

### Chapter 3

Crouching in the mud, a slave shapes bricks with his bare hands and lays them out to dry in the baking sun in ancient Egypt, 1375 BC. This was the opening scene of the Phillip Glass Opera “Akhnaten” celebrating the mysterious life of Pharaoh Amenhotep IV.

After the last performance of the Opera, a entourage of celebrities were arranged in a line, including the recently deceased Leo McKern (Rumpole of the Old Bailey) who was one in a long line of dignitaries  
Everyone was introduced to Mr Rothschild who was very polite and was accompanied by Princess Alexandria. She looked stunning in a white gown and Tiara.

Also attending were the vast majority of the Freemason members of Mother Lodge who had walked over from Long Acre, and afterwards many continued on to the party at Brompton.

The Pharaoh instigated a revolution in Egypt by replacing the many Gods of tradition, with the one God. Amon. He was the most important, alongside Aten who was symbolised by the sun and its rays, the one God. Akhnaten also changed his name from Amenhotep (Amon is pleased) to Akhnaten (Spirit of Aten).

This God Aten was the one true God, this replaced Polytheism with Monotheism. The story continues with the piercing and haunting music of Phillip Glass, providing a breathtaking kaleidoscope of images set against the theatre scenery with real sand, constructed pyramids, the stage supporting a stream as a symbol of the Nile

The programme booklet<sup>203</sup> of the Opera informs us that although Moses and Akhnaten were contemporary (and dates are disputed) they are definitely not one and the same person. Curiously this both introduces the idea and dismisses it at once.

The programme relates how the Empire of Egypt is brought to its knees as the “Temple of Aten became the sole recipient of revenues. This measure upset the administration, as everything was now controlled from a central source rather than from many locally based temples. The result was chaos.”<sup>204</sup> So the programme explains, it continues...

In Egypt at this time the arts flourished and a new spirit blew into Egypt, one which was distinctive and fresh. Egypt's previous theological eclecticism or henotheism served to reflect the hidden aspect or "Re" of the sun, whereas the worship of Aten concentrated on the visible power of the sun as it appeared in the horizon.

In fact Aten was known as Aten-Shu-Re and was a Triune God<sup>205</sup>, a belief also held by the Pre-Christian Druids of "Ireland", "Britain" and "Gaul".<sup>206</sup> The tension between the old and the new Empire brought civil war and the overthrow of Akhnaten, and the near collapse of the Egyptian Empire. Egypt returned to the old religion and foremost in the many Gods was the worship of Isis and Osiris, whose deeper beliefs shroud the Pyramids in mystery and conjecture. To date not one single body has ever been found in one of the 40 major Pyramids. The tombs of the Pharaohs contain sarcophagus sealed and closed but all are empty so deepening the puzzle as to what the Pyramids actually do (as opposed to did). Why was Egypt's economy so often crippled trying to build them, even the Biblical Joseph's Pyramid at Avaris (Biblical; Goshen given to the Israelites) was vast.

The tension between the one God and the many Gods and the economy driven by the quest to build the Pyramids is an anomaly especially when we consider the Great Pyramid at Giza. The Great Pyramid aligns at the base to measure half a minute of longitude<sup>207</sup> and its four corners face true North, South, East and West. At 480 feet (146 metres) tall its 2.5 million blocks weigh 6 million tons and the joints between them are less than 1mm. The central sarcophagus in the Great Pyramid had no chamber to or from it, yet when it was discovered its lid was missing and the sarcophagus was empty. Small shafts in the chamber roof reach to the outside and point directly at the star of Sirius, as if its light would only illuminate the chamber.

The awe-inspiring design of the pyramids, inspire "romance, ritual, wisdom and mystery... and mystification. There are so many strands to Egyptian 'influence' ranging from the Freemasons to the order of the Golden Dawn, W.B. Yeats and Alister Crowley; and to the very word Gypsy."<sup>208</sup> Gypsy derived from Egyptian the Operas programme continues.

The last scene of the Opera had the same "Egyptian" slave putting out bricks in the midday sun and mud. The music erily pierced the scene, and onto the stage, came modern American tourists with cameras and checked trousers, they walked around admiring the Pyramids and taking photographs, one new Empire admiring another older one. The curtain closed symbolising

the present day reality of God, Gods and money controlling our lives then and now, throughout history, serving early Imperialism and Empire.

Of course Atheists of the world uniting can voice their scepticism that religion is merely a means of controlling the masses, their opium as Marx stated, and indeed central to Egypt's economy, was the development of Credit, in order to facilitate trade and Empire.<sup>209</sup>

“Every City, had temples and at an early stage it appears that a strong link developed between religious authorities and merchants”.<sup>210</sup> The moral attraction and respectability merchants required, became particularly acute when trading between goods and services gave way to money lending as a trade in itself. Any change in deity worship was a “coup de taut” to the merchant and authorities holding on to power.

The Bible informs us that Moses directly challenged Pharaoh, by challenging the Gods behind him.

A type of Moses who appeared much later, on the biblical scene was Nehemiah

He appears around 485 Bc, and although a Hebrew he worked as the Governor of Judea , serving the Persian King Artaxexes, ruler of the great Assyrian empire, consisting of 127 provinces from India to Ethiopia. Artaxexes himself being the stepson of Esther the heroine of Isreal, was part Hebrew, she had pleaded and wept for Israel to The Persian King Ahasuuerus (Biblical Xerxes 1<sup>st</sup> ).His second in command Haman had wanted the province cleared of Jews and Hebrews, in a kind of “final solution”, but she pleaded for them not only in Judea but also the captured Israelites and Jews in Babylon, she later married Xerxes, so strengthening the cause of Israel and Judea, Nehemiah's appointment was therefore remarkable and no doubt reflective of Esther's position<sup>211</sup>.

What type of Holy Land did Nehemiah come to govern, and how would he rebuild it and by what laws, economic and religious, according to God ? would serve it

Israel's Geographic position meant opposing Superpowers would use it as a battleground between them ...much like today. A crossroads for world trade, it attracted merchants from all over the world...it became a pawn in a much wider strategic game...much like today.

Much like today it had a Diaspora who yearned to return to it.

Nehemiah inherited a ruin, an Israel which was a shadow of its former self , and we need to look back to see how this came to be

The Assyrian empire of Persia was stretched by the continuing revolts of the Egyptians to the south and westwards the Greeks were always looking for opportunities to stretch its interests into the Eastern and Western Mediterranean.

