economic 'dominance hierarchy' is largely grounded on competition for scarce resources, Social Credit is built on the fundamental fact that economic scarcity belongs to the past. The physical reality of our production capacity is, thanks to wonders of modern technology, one of abundance. In a Social Credit world, dominance hierarchies would lose a great deal of their social (as opposed to purely functional) importance once the 'plenty of privilege for everyone' that is physically available can be released by a realistic financial system:

> "The curious self-defeating perversity which fails to see that there is plenty of privilege for everyone, because of the infinite diversity both of people and of opportunity (and that the problem is to let more people get at it not to take if from those who have it), is the perfect tool for the World Planner."
> ***C.H. Douglas, Whose Service is Perfect Freedom***

To criticize the existing socio-economic 'dominance hierarchy' both in terms of its formal structure and its material composition is not, therefore, essentially 'Marxist' or motivated by feelings of envy. To criticize it from the Social Credit perspective, as I have done, is simply to acknowledge its artificial, disordered, and unjust character. For this reason, principled opposition to the existing socio-economic 'dominance hierarchy' does not fall into the trap of the 'Capitalist vs. Marxist' dialectic. *(continued next page)*

(continued from previous page) Indeed, as ironic as it may be, it seems that it is Peterson who, by justifying the inequalities of the Liberal society as the inescapable result of a biologically grounded meritocracy, has actually fallen into that dialectical trap, only he is reinforcing the myths of the Liberal or Capitalist wing of the 'left-right' dialectic … all to the benefit of the hidden hand of High Finance.

As one of my Facebook contacts recently put it:

> "Peterson's theory pretty much amounts to a polar opposite of the oppression narrative: 'Anyone who is powerful or rich has earned it' as opposed to the Social Justice Warriors who say 'Anyone with privilege did not earn it.' …

It's the inverse stupidity: '[the] man with a whip to your back must have earned it. [The] Man with a gun to your head is just more moral and more competent." The reality, of course, is not polarized in the direction of either extreme: some (but not all) of the people who are rich or powerful have earned it by making genuine contributions to the common good.

Now, I am not suggesting that Peterson is consciously playing the one side in the dialectic (I think he is too sincere for that), or that all of the people who agree with him are consciously playing that game. I have an alternative explanation: obsession with dominance hierarchies and their alleged 'rightness' or objective validity is the distinctive trait of the choleric personality. Belief in the objectivity or fundamental fairness of any existing 'dominance hierarchy' reassures the choleric that he is still in control, has some meaningful say in his destiny, and has a chance of grabbing power and influence for himself. It's a comfortable narrative that cholerics can retell to themselves. The choleric's overriding psychological need to believe that, in the final analysis, he and his actions matter would trump any facts or evidence to the contrary. Reality has no bearing on his judgement. But, then again, perhaps that is not quite right and the truth is more insidious:

> "One of the gravest features of the situation is that the type of mind which is inherently unfitted to appreciate and function successfully under the environment which would be created by modern science if it were unhampered by finance, is, under the present financial system, put in possession of executive authority, and in consequence in a position to block any attempt to modify the situation."- ***C.H. Douglas, Warning Democracy*** ***

Norman and Saxon A.D. 1100

"My son," said the Norman Baron, "I am dying, and you will be heir
To all the broad acres in England that William gave me for share
When he conquered the Saxon at Hastings, and a nice little handful it is.
But before you go over to rule it I want you to understand this:–

"The Saxon is not like us Normans. His manners are not so polite.
But he never means anything serious till he talks about justice and right.
When he stands like an ox in the furrow – with his sullen set eyes on your own,
And grumbles, 'This isn't fair dealing,' my son, leave the Saxon alone.

"You can horsewhip your Gascony archers, or torture your Picardy spears;
But don't try that game on the Saxon; you'll have the whole brood round your ears.
From the richest old Thane in the county to the poorest chained serf in the field,
They'll be at you and on you like hornets, and, if you are wise, you will yield.

"But first you must master their language, their dialect, proverbs and songs.
Don't trust any clerk to interpret when they come with the tale of their wrongs.
Let them know that you know what they're saying; let them feel that you know what to say.
Yes, even when you want to go hunting, hear 'em out if it takes you all day.