The Spartans who, in opposing Athens argued that war and combat were preferable to achieve those ends. Spartans (some have claimed) were originally a part of the Lost Tribes,(as indeed it is also claimed for Romulus and Remus the engine behind the Roman Empire) ironically placed Hellenistic values as their philosophy.

Hellenism is essentially humanism a central focus on ourselves as opposed to the Jewish idea of the focus on the one true God.

The province of Judea was a crossing point for the Superpowers of the day The Greeks eventually overran Persia , and almost destroyed the temple in Jerusalem .Alexander however was persuaded against this by Shimon Ha Tzaddik a man of the Jewish great assembly<sup>212</sup> he directed Alexander's wrath against the Samaritans instead ...who were also a part of the lost tribes ...but not lost enough, remaining on large scale in the lands of Biblical Israel..

They were however obviously hated , by the time of Jesus Christ, the Jewish authorities had considered even the word Samaritan to be a banned word ..so that the wandering Messiah noticing in parable at least the virtue of the good Samaritan, asked a Jewish Lawyer who was the best man out of them all, when it came to good works... the lawyer could not answer as to even have said the word Samaritan would have been forbidden so exposing the Hypocrisy and the inter tribal warring between all the tribes of Israel going back to Joseph .The multicoloured dream coat having its roots in brotherly betrayal.

The Samaritans of Samaria had inherited their lands, as part of the allotted land given as the promised land of Moses, along with Ephraim these lands comprised a large part of the lands known as Israel. To the south the tribe of Judah the largest tribe, with therefore a tendency to go their own way ruled as two tribes. It was in Jerusalem in the north of Judea symbolically looking over the ten tribes of Israel and in near proximity to the capital of Judea and Israel the Capital was named by a Shepherd boy made warrior King David, he in turn passed on the Kingdom to his Son Solomon.

The choice of Jerusalem and indeed the usurpation of the House of Judah to rule the other ten tribes and uniting the Kingdom was resented deeply by other tribes and not least by Jeroboam (he of the great sin).

Jeroboam set himself up an alternative to Jerusalem and King David, He had first fled Solomon and his position as Superintendent of the taxes of Ephraim, as Solomon had suspected he was plotting against Jerusalem. Jeroboam found sanctuary with the Egyptian Pharaoh Shishak who was famous for plundering Palestine and Solomon's temple, stealing vast amounts of Gold and especially Solomon's Golden shields.

Jeroboam is credited with committing the great sin by returning to Israel and setting up two Golden Calves for the populace to worship. They were made in Egypt and brought and settled at Dan and Bethel in the North of Israel. To consolidate power he also needed to alter the mosaic law, and non Levites (a tribe appointed not to land but to priestly office) were appointed as temple priests he chose as his capital Schechem in what is today between the towns of Ramalah and Neblus on the West bank ...but this was a kingdom to comprise of all Israel which meant Ephraim and Samaria<sup>213</sup> Indeed the terms Ephraim and Samaria meant all Israel.<sup>214</sup> In other words he wished also to form a United Kingdom, which comprised all Israel with a different Northerly capital but worship false Gods (manmade) and not be under the protection and supervision of Gods anointed king or God himself.

It could at first glance look like Israel or indeed how Israel was supposed to be ..it just was not as God had decreed it and therefore it was equivalent to a "gentile" creation and a abomination.

It would have a separate centre of administration, and centre of worship, which especially appealed to Israelites who were told the Golden Bulls were supports for the invisible presence of Yahweh<sup>215</sup> Bulls were inspirational to Egyptians, as animal worship or Holy animals<sup>216</sup> The Assyrians were also familiar with projecting onto a image their worship and reverence., whatever that image was<sup>217</sup> and gold being a particular favourite metal to revere.<sup>218</sup> Therefore Israel could unite with Assyria and Egypt politically and spiritually, Bulls were also often described as Oxen<sup>219</sup> and this was also the Tribal standard of the tribe of Ephraim<sup>220</sup>

Whatever the influences, a new Israel was created and was attracting the attention of Judeans forming a mixture of paganism and Judaism, and one which appealed to Israel, Jew ((Judah) Egyptian and Assyrian alike. The latter were both Polytheistic (many Gods) and the allegiance was changing from Jerusalem the Royal city of David, to Jeroboams new eclectic vision, his Royal city in the north, which did not include Yahweh or his law.

Whatever the great sin of Jeroboam achieved the kingdom of Israel went into decline and eventually Sargon 11 in 722 BC carried off 27, 290 inhabitants of Samaria to Babylon where by the rivers, the Israelites sat down and remembered Zion and wept. The resentment against Samaria continues to this day and Israelite stock became crossed with blood of the Persians or as we know them today Arabs.

Nehemiah served twice as Governor of Judea, Christian theology teaches that this is representation of a type...of Messiah...and just as Jesus came to Judea once..he will return and rule again .Of course he can also claim to be a type of Messiah in the Judaic tradition too, by his very birth and status he is afforded in the Talmud as a hero.

He was sent to Judea in the twentieth year of Artaxexes reign , around 445 BC, other reasons aside, Artaxexes was aware of the revolt by the Egyptians against his Uncle the Satrap (Overseer)of Egypt, The Greeks were stirring and Jerusalem , whose walls had been destroyed and had fallen would need to be rebuilt , if for nothing else to serve as a fort to garrison Persia's armies.<sup>221</sup>

Nehemiah has been likened to a modern day construction foreman, and military leader rolled into one.He faced enemies within and without...Honorites worshippers of the moon god<sup>222</sup> (especially one named Tobiah),pressures came also from Samaritans opposed to Jerusalem as the capital , and the external threat of the superpowers invading and once again using Jerusalem as the battlefield. all very similar to today ..a hotspot in the world.

He commanded the populace to build with one hand and in defence to fight with the other. Many also feared that as the new walls of Jerusalem rose that this would spark a attack ...and apathy and fear surrounded his work. he did however rebuild it within fifty two days a remarkable achievement. When Jerusalem was looking after itself he returned to Persia, only to return to Jerusalem once again to find the worshipper of the moon God installed in the temple a Honorite named Tobiah.

The analogy here in Christian theology concerns the similarities with Islam and the moon crescent establishing itself on the dome of the rock as the "horror of horrors" in the temple itself. Nehemiah promptly and forcibly ejects Tobiah, endowing himself with more similarities, with Jesus Christ, who threw out the moneychangers in the cleansing of the temple. Today the Christian right see this analogy as an excuse to eject Palestinians and or kill them totally missing the point..

The money changers were sometimes the Chief Priests themselves in Jesus day, and in a reverse analogy looking backwards we also find that money and debt and usury, was used by the Jews on their fellow tribesmen in Nehemiah's Jerusalem and was the final and most serious enemy to overcome, not the Moon God ...just like today.

The bible relates how in Nehemiah Chapter 5, the people in order to buy corn had mortgaged their farms and houses and even sold their children into slavery to receive food. They had borrowed money and the interest was extortionate,... yet even the charge of any interest was reprimanded, when services could have been exacted fairly , not as bonded slaves.

**“I pray you leave us leave this usury”** (Nehemiah 5;10)

**“Restore I pray you , to them , even this day, their lands , their vineyards, their olive yards, and their houses....also the hundredth part of the money and of the corn , the wine , and the oil that you exact of them”** (N 5 ;11)

This said the debts were cancelled and declared in oath **“we will restore them and will require nothing of them.....Then I called the priests and took an oath of them that they should do according to this promise”** (Nehemiah,5;12)

And the promise extended to all the inhabitants of Judea, to Jew and gentile alike. Was Nehemiah a socialist...it does not sound like he is a Capitalist ?

Hundreds of years of Jewish history came to this point, and Nehemiah pointing to the true enemy of Judah and Israel, as the bible is directed at the chosen people, it contains 500 teachings on faith, and 500 on prayer but over 2300 on money.

Is this the model in the Judeo –Christian tradition ?

The New Testament seemingly instructs everyone from Kings and Queens, Elected leaders and ordinary sinners to be good stewards of money (1 Corinthians 4;2,) and the instruction is repeated many times elsewhere.

The ancient world used barter as a means of exchange for buying and selling, seashells, beads, shining gold, food, all denying the need for a standard of value to be physically present at the point of exchange, as long as the commodities could be valued in relation to each other.

The code of Hammurabi's which contains 300 clauses of law, some of which pertain to credit and debt, the laws making the practices more uniform and part of the system of law. Hammurabi's code dates back 3000BC. "King Hammurabi was not alone in the formation of laws, Assyrian, Hittite and Eshnunna laws dealt with an entire range of economic and social concerns."<sup>223</sup>

Early Mesopotamia traded with, India, Africa (Somalia and Ethiopia) Egypt and Syria, who traded also along the Red Sea at Punt. They traded into Iran and China<sup>224</sup>. The clay tablets found in Ziggurats in Babylonia are in their hundreds of thousands actually IOUs or promises to pay. The economic system they used has evidence to show its far more efficient than ours today.

The Chinese developed credit transactions and paper money or rather "white deerskin money" in 120BC. A piece of white deerskin, a foot square, with embroidered edges, was purchased for 400,000! (cash) from the Government. The nobles often gave it to the Emperor as tribute. Gradually a wider circulation was found and "flying money"! or "pian-huan" (credit exchange) was instigated. Gradually international and national trade meant the cumbersome and perilous transportation of gold was replaced. The tea-merchants of the Tong Dynasty trading between North and South China preferring Drafts of Exchange.<sup>225</sup> This became known as "flying money".

Persia Conquered Babylonia, when Persia realised it could not repay the loans the Babylonians made to them they decided to invade Babylon instead. Babylon had given Persia Gold, and Persia was required to repay double in three years.

Since Babylon had all the gold, Persia could not find enough to fulfil the contract so at the cusp of desperation it had two choices ..put it self up for ransom and sell itself to Babylon or conquer it. King Cyrus did exactly that, but the Persians adopted the same system of credit as soon as they they conquered Babylon.

Persia (modern Iran), became powerful and began to view the emerging Greek civilisation as a possible subject kingdom.

During the fourth century BC bankers in Athens received money on deposit and lent it to depositors at interest rates which varied from 12 to 30%.<sup>226</sup> The newly enriched Persia, (on Babylonian Assyrian gold) sent its traders to Greece, and the Spartans borrowed 5000 talents from the Persians to build warships. The amount repayable even though they won their war against Athens, was in the region of 6 times that amount ..an impossible figure .This

debt in any event was transferred to the Athens administration, who could not afford it ,and they in turn became slaves to Persia...who had won the real war, and hence it needed to invade Greece.The Spartan fallax withstood heroically but fell.

Greece eventually won out against the Persians, under Alexander.

Plato regarded the creation of Credit as an implication of a lack of trust and was hostile to its use<sup>227</sup>, whilst his pupil Aristotle (who later tutored Alexander the Great who mysteriously chose not to destroy the temple at Jerusalem ) commented on the “types” of money.

“The most hated sort, and with the greatest reason, is usury which makes a gain out of money itself and not from the natural use of it.”<sup>228</sup> The Greeks traded with Roman Egypt and in the Black Sea area, where Bronze Arrowhead coins were recognised as a form of money<sup>229</sup>(as distinct from coinage).

After the conquests in Egypt by the Greco-Macedonian armies, an upsurge in coinage into monetary circulation meant that the coins themselves were instrumental in recognising who held power. In 278/9 BC Ptolemy II solidified the transition, his Father began from Greek Governor, to King of Egypt. He set a festival to the worship of the “Morning Star” a representation of Amun Re and Helios, and he sat on a throne made entirely of Gold coins. He took on the mantle of Alexander, holding the festival in Alexandria. Alexander was buried in Memphis and Ptolemy’s luxurious festival signified her new Independent state of Egypt.<sup>230</sup>

The importance of re-symbolising the money was central to the power of the newly re-formed Egypt.

The Greeks in Athens held accounts to the worship of their Goddess Nemesis. Packets of Drachmas in 200 or 300 coined amounts were lent to individuals, usually many packets were borrowed. The temple custodians kept accounts as to the monies owed and the interest charged upon them. “Prima facie, then the Goddess and her temple, with its stewards, are using the flexibility of coins in order to employ money as a commodity for their own advantage”<sup>231</sup> exploiting the Goddesses possessions, the Gods and their temples spread out across the Hellenistic world surrounding Zeus and the Oracle at Mount Olympus.<sup>232</sup> The Greek Empire was thrust upon the world by Alexander.