They'll drink every hour of the daylight and poach every hour of the dark.
It's the sport not the rabbits they're after (we've plenty of game in the park).
Don't hang them or cut off their fingers. That's wasteful as well as unkind,
For a hard-bitten, South-country poacher makes the best man- at-arms you can find.

"Appear with your wife and the children at their weddings and funerals and feasts.
Be polite but not friendly to Bishops; be good to all poor parish priests.
Say 'we,' 'us' and 'ours' when you're talking, instead of 'you fellows' and 'I.'
Don't ride over seeds; keep your temper; and never you tell 'em a lie!"

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TRUTH NOT DEPENDENT ON NUMBERS - *Home Journal* December 1987

Even if this 'Post-Christian' business were true, rather than being largely based upon wishful thinking and propaganda on the part of that very largely humanist and anti-Christian class which has so much control over all access to the mass-publicity machinery, it ought not to weaken our faith or deprive us of hope, since the truth is not dependent upon the numbers of those who have grasped it. But it would mean that the time needed for the regrowth of Christendom would be a matter of generations.

In fact after 2000 years of Christianity that is not our position at all. Throughout the centuries there have been periodic surges of heresy and infidelity which have disturbed the faith, corrupting some of its branches, but the root has remained. The 1960s represented one such peak in the onslaught, which even now is receding.

Most people in Britain still turn to the church at the important events in personal and family life: birth, marriage and death, as well as at times of local and national disaster or rejoicing. When feeling is aroused beyond the superficial level it can find expression only in a public turning to God in the services of the Christian churches, and especially in those of the established church. Consider, for instance, the public relations reactions to the Zeebrugge ferry disaster the Hungerford massacre and the Enniskillen bomb, and even more the huge public rejoicing at the Christian marriages of the Prince of Wales and the Duke of York.

The enemies of Christendom are well aware of its basic strength and scarcely leave it alone for a moment with their continuous sneers and innuendos, and mangling and distorting of Christian doctrines and Biblical references and quotations. Even Communism itself is a distortion and inversion of Christianity, and its persecution of Christians is not the treatment given to a moribund faith.

THECROSS-ROADS.ORG WEBCAST FORUMS

The League has initiated ‘online forum’s where important issues are presented for extended analysis. The content, while not new, is penetrating and relevant in today's political climate. Every league member can assist by spreading the word of the existence of the forum and also participation in it.

Currently we are only using YouTube as our video provider, but as time allows we will extend our Internet presence across other video platforms.

Censorship can stifle healthy discussion and debate

Censorship and the stifling of vigourous discussion needs to be undone so an intellectually free and healthy society exists. You can do your part against Censorship by spreading the word - advertise the forum amongst your family and friends. **TheCross-Roads.ORG.**

See you there! - *ND*

Much adverse play has sometimes been made with the statistics of regular church attendance and membership, which, at about 10% of the population, is still greater than those of any secular movement, e.g. the political parties. But the great Feasts of the Christian Year, notably at Christmas and Easter, reveal the situation more truly, for at these the congregation swells to at least 10 times its usual size, and that not merely with onlookers but with communicants who are clearly committed to the Faith.

A few years ago the Christmas Eve midnight Eucharist at a certain Cathedral was invaded with raucous yells by a few drunken youths, doubtless the victims of the cynically promoted Big Money Pop Cult of drugs and sex. They even tried to interrupt the prayers with 'witty’ jeers. There were no resentful glares, or attempts to throw them out. What silenced then completely was the mighty, traditional shout of assembled Christendom in the great hymn

ADESTE FIDELES:

O come all ye faithful, joyful and triumphant,…
O come let us adore Him! O come let us adore Him!
O COME LET US ADORE HIM!
CHRIST THE LORD!

There was a trumpet that gave no uncertain sound to our misled and infidel youth, unlike of the Synod of the Church of England in its recent 'compromise’ motion on fornication and homosexuality.

What they want and need and can respond to with eager joy is not *com-passion* or *sym-pathy* i.e. fellow-feeling in the wrong-doing, but the terrible, stern, clear, challenging, trumpet-call of Love Himself. ***

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