With Greece so heavily in debt, Alexander son of Phillip of Macedonia had no choice but to set out to conquer Persia, much as the Persians had done against the Babylonians. After his amazing string of victories he gained all of King Darius vast amounts of Gold.

Alexander, who by the age of 32 had conquered the known world. His military machine was funded by his Gold Mines in Thrace. He seized the gold of Egypt and Persia and minted it into coins and unified the financial system, introducing a uniform standard<sup>233</sup> In effect Alexander's conquest unified the Western and Eastern Worlds. A model Greek city with a equivalent temple which also served as a bank was set up to show the superiority of Greek culture...including northern and southern Italy.

Rome in the middle was soon placed in position the Persians and Greeks were once in and turned on Greece and conquered her in return.

From Greece and Ptolemaic Egypt the economic instrument of credit was passed to Rome where it became even more institutionalised<sup>234</sup> extending their use of coinage as far north to the Celts, where roman coins have been found beyond Hadrian's Wall into Ulster<sup>235</sup> The Romans also enslaved the German populations making them mine for gold and precious metals.<sup>236</sup>

Soon the Roman empire burdened under its own inherited credit system would need to expand and conquer and conquer...how Rome developed moves the focus to the more sophisticated invention of credit instrumental to the Usury system we know as Capitalism

Rome began as a toll gate, where merchants passing through it as a natural route, were required to pay a toll, much like the tolls on bridges and roads today.<sup>237</sup> Its early settlers, the Etruscans were reputedly settlers from Mesopotamia and similarities in their religious rites, supports this<sup>238</sup>. Other similarities to the religions of ancient Crete suggests the trade road to Rome was known to traders worldwide<sup>239</sup> Later Greek settlers infused the Peninsula with a synchronised population of different beliefs and cultures. Earlier settlers had remained in family units, electing its own chief, but on the plain of Latium and the surrounding defenceless plains, the villages and tribes gathered together to provide an army, and a council albeit loosely formed.

They developed a common market place wherein to exchange their goods and the ties of a common religion gave rise to the city state.<sup>240</sup> The Chieftain was the war-leader, and in peace time the priest and Judge. These collective city states sprung up into the populace known as the "Latins" and they

formed a league for their mutual benefit. The neighbouring Etruscans however had a feudal approach living like hilltop Barons or autocrats and the local peasantry, laboured for them as serfs.

Gradually the Etruscan Princes, turned to the emerging Latin city states in order to capture it. The capture of Rome was bloodless, as Tarquin (translates King) apparently stole into the city by entering in hidden in a cart. The next King Servius built and dedicated a temple to Diana and a host of Demon deities, determined to make Rome into a military state.

He divided each citizen into a class of their own according to their wealth. The richest were classed as Equities or Knights. Next the moderately rich as foot soldiers (but who could afford heavy armour). The remaining classes marched in reserve. Each class had military units known as a Century. The rich Knights had 18 units, the moderately rich had 80 units, whilst the poor had 93. Thus the richest out voted the poor in the Roman assembly and Servius had replaced the assembly by class with the assembly by Centuries. The rich who did bear the brunt of the fighting had always the majority vote. His successor Tarquin the proud, built a temple to Jupiter. He was deposed by Brutus and Valerius who replaced the King with Councils.

Romans at this time were still largely farmers, but they had built a Republic, which withstood violent change. A class of families grew into respectable “older” and richer custodians or patriarchs of traditions and appointed themselves the to hereditary positions in Public Office. Aware of the mysteries of the ritual of state religion, and an unwritten knowledge of the law, they would not intermarry with the newcomers introduced by the Etruscans, known as “Plebeians”. Largely working class they were craftsmen or traders. As the city grew, and although each newcomer was allocated a holding, competitions for property and land became harder. Less successful farmers would borrow money and failing to pay, would lose their holdings taking up the trades of the Plebeians joining their ranks. Those who were not so eager to take a step down sold themselves as slaves to his creditor.

The law in dispute did not favour the Plebeians, as they were looked down upon by the established magistrates, and this bitterly further entrenched their position. Rome however had need of soldiers due to the threat of the Etruscans and marauders from the Vulscian mountains. This was a weapon for the Plebeians who formed the majority of the armed resistance. They employed their only weapon by going on strike, and marching out on the

sacred Mount three miles from Rome, forming their own city and to begin negotiations. The concession they achieved was the introduction of the “Tribune” whose special function it was to intervene in the case of the arrest for debt between the Patrician magistrate and his Plebeian victim. Tribunes had a promise that his person was inviolate or sacrosanct. They grew from 2 to 10 in number and were elected annually by Plebeians only. Thus Rome was saved by compromise and the class struggle averted, albeit by revolution.<sup>241</sup> In similar circumstances the Hindu Caste system gave birth to the (new) middle way of Buddha, who foresaw that enlightenment was also granted to the poor. The poor or lowest caste in the Hindu would always “re-incarnate” as the poor over and over again !, not being allowed up into the next caste. Buddha revolutionised this system, providing earthly hope and respectably and salvation into the next life, with his new “middle way”.

The Roman expansion extended to the Black Sea and the Euphrates, to the Atlantic coast of Europe and ancient Celtic Scots land (Ireland and Scotland) and Briton. At the beginning of the Christian era the population was between 50 – 60 million.<sup>242</sup> Rome slowly developed a Credit system, inherited from the Greeks and Persians and Babylonians. Usury although tolerated was despised. Money was largely raised by Taxation and National Dept was not investigated. As expansion grew, a large number of Greeks and Syrian’s became synonymous with the words for banking and usury,<sup>243</sup> yet it remained limited as Philosophers taught

“money is not consumed by the user and unlike trees, does not bear fruit”<sup>244</sup>

Rome’s achievements were therefore administrative and military, with the economic achievements lagging behind compared to modern standards. The elite still derived their credit from loans set against lands rather than penalties of interest payments and mortgage, a system preferred by Napoleon , as a way from preventing “The city” in England. from spreading credit and slavery world wide.

Towards the end of Roman decline, a system of National Dept may have saved the empire and helped to pay the armies, but at what cost ..such is the Gordian knot or sword of Damocles held over our society.

In the fourth century AD corporations were created to assist the state in raising revenues,<sup>245</sup> and the next stage of natural debt may have prevented the Barbarians from sacking the Empire, either way it was a fait accompli, destruction on the one hand, slavery to class and debt on the other.

However ideas of finance creation for an expanding world empire was a legacy to be taken up by future empires. Rome's achievements in the military and administrative spheres of Government provided a machine for conquest which expanded and stalled in spurts.

A particular reason for its expansion, despite the haphazard system in which it raised money, was the assimilation of local customs, deities and beliefs. It would examine them and import them back to Rome, and alter them, tweaking and re-assembling them, replacing the deity with a Roman one.<sup>246</sup> Thus Rome became a clearing house for Pagan "religio" where it would be given assent, authorised and sent back. The Pagan world had no concept of heresy, taken from the Greek word "Hairesis" meaning a school of thought Rome merely tweaked the school of thought renaming the God and Goddess. In Celtic Briton, Bel would become Jupiter, and Goddess Brigid Diane. Rome encouraged payments for the enrichment of the ceremonies and local "barbarian" temples would become the centre point for collection of Revenues and Taxation from the populace. Each city held popular assemblies, upheld by Magistrates, who were also responsible for the Anthropological description of the local custom or religion.<sup>247</sup> The administrative system also ensured the vast superstructure of law amalgamated with a synchronised layer of cults, entwining to fix on the central person of the Emperor, himself a God, but subservient to the Gods.

Since a warrior dedicated his victory to the God or Goddess, their country or tribe believed in, Rome victorious was to set its God central to, but "married" with the Gods of the conquered. Drawing on this strength of Worship, (and finance) the Romans joined heaven and earth around them and stole the "powers" of those who would oppose them.

Often vassal states were difficult, and it seems that there was none more so than the state of Palestine and Judea. The conversion of Constantine to the "One God" of Christianity ensured Rome's survival along spiritual lines. His birth and education in York, in England, ensured that his Roman spirituality was blended with that of the Druids who had a large "monastic" type college in the city. His conversion and dream like vision with its symbolism resembles that of Mithras rather than Christianity<sup>248</sup> and his subsequent actions have led many to question his true beliefs. His conversion in any case meant that Christianity at least in name, could flourish without persecution, and the Cult of the Emperor was gradually replaced with Cult of the Pontiff.

Christianity inherited this system of administrative and military expansionist ideas, and the local Gods and Goddesses, as well as the Empires outer

reaches would need to be re-classified along Christian lines. Once again Rome became the clearing house for local customs and it was not until the eleventh century that a “magisterian” and new system of Canon Law (beginning with the Lateran councils) could be uniformly returned to the masses<sup>249</sup>

This period of new Christian law was also to coincide with a Norse tribes expansion into “England” (a name aquired only four centuries before) i.e. ....William the conqueror, they had already conquered Sicily and were very influential in Papal circles. The system of laws and regulations and “privileges” bestowed by the Papacy and William ensured that financial control (at least) would be preserved. many however resisted.

Ecumenical councils up to this century carried decisions, decrees and Bulls on theological doctrines all around the Holy Roman empire in its “first Reich” form, and new councils hammered out an amalgamation of ideas.

Local deities were replaced with Saints male and female. Thus the Celtic Cult of Bride, became Saint Bridget (and not Diana) and so on. The system of Government Rome adopted stayed the same, except now Plebeians, Tribunes, Senate, Council and Emperor, became the laity, Priests and Nuns, Bishops, Archbishops, Cardinals and Popes. Doctrine up until this point was not uniform, much to the annoyance of Roman authority, for instance and most importantly, the debate on the correct approach to Baptism was discussed and it varied from country to country. A way to bring this under control was to decree Infant Baptism (as opposed to no Baptism or full immersion) as the “correct” Christian doctrine on the subject. A unbaptised infant may grow up to think for himself and rebel. Two rebels, become three and then a town, becomes a country, forming their own version of Christianity. This would rob the coffers of the local magistrate or priest, who had inherited an idea of encouraging payment towards ritual, “getting them young” also ensured a regular “nice little earner” and ensured the doctrine passed into custom.

The idea that the Church and the State can function as one is contradictory, history has shown that the State shapes the Church This is the current system the West employs and has been so, before and after the reformation.

With the fall of the Old Rome in 376 as the Goths crossed the Danube. The Roman Empire only lived on in the East in the form of the Byzantine Empire, until it was extinguished in 1453 by the Ottoman Empire namely the Turks and Islam.

In the west the chasm was filled by the Norwegians in Briton and Ireland and the Saxons and Danes, whilst the Franks established themselves on the

Rhine in the 5<sup>th</sup> Century and by the 8<sup>th</sup> they had settled most of France and Sicily in Italy. Their Empire marked the beginnings of the Frankish Merovingian rule and the bases for the Holy Roman Empire, joining Germany, France and Italy. From their success, their idea of a Holy Reich appeared and the eleventh century saw the beginnings of the 1<sup>st</sup> Reich. The Franks and Merovingians were of Scandinavian stock, and from out of their midst, an adventurous tribe from Norway, the Norman's or "Norsemen" (from the North) conquered the coasts of Britain and the coasts of Ireland and Sicily. Later they would pass on their genes to the royal house's of Europe, including Briton, and the Stuarts would claim descent from them, and the Celtic tribes. They were also supposed to have intermarried with the surviving relatives of the brothers and sisters of Jesus Christ, and therefore the Jewish Royal house of David, a heritage which depended on whether you were Jewish or Christian of course.

The credit system or idea of credit had switched to the East and the Byzantine Empire carried the torch for usury and money lending amongst the Christians of the East.<sup>250</sup> The Muslims expanded these ideas into North African, Spain and re-opened up the trade routes with China.<sup>251</sup> The problem was credit and usury were frowned upon by the Koran and the Bible in turn. The bridge between these communities was the Jewish Diaspora, who had re-settled after the destruction of Jerusalem and the temple by the Romans. The Muslims and Christians invented legal and theological arguments prohibiting usury from staining their own hands, and passing the sin onto the Jews. The Jews developed similar lines of doctrinal thought, as it was clearly sinful for Jews to offer credit to fellow Jews, the Gentiles who were already sinful could carry the sin on themselves, on this trinity of convenience credit circulated, making the dark ages not as dark as historians would have us believe.

The light however did not illuminate the West as brightly and in AD451 at the Council of Chalcedon a decree instructing Monks and Priests and clerics not to depart on Military Duty, but to repent and return.<sup>252</sup> At the council of Nicea II in 787, decrees were issued against Priests and Bishops and Clerics, to avoid suing each other, decrees against wearing flashy clothes or perfume. No woman (sisters in Christ!) to live in a Bishops house. Priests should not bribe their way into office. Monks should refrain from theatrical entertainment's, diabolical songs, dancing fit for harlots, no urinating in public !.

The Church in England, Ireland and Western Europe resembled football fans en-masse, who occasionally stumbled into Church by mistake. At the council of Lyon 1 in 1245<sup>253</sup>, decrees were issued against clerics engaging in assassination and how to conduct oneself on a crusade.<sup>254</sup> Non payments of debts were no excuse for clerics to refuse their services to a parishioner. Clerics must not run “Public” concubinary, and once again all theatrics and general “buffoonery” was decreed irregular and unholy. The only problem was on how to get the Popes to show an example. The Muslims had captured Jerusalem in 638, eight years after Mohammed had captured Mecca, in the years to follow the Byzantine empire engaged in credit and trade, allowing Jews, Christians and Muslims to develop not only a flourishing empire but also a compromising of their teachings and religious tenets in short, the terse beginnings of synchronised economical dialogue.

It was into this melting pot that the Knights Templars rode on white steeds, to begin a war across vast distances, stationing outposts for banking deposits and credit across the whole of Europe. Piety and protection of pilgrims would depend on ability to pay and furnished the emerging Norman military machine with enormous justification for liberating Jerusalem. The most famous of the knights Templars..the Order of Templars in 1118 began by two French Knights, who wore white tunics with a red cross, there were similar orders i.e. the Hospitaliers (mainly of Norman stock from southern Italy, the Normans having completed their conquest of southern Italy in 1060) with a black tunic and white cross, and later the Teutonic knights who wore a black cross Advances in banking and credit since the Roman empires demise, were quickly learnt and the Knights Templar from the base of Paris and London, they would become the warrior Monks of the next eight crusades, getting the early Templars to charge interest on their money was their downfall and it took many years and many a honourable knights death to do so. As for Jerusalem, it did contain Jewish remnants, the stigma of usury plied upon them, they became despised, just as they saw the usurious Gentiles (Christian or Muslim) as less then they.

MacDonald and Gestman quote Ernard Brandel

“If the Jews had invented or re-invented it (i.e. capitalism), it could only have been in collaboration with many other people”.<sup>255</sup>

Crucial to the implementation of the credit system was the scrapping of the “tally system” which had been introduced by Henry 1<sup>st</sup>, he ascended the throne in 1100 ad and found the treasury empty, the wealth long gone due to the early need to fund the first crusaders. his advisors suggested splitting a piece of wood down the middle and carving notches in both sides to

represent how much the government owed the soldier or armourers or farmers. since only what was produced could be tallied the system was balanced and money (albeit wooden sticks) could be circulated in accordance to what the country actually had made in real terms...this system makes our present system look bad ..as it works and is solid in comparision...in effect an enemy of credit and debt. they were called tallies as the two sides once brought together “tallied” and were fraud proof and accurate.

The Power Structure the Knights Templar, and their offshoots after they were disbanded, has re-appeared today in the guise of Freemasonry. Having worked with Freemasons, and known them socially, I doubt any would suspect. 90% of Freemasons are content with the feeling of Brotherhood and socialising Freemasonry offers. Yet the Knights were instrumental in forming a revolution, maintaining a Roman credit system which passed onto the Dutch republic allowing Amsterdam to obtain a bank of credit. In 1603 they were to advance that system into England and solidify the centuries old independent state of the “City” in 1690. Instrumental to Revolution and philosophical schools of thought preceding the French Revolution and the enormous financial battles of Napoleon and the Rothschild’s was Freemasonry.

In the nineteenth century a doctrine and philosophical school of thought was taking shape in the minds of Karl Marx, Frederick Engel’s and Vladimir Lenin.

Essentially they saw the repeated cycle of history repeating itself over and over. They wished to disturb this chain of “infernial cycles”, and the founders of Marxist – Leninism were (they proposed), the first to scientifically validate socio-economic formations.<sup>256</sup>

They are as follows:

“1) The Primitive communal system. 2) The slave owning system. 3) Feudalism. 4) Capitalism (and finally) 5) Communism (of which socialism is the initial phase)”<sup>257</sup>

Whilst acknowledging that none of these stages can be leapfrogged and each stage can format a revolution, it is an aspiration that as feudalism changes into capitalism, the workers of the world will unite and introduce Socialism and Communism instead, although many would prefer it to stop at socialism.

This in theory giving the majority Plebeians the upper hand against the Patriarchs.

In existing Capitalist societies encouragement from outsiders to instigate disturbances (mainly vast armies) or even public marches will concentrate the minds of the Patriarchs during negotiations.

Karl Marx said “Therefore our duty is not to hold back the development of Capitalism, this necessary stage in mankind’s history. We can even assist at its birth, alleviating the throes.”<sup>258</sup>

One of the instruments to attain this ambition is one which Capitalism itself employs? namely:

“Centralisation of credit in the hands of the state, by means of a natural bank with state capital and an exclusive monopoly”<sup>259</sup> (stated in the Communist Manifesto).

The line between Capitalism and Communism, is therefore thin and is supposedly between Left and Right, the points of which are on the same side, with the Fulcrum resting on a Monopoly of central credit banks.

Monopolies which were frowned upon even in Roman times

In practice Communism, Marxist - Leninism, was equally oppressive reducing the Plebeians or proletariat to the state of “Primitive Communal System”, (and many in Russia will testify to tha treality), where the cycle will begin its infernal cycle of revolution all over again. The large chain store system in America as described by Barbara Ehrenreich <sup>260</sup> showing living conditions very similar to that endured under Communist Russia. !

As the Jewish populace was expelled from Russia under the Zhars, they naturally were ideal for fermenting a return and revolution. During the revolutionary years non – religious Jews, tended to be Communist, whilst religious Jewish people were Zionists.

“Russ” tribes were largely the masters in what was the kingdom of the Khazari (now modern Russia) whilst the Slavs (meaning in Latin Slave) were the workers of the state. After the revolution the majority of the Soviet republics were Ashkenazi Jews, who looked down on the Slavs with contempt and these ideological splits and social positions formed a large part of early revolutionary Russia.

After the revolution the same monopolies on the banks continued and the credit lending with it.

Revolutions occurred al over the world .Ireland not least in them all was preshadowed by the biggest revolution of all the creation of the federal reserve bank in 1913, which paid Lenin and Trotsky to engage in change in

Russia. The real ruler in the USA is the federal reserve as it does not allow any state or federal or governmental body to audit, it controls them.

Since both America and Russia are working together we can see the philosophy in action like a giant game of tennis.

Professor Carroll Quigley says society divides itself into different aspects in order to gain a perspective, he takes six examples 1) Military 2) Political 3) Economic 4) Social 5) Religious 6) Intellectual.

“These relationships are important because in the twentieth century in Western Civilisation, all six levels are changing with amazing rapidity and the relationships between levels are also shifting with great speed.”<sup>261</sup>

It is this great speed that the populace or proletariat fail to perceive, their ideas of what is happening are usually out of date by the time they have formulated them. Certainly our education systems and view of history do not keep pace.

A vital component in the establishment of a Empire, along with credit lending is the principle of “The enemy of my enemy is my friend”.

Taking a threefold scenario, a party could persuade a second party, that the third was about to invade them, or control them.

Once all three engaged in this diplomatic war of words, the victor would be the party which had the best defence. It could then wait for the others to fight and cripple each other and take over both of them. Being an Island, had distinct advantages.

These islands provide a natural fortress, which countries with adjoining borders do not possess. Once these Islands procured a credit banking system they could employ this “great game” at will.

Of course the Celts had advanced their civilisation without these tactics by planting vast schools, centres of learning, large Universities which allowed ideas especially their own to spread abroad. They provided people with the option of joining or not joining, these superschools meant that people and leaders travelled to Gaul, Briton and Scotia (Ireland and Scotland) to receive their education. Passively a great Celtic empire rose without destruction or slavery, an example which still shines to this day.

Dissatisfied with both Capitalism and Communism a movement known as the “Social Creditors”, founded by C H Douglas a Christian in the 1920’s began its adventure (especially as the horrors of “WW1” had fixed

Englishman's minds...why stand about in a trench, ironically having dug your own grave, realising the other side had done the same and engage in compliant mass suicide)

“What Douglas was advocating was not a static unyielding reform, but the creation of an entirely new social dynamic. He proposed that through the instruction of a basic income, a new choice be allowed to merge; a choice which reflects what people genuinely want to get out of the economy and what they want to put into it in terms of the way they work”<sup>262</sup>.

Douglas recognised that war was linked to money creation and vice versa, and ironically points to the basis of our Western Law the Ten Commandments. “Thou shalt not kill”<sup>263</sup>.

He also foresaw that local small businesses were reliant on loans to keep the business going year after year. Anything they produced in excess, in benefit for the community would be whittled away (in repaying the loans) so that after living wages, the profits were in the red, requiring that a business (once again) seek assistance of the banks and credit.

This added interest rates and more loans year in and year out so that a community was effectively always working for the banks, who in turn worked for the Central Bank (of England) who in turn worked for the Bank of International settlements (later the world bank) and Federal Reserve of America. To counteract this he proposed a radical new system, which to some extent did involve credit lending, but only if this went to a National Dividend not a National Debt.<sup>264</sup> By having no National Debt, there is no need to “capture” foreign markets, to pay it and the countrys fiscal needs, by means of war.

Douglas points out that once irritated an argument will follow and so on to war, firstly an economic war, then a military war. Yet he states that it is the economic war which causes the irritation not the other way around. Trade with foreign markets can therefore provide an income and stability in employment.

What is to stop the other countries warring on us??

Douglas points out that Banks themselves expect people to come to them without violence, yet all bank clerks carry revolvers, or have overwhelming security systems for defence. “Strength unaccompanied by a motive for aggression, is a factor making for peace”<sup>265</sup>

Any economy (in the west) which knows its exports will be bought, and then stored into “mountains” or burnt, (the current situation, i.e. over

production...but not really unneeded) could give this produce away, or sell it to cover costs only. This is a Christian concept. This generosity provides a way of expansion into foreign markets as the live aid band sang “feed the world”. This “good will” way of expansion without exploitation, trickery or snaring foreign governments into debt is powerful, positive, honourable, peaceful and a requirement of those who claim to live in a Judeo – Christian tradition. It’s the opposite of negativity, darkness, death and war, the by-products of a vacuum that is the worldwide shadow of debt and credit.

Without a National Debt and high taxation a good defence and an ability to trade expanding social credit, the Utopia Douglas suggests ultimately relies on being “nice”, in want of a more technical explanation and allowing society to move the financial system, not the other way around, putting the Horse firmly back in front of the cart. The National dividend can be explained as follows:

“The basic income would consist of a supply of money created by the government, in sufficient quantity to match purchasing power and prices at any one time. This money would be distributed in the form of a citizens dividend, an income issued to all people which would underpin whatever they earned through their work. This would provide a measure of direct access to the goods of the economy, and thus alleviate the poverty of unemployment, whilst also providing a financial platform upon which the unemployed could build up their income as they found work or organised their own employment. Since such a basic income could be paid to all people, those in work would be less dependent on any one employer, and their status too would be enormously improved.”<sup>266</sup>

The unemployed or Plebeians would not need to go on strike and force the Patriarchs of the city into negotiation, since the compromise is already made. The barbarians, fearful of the strength of the fortress, would not invade and an unjust economic war would not irritate either side. The system thus exported would provide peace. Why therefore has Douglas’s system not received an implementation or due credit. The most successful stage of his ideas occurred in Canada yet...

“Social credit became a major political movement around the world. A social credit government was elected in the province of Alberta, Canada, but every attempt which that administration made to implement a system of finance based on Douglas’ ideas was over ruled by the central Canadian

Government. The issue of Social Democracy was simply bulldozed aside in the reconstruction of the post war 'New Jerusalem.'<sup>267</sup>

The Douglas system and Alberta province came under attack for being "Anti-Semitic" and indeed Michael Rowbotham<sup>268</sup> warns of the side of Douglas's character and many in the social credit movement, others have also commented. Simply put many in the National Socialists party (The Nazis) saw these ideas as a way of taking the power money has away from "Jewish Zionists" who were trying to take over the world. The idea that a financial philosophy is racist joins two concepts together, and usurps and subverts the basic principle of Judeo – Christianity i.e Love God AND they neighbour.

"There is a part of social credit history however that is less admirable; the pervasive Anti-Semitism manifest in party and government propaganda during the Second World war and the early post war period. Social credits Anti-Semitism was based on a conspiracy theory that blamed the "international Jewish financier' for the Worlds, Canada's and Alberta's economic and political ills."<sup>269</sup>

Janine Strigel, herself Jewish (scaving against the social creditors)... points out however that Alberta's social creditors were never "Third Reichen" in intent and being ideological and rhetorical that there was no evidence that voters, voted them in on Anti-Semitic principles. She also acknowledges the way in which the world had let down world Jews by standing by and watching the Holocaust, whilst further acknowledging that world sympathy was dented when "a wave of terrorism was released by radical Zionists in Palestine."<sup>270</sup>

She states that Anti-Zionism is not the same as Anti-Semitism, but is disturbed by the increasing rants of some social creditors who saw the comradeship of Zionist and Leninist Marxists as indicative of a Jewish financier conspiracy to control the world from their head quarters in the USA, to the deterrent of Britain, all to create a homeland of Israel simultaneously cornering the worlds oil market, and all by mutual co-operation!

This is a summary and the argument goes on and on. Social credit was never fully implemented in Canada, even though it had a majority mandate. A critic (J N Haldonia), at the time of the Social Credit movement of the 1930's and 1940's in Canada pointed out that since Social Credit was a Christian inspired idea and "Pro-Christian", it was by definition "Anti

Semitic.”<sup>271</sup> The whole history of Judeo-Christian relations sunk beneath the waves of despair in this one sentence. Since the road to Damascus walked along by Saul later Paul the debate continues....

For a thrilling read, (or a financial tennis match) then don't miss the following titles, all of which come straight to the point before you've finished the title ...which sometimes may as well have been the book

1) “Battle for Truth, the real Christianity versus Judeo Christianity”<sup>272</sup> like Borg and McEnroe every point, slice and line call is debated. One set up

2) “Our Devine Legacy – Christ and the international vipers: Helleno – Christianity versus the figment of Judeo–Christianity”<sup>273</sup> two sets to love

3) “Americas Real War. An Orthodox Rabbi insists that Judeo-Christian values are vital for our nations survival.”<sup>274</sup> Two sets to one

A Roman Catholic volume entitled

4) “The Economic System of Free Enterprise, its Judeo-Christian values and philosophical concepts”,<sup>275</sup> means the line Judge will have to call the video replay for a decision, but rain stops play at love all. In reality none of these books provide substance, just a veneer to attract respectability to their position where there is substance they revert to Racism.

In....

5) “The Economic Pre- requisite to Democracy” we learn

“One way or another, every society must decide who is to be rich and who is to be poor,”<sup>276</sup> however in the Judeo-Christian traditions surely God has a say?

After the second World War, Keynes who suggested Governments should moderate the countries finances by interventionist policies, was sidelined in favour of Free-Enterprise (unrestrained Credit lending), yet ironically ever since Governments have intervned even if they do not admit to it, covertly or through taxation and investments. In the 1960's the quality of life, stale and artificial, encouraged us to “tune in and drop out” so invigorating a pipe-dream of freedom, from becoming consumer led zombies without a life of our own, until the clever men in corporate advertising “tuned in” to the “drop outs” and adapted their strategies to the Hippie community making rebellion and freedom a marketable commodity. This caused Johnny Rotten to scream for Anarchy, even though in pleading “God to Save the Queen” (he meant it man) he realised that there was indeed no future as the marketing men said “I could market that”.

The line between Marketing, Reality and Advertising now becomes blurred, as we all become addicted to the latest thought or fashion, in consumer driven Ecstasy. Of course 83% of the worlds workers can only dream of

such adventures unable even to find water because their infrastructure has not qualified for a loan from the western banks, and if it did, you can be sure it would have a dual purpose in helping the west.

Speaking of the world's banking system:

“This supernatural, non-democratic institution functions very much like the Church, in fact the medieval Church. It has a doctrine, a ridgeley structured hierarchy, preaching and imposing this doctrine and a quasi-religious mode of self-justification”<sup>277</sup>

“or to borrow from a wholly different tradition, the Bank is reminiscent of a centralised political party characterised by opacity, authorisation and successive party lines. Could the World Bank be the last of the Leninists? Perhaps so we tend, however, to favour the religious analogy.”<sup>278</sup>

Since the Church is the needle in which the opiate is contained, how can they be seen to be actively encouraging injection.

This Church although medieval, has managed to reform itself, and like its medieval predecessor has managed to persuade the few, that salvation is indeed “Limited in Atonement”.

“Those who have not yet reached the full expression of market capitalism and consequent development, those who fall by the wayside, must be goaded along the path to Salvation”<sup>279</sup>. Yet the path is wide and the gate is shut this is not a Judeo-Christian pre-requisite but a hybrid.

Since credit lending extends back into Ancient civilisation before the Judaeo-Christian merger was acquired, or even before the five first books of the Bible were written (but not ....enacted..!please don't write in) and therefore before the “law”, into civilisations which were old when Christian was young. Since credit lending existed in cultures which were not Christian when Christianity had already expanded can it be essential to Judeo-Christianity or even plain simple Christianity. Since the teaching of Nehemiah prohibited usury and slavery in the New Jerusalem can it be a pre-requisite today. Since Jesus Christ taught that receiving interest on a Gold Talent was the least of all options (if at all) for a good servant,<sup>280</sup> can it be the way our Christian civilisation strives towards, the answer is no of course not.

Likewise the ability not to forgive debts and allowing interest to accumulate instead, is not a Judeo-Christian concept.<sup>281</sup> There is no riddle or mystery to it, it is in the fiat of men's minds, its origins are found.

Power , conquest and credit is induced and extended. It finds a way round every argument and obstacle. The right to control it, providing the issuer with a feeling of omnipotence

Like a perpetual Opera society keeps watching history, but never learns its lessons.

“My name is Ozymandias King of Kings, look on my works, ye mighty and despair” but Ozymandias is dead and

“Two vast and trunkless legs of stone stand in the dessert. Near them on the sand,

half sunk a shattered visage lies, whose frown and wrinkled lips and sneer of cold command”<sup>282</sup>

the Egyptian slave continues to shape bricks with mud and straw under the gaze, or sneer of the Sphinx, and Pharaoh can take away or charge for the straw any time he pleases